

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

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 3:19-22-26 - 19 **Why the Law then? It was added because of transgressions,.....** 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's 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

We discussed Continuity and Discontinuity between the Old and New Covenants (pages 6-9) -

It is important to understand that the **New Covenant** has now come and as a result, the **Old Covenant** has been **abrogated**. This is to say that it has been annulled, replaced and fulfilled so that its purpose as a covenant with God's people Israel, has come to its fulfillment in the person and work of Christ, who is the fulfillment of all that the Old Covenant typed and shadowed, and is Himself the reality and substance of all that is represented. Therefore we see that *the Old Covenant has accomplished its place in the history of redemption* and by this realize that it was only *temporal*, remaining in place until its fulfillment, and has now become *obsolete* (Heb 8:13) and *ineffectual* (Heb 7:18).

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

If we maintain that there is a **New Covenant** that makes the **Old Covenant** temporal, obsolete and ineffectual, 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? Is there a continuity or a discontinuity in the two? The answer to this question is that even though the outward nature of the Old Covenant was obedience to all of its commands and precepts, the **moral, civil and ceremonial** aspects of the Law, its true **redemptive substance** was **grace**. 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 **ceremonial** aspects of the Law gave a very clear pattern of the true worship of the living God, who Himself defines how He is to be worshipped as He is the

creator and sustainer of all things. The **civil** aspects of the Law were necessary because God had called the whole nation out as a separated community or society of people who were to be governed by God as a people set apart and holy unto the Lord, demonstrated (at least in one very obvious way), by the wise and discerning Law that governed them, given to them by their God, Jehovah. But even the **civil Law** is a very **gracious** benefit to those who live under its wise precepts, for it contained promises of great blessing and privilege for those who would obey it.

The OT Law was a type **pointing people to the substitutionary sacrifice** of the Ceremonial Law and thus pointing to the need for forgiveness and redemption from sins by God. **It was a shadow**, in New Testament language, of the good things that would **eventually come in the Gospel**.

Colossians 2:16-17 - 16 Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day — 17 **things which are a mere shadow of what is to come; but the substance belongs to Christ.** NASB

Hebrews 10:1 - 1 For **the Law, since it has only a shadow of the good things to come and not the very form of things**, can never by the same sacrifices year by year, which they offer continually, make perfect those who draw near. NASB

The **Old Covenant** was **redemptive** for the Israelites (and Gentiles who joined themselves to Judaism), but in a **practical typological** form of worship, the carrying out of the Ceremonial Law. The typological form (types of Christ in the ceremonies), was carrying out divinely appointed worship, by practices and rituals, which was entirely redemptive for those Jews and Gentiles who were circumcised in heart and by faith truly trusting in God alone for righteousness. This is because at this point in redemptive history, the Law was the divinely appointed means of worship unto God for His special covenant people Israel. But the true substance of redeeming grace was and always has been faith in God and in His mercy toward His people according to His own self-revelation (given in greater fullness over time), and individuals have been known and recognized by the obedience of faith throughout every age of redemptive history, but always according to the level of God’s revelation for them in these different ages. This can be seen in the entire storyline of Scripture, starting with Adam and the Patriarchs in Genesis, and moving through the whole Bible with Israel and the Church, continuing until the time of the consummation of the ages in the New Heavens and Earth. Therefore, when considering the Law or the Old Covenant with Israel, it must be understood according to its place in redemptive history. It had a **practical typological** form of worship, the carrying out of the Ceremonial Law. These **types** were the means of expressing the obedience of faith in Jehovah, and the faithful Jew was very concerned to follow the Law as best they could.

There is a **continuity** between the **Old and New Covenants** in their **redemptive substance, grace and faith**. There is an outward **discontinuity** in the **ceremonial** and **civil** aspects of worship in the Old Covenant, which have been **abrogated** in the **New Covenant**.

The Law in the New Testament	
Discontinuity	Continuity
Ceremonial	Moral
Civil	

Nevertheless, in both covenants the moral aspects of God's Law remain as our guide and teacher, revealing God's will and character, as well as our inability to be righteous before God, driving us to Christ as a schoolmaster. **These moral aspects of the Law, of which the Decalogue is a summary, are established and upheld in both the Old and the New Covenants,** and are the clearest form of **continuity** between the two.

In both covenants, we are commanded to obedience to the **Moral** aspects of the **Law**. These are **forever binding** on us because they are an expression of God's character and nature, whom we worship and seek to emulate. When we say that the Moral Law is "binding," what is it that we mean by this? Binding for what purpose? Well it certainly is not a requirement of perfect obedience in order to be saved, for no person can accomplish this even in the New Covenant age with the power of the Holy Spirit indwelling. Therefore we mean that it is the imperative commandment of God to which we are bound to keep, as an expression of true devoted worship unto Him, or it is the obedience of true faith. It serves as our **guide** as to what pleases Him and how it is that we conform to Him practically in our lives.

Matthew 5:17-19 - 17 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. 18 "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. NASB

Romans 3:31 - 31 Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law. NASB

Romans 13:8-11 - 8 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. 9 For this, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and if there is any other commandment, it is summed up in this saying, "You shall love your neighbor as yourself." 10 Love does no wrong to a neighbor; love therefore is the fulfillment of the law. 11 And this do, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed. 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

We discussed the **nature of the Old Covenant as Old, temporary, ineffectual and fulfilled** and the **nature of the New Covenant as New, eternal, and effectual** (pages 10-12) -

In the New Testament, the **Law** is sometimes referred to as the “old covenant,” as it is **contrasted** with the New Covenant (Heb 7-10). In fact, many see the entire Old Testament as the “Old Covenant” and the New Testament as the “New Covenant.” This concept however is not entirely correct as the Old Testament contains more than just the Old Covenant Mosaic Law that God made with Israel. It also contains the **historical narratives**, even beginning in Genesis and running through Ezra, as well as the **Prophets, Psalms and Wisdom** literature. Nevertheless, there certainly is an **Old Covenant**, which is now “*old*,” and a **New Covenant** which is forever “*new*.” But what are the key differences between the Old and the New? What makes the Old Covenant “*old*” and what makes the New Covenant “*new*”? If the **new** replaces the **old**, how then should we view the old? And what about the entire Old Testament Scriptures, in what ways, if any, does the Old Testament apply, and how do we see it in light of the New Testament?

