

bringing the necessary sacrificial work and active obedience to the Law to justify ungodly sinners and bring them into favor with God. Therefore the **OLD** Covenant is “*obsolete*” and has been **replaced by the NEW Covenant**. Christ has fulfilled the Law’s preceptive requirements in **active obedience** and has paid its penalties in His **passive obedience** at the cross, a fulfillment of the Ceremonial Law and sacrificial system.

We discussed that most Bible believing Christians have understood and applied the Law this way and normally had 3 uses of the Law.... **Curb, Mirror, Guide** (pages 12-13) -

Lutheran, Reformed, and Dispensational Christians have long held **distinctions between Law and Gospel** as a fundamental element in their worship. They have taught that **the Law continues to serve a vital purpose for both sinner and saint** and that **the Gospel frees any person from the condemnation of the Law and grants eternal salvation** to those who believe. **Lutheran view** – From the Lutheran *Formula of Concord*.

1. **Curb** - that “thereby outward discipline might be maintained against wild, disobedient men [and that wild and intractable men might be restrained, as though by certain bars]”
2. **Mirror** - that “men thereby may be led to the knowledge of their sins”
3. **Guide** - that “after they are regenerate. . .they might. . .have a fixed rule according to which they are to regulate and direct their whole life”

Reformed view - In his *Institutes of the Christian Religion*, the Reformer [John Calvin](#) likewise distinguished three uses in the Law. Calvin wrote: “That the whole matter may be made clearer, let us take a succinct view of the office and use of the Moral Law. Now this office and use seems to me to consist of three parts.”

1. **Mirror** - By “exhibiting the righteousness of God, — in other words, the righteousness which alone is acceptable to God, — it admonishes every one of his own unrighteousness, certiorates, convicts, and finally condemns him.”
2. **Curb** - It acts “by means of its fearful denunciations and the consequent dread of punishment, to curb those who, unless forced, have no regard for rectitude and justice.”
3. **Guide** – “The third use of the Law. . .has respect to believers in whose hearts the Spirit of God already flourishes and reigns. ... For it is the best instrument for enabling them daily to learn with greater truth and certainty what that will of the Lord is which they aspire to follow, and to confirm them in this knowledge...”

Dispensational view – Dispensationalists view the Law as **entirely abrogated, even the Moral Law**, technically speaking. They see the New Covenant apostolic teaching as a replacement of the Old Covenant. But they basically apply the Law in the same way as most Bible believing Christians as a **guide** for us, and also a way of **seeing the will of God** for our lives.

We went through a detailed biblical analysis of the Old Testament to see how the Law was delivered, broken, loved and revered, and promised a Messianic age of fulfillment. (pages 14-25)

The Law was delivered to Israel - *pages 14-15*

Broken & renewed - *pages 15-17*

Moral, Ceremonial, Civil - *pages 17-20*

Promised a Messianic age of fulfillment - *pages 20-22*

Loved and revered - *pages 23-25*

We went through a detailed analysis of the New Testament and saw how the Law was entirely fulfilled in Christ's Person and Work, and how He ushered in the New Covenant Age of Messianic Salvation and that this is the NEW thing that God has now done in and through Christ. (pages 26-47) - This New Covenant age **brings us salvation and forgiveness from sin and death and reconciliation to God because of Christ**, and this is the message of the Gospel which stands in contrast to the condemnation of the Law, which we are all violators of. **The Law condemned us and stood opposed to us, but Christ delivers us from the Law and the wrath of God** because of our disobedience to the Law. This is the good news of the Gospel we now preach, we have been delivered from the curse of the Law and are **no longer under the Law but under grace**. The New Testament clearly presents a **huge contrast** now in this age of fulfillment between the Old Covenant Law and the New Covenant Grace in Christ.

Here then is a general summary of the Old Covenant Mosaic Law in **the Gospels and Acts**. The Law is seen as the true religious expression of the worship of God UNTIL the arrival of the Messiah, whom it promised would come and restore all things. It is seen as the holy words of God Himself, the Scriptures, which expressed the true form of worship that God intended for His covenant people Israel, in all three aspects of its nature, Moral, Ceremonial and Civil. Jesus taught that He came both to **fulfill** and to **interpret** the Law, and usher in a New Covenant age of Messianic salvation which was to remain as God's **final** and **eternal** purpose for the whole world of people, both Jew and Gentile alike. In this, His person and work ushered in the Kingdom of God, the radical in-breaking of the eschatological and eternal age of life and immortality. Therefore, His **Person** (King, Messiah, Savior) and His **Work** (substitutionary atonement and legal obedience), become not only the fulfillment of all the Law and the Prophets, but an entirely **NEW** and **eternal** form of worship focused on Him, who is received **by grace, through faith, in Christ alone**. This faith was then expressed practically in obedience to the moral precepts of the Law. Ceremony and ritual give way to genuine and heartfelt conformity to God's holy will, by a radical **regeneration of the Holy Spirit**. This **eternal** and **effectual** New Covenant age of Messianic salvation is ushered in by the preaching of the Gospel, in which the **forgiveness of sins, reconciliation to God, eternal life and immortality is proclaimed**. The book of Acts bears out this exact pattern as the Apostles carry this good news of the Gospel to the Gentiles.

The use of the Law in the **General Epistles** is much like its use in the Gospels and in Acts. The moral Law is seen as God's eternal **guide** and **mirror** for us, but Jesus has brought a new Messianic age of life and immortality to light through the Gospel. The Ceremonial Law is seen as **temporary** and in contrast to the **Person** and **Work** of **Christ**, who is the fulfillment thereof, which has brought about a radical new age of regenerate faith. In this new Spirit empowered age, God has regenerated us and written the Law on our hearts. This has resulted in a faith towards Jesus the Christ. This faith is then expressed practically in loving obedience to God in the moral precepts of the Law, loving God and neighbor. Ceremony and ritual have given way to genuine and heartfelt conformity to God's holy will, by a radical regeneration of the Holy Spirit. This is the **eternal** and **effectual** New Covenant age of Messianic salvation.

In the **Pauline corpus**, we have seen the Apostle show a definitive contrast between the **temporary** and **ineffectual** nature of the OLD Covenant and the **eternal** and **effectual** nature of the NEW Covenant. Let us then see clearly how to understand and apply the Law as a New Covenant Christian, as a **curb, mirror** and **guide** for us, clearly **showing the will of God** for our lives. Let us therefore press on to our heavenward call in Christ by the **effectual** and glorious **transforming power of the Spirit**, because of the **freedom** that has been granted to us in Christ through the Gospel.