The **key differences between the two covenants** relate to the fact that **God has placed them in the history of redemption in order** to accomplish His eternal purpose in Christ. Therefore the Old Covenant was put in place in the course of redemptive history to accomplish several preparatory matters and establish a legal basis for the condemnation of sin and a righteous justification by the Mediator whom God would send. This justification would then establish the basis for the New Covenant blessings and promises.

Galatians 3:19-22 - 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.** NASB

The Old Covenant was given to show the **nature of worship** unto God, proper **relationship to Him as His covenant people**, proper **relationship to one another** and most importantly to show the **exceeding sinfulness of sin in order to drive people to Christ** as a schoolmaster, instructing us that we are in great need of a Savior. This is primarily seen in the Ceremonial portions of the Old Covenant and typified in the blood sacrifices, Aaronic Priesthood and temple worship. The Old Covenant was therefore **temporary** and **ineffectual** in regard to salvation, pointing the way to Messiah who would come and “*save*” His people from their sins by being the fulfillment of that sacrificial system and bringing in **the new eschatological age of Messianic Salvation**. This is **the age of the New Covenant** that God now makes with His people **through the Gospel of Jesus Christ**. This New Covenant brings the blessed **power of the indwelling Spirit** to produce God’s desired work of **sanctification** in the believer. This makes the New Covenant **effectual** in that it effects in large degree what it commands. Moreover, the New Covenant provides the finished work of justification for the believer and holds forth the promise of eternal life with Christ and the hope of glorification when we die. The New Covenant is therefore both **effectual** and **eternal**. We are **eternally saved and sanctified** by Christ in position, even though for now we are practically sanctified through our sufferings and strivings with the fallen world and our natural sinful bodies. Therefore we wait in hope for our glorification as we live out our new purpose of glorifying and enjoying God in this life.

Old Covenant	New Covenant
Temporary	Eternal
Ineffectual	Effectual

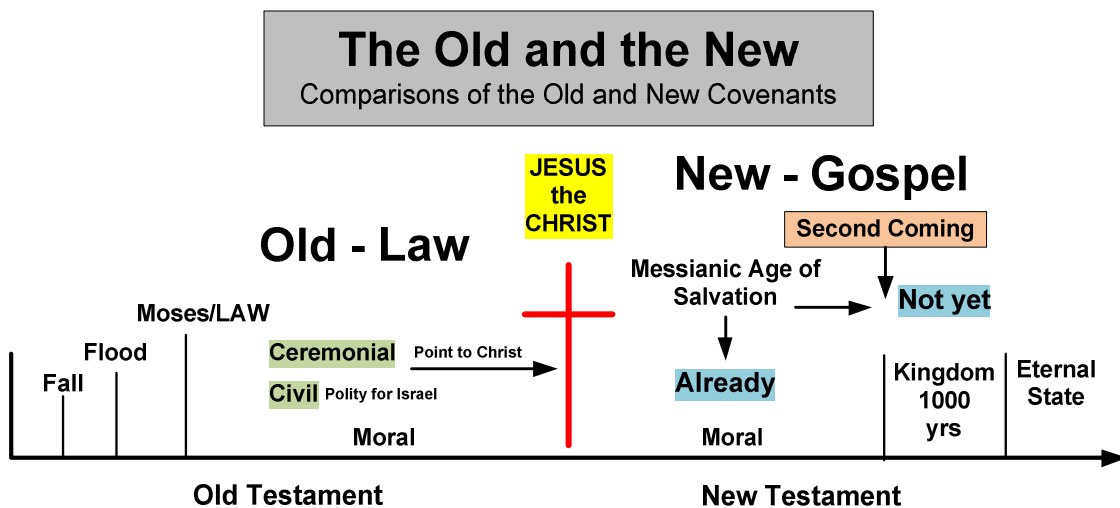
We have partaken of the Age to come in the indwelling power of the Spirit, but we have not yet reached the climax of our transformation until the Resurrection. This is called **realized eschatology** and is a benefit of the New Covenant. We have realized the power of the eschatological (last days) age **already** in some degree, but **not yet** in its **fullness**. That will come at the Resurrection which takes place at the *parousia* or Second Coming of Christ.

1 Corinthians 15:22-24 - 22 For as in Adam all die, so also **in Christ all shall be made alive. 23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming,** 24 then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power. NASB

1 Corinthians 15:50-57 - 50 Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. 51 Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet; **for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. 53 For this perishable must put on the imperishable, and this mortal must put on immortality. 54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "Death is swallowed up in victory.** 55 "O death, where is your victory? O death, where is your sting?" 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

Matthew 24:29-31 - 29 "But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken, 30 and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and **they will see the Son of Man coming on the clouds of the sky with power and great glory. 31 "And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds,** from one end of the sky to the other. NASB

We, like the Kingdom of God, have **already** partaken of the eschatological age of Messianic Salvation, but **not yet** in its ultimate expression.



Therefore the **Old Covenant has served its place in redemptive history** and ushered in the arrival of the Messiah, Jesus Christ the God-man, who has powerfully broken into this Age