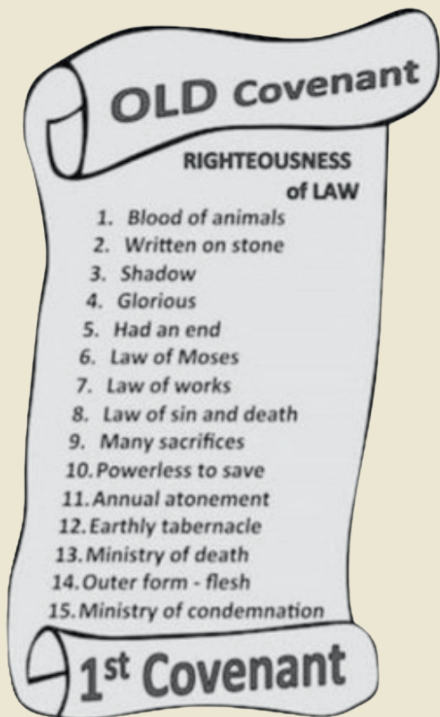




For if the first covenant had been faultless then should no place have been sought for the second.

Jeremiah 31:31-34 & Hebrews 8:7-13

THE NEW COVENANT

(Law vs. Grace)



Heb 8:13 When God speaks of a new [covenant or agreement], He makes the first one obsolete (out of use). And what is obsolete (out of use and annulled because of age) is ripe for disappearance and to be dispensed with altogether.

Heb 10:1,9 For the priestly law, having only a shadow of the good things that are coming, and not the image of those things, with the same sacrifices which they offer continually year by year, is never able to make perfect those who come to worship. Then He said, "Lo, I come to do Your will, O God." He takes away the first covenant in order that He may establish the second covenant;

THE NEW COVENANT

INTRODUCTION : To understand the New Covenant we need to understand that God deals with mankind in covenants. God made covenants with Abraham, Isaac and Jacob and God made a covenant with the Nation of Israel (the Jewish People). This covenant was based on his commandments and the people's promise to keep that covenant. As long as the nation of Israel kept their part of the covenant God blessed them with all the blessings of that Covenant. (See Deut 28)

God told the nation of Israel through the prophet Jeremiah that he was going to make a NEW covenant with the House of Israel. That new covenant was fulfilled by Jesus. In this study we will look at the Old Testament and the transition into the New covenant. We will look at the writings of Jesus and Paul concerning the Law and Grace, the Old and New covenant.

KEY VERSE: Jeremiah 31:31 "Behold, days are coming," declares the LORD, "when / will make a new covenant with the house of Israel and with the house of Judah, 32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. 33 "But this is the covenant which / will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart / will write it; and / will be their God, and they shall be My people....

	Old Covenant	New Covenant
II Cor 3:3	written with ink	written with the Spirit of the living God
	written on tablets of stone	written on tablets of human hearts
II Cor 3:6		New Covenant
	of the letter which kills	of the Spirit which gives life
II Cor 3:7,8	ministry of death	ministry of the Spirit
	in letters engraved on stones	
	came with glory	even more with glory
II Cor 3:9	ministry of condemnation	ministry of righteousness
	has glory	abounds much more in glory
II Cor 3:10	what had glory has no glory	the glory that surpasses
II Cor 3:11	that which fades away	that which remains
	was with glory	is much more in glory
II Cor 3:14	unlifted veil in the reading of the old covenant	veil is removed in Christ
II Cor 3:15,16	a veil lies over their heart when Moses is read	the veil is taken away whenever a person turns to the Lord
II Cor 3:17		where the Spirit of the Lord is, there is liberty
II Cor 3:18		with unveiled face, beholding as in a mirror the glory of the Lord
	from glory	to glory

1) THE LAW AND THE PROPHETS OF THE OLD TESTAMENT:

a) HOW MUCH OF THE LAW AND PROPHETS ARE FULFILLED IN JESUS 2 LAWS OF LOVE?

Mat 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Mat 22:38 This is the first and great commandment.

Mat 22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

Mat 22:40 On these two commandments hang _____ the law and the prophets.

b) WHAT DID JESUS SAY FULFILLS THE REQUIREMENTS OF THE LAW?

Rom 13:8 Owe no man any thing, but to love one another: for he that _____ another hath fulfilled the law.

Rom 13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself

Rom 13:10 Love worketh no ill to his neighbour: therefore _____ is the fulfilling of the law.

c) WHAT 2 THINGS DOES PAUL SAY ARE BETTER ABOUT THE NEW TESTAMENT?

Heb 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better _____ which was established upon better _____.

d) WHERE DID JESUS SAY THE NEW COVENANT (NEW TESTAMENT) WAS LOCATED IN 1 COR 11:25

After the same manner also he took the cup, when he had supped, saying, This cup is the new covenant (testament) in my ____: this do ye, as oft as ye drink it, in remembrance of me.

e) WHEN PAUL QUOTED THE PROPHECY ABOUT THE "NEW COVENANT COMING" WHAT DID HE SAY WAS HAPPENING TO THE OLD COVENANT?

Heb 8:13 In that he saith, A new covenant, he hath made the first old. Now that which ____ and waxeth old is ready to ____ away.

2) THE OLD TESTAMENT LAWS ARE A SHADOW OF CHRIST WHO IS THE REAL IMAGE OF GOD'S COVENANT!

a) WHAT DID PAUL CALL WORSHIPPING ON SPECIAL DAY SUCH AS THE JEWISH SABBATHS AND EATING SPECIAL FOODS?

Col 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

Col 2:17 Which are a of things to come; but the body is of Christ.

B) SHOULD WE JUDGE OTHERS ABOUT WHAT THEY EAT OR DRINK OR WHAT DAYS THEY WORSHIP? YES / NO (READ ROMANS 14:1-10)

"But meat commendeth us not to God: for neither if we eat, are we the better; neither, if we eat not, are we the worse." (I Corinthians 8:8)

"Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer." (I Timothy 4:3-5)

According to these Scriptures we are not to judge people regarding their diet, whatever it may be.

The following verses alone should settle once and for all the question concerning the dietary Law, for believers.

"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: or God hath received him." (Romans 14:1-3)

Here is the verse that settles the question once for all.

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:" (Colossians 2:16)

Being free from the Law means that the Law has "ended" for the believer.

"For Christ is the end of the law for righteousness to every one that believeth." (Romans 10:4)

We see why the Law ended -- it was "abolished".

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Colossians 2:14)

Just a word of warning to those who believe that one must keep the Law to be saved. The Scriptures say:

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Galatians 2:16)

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Galatians 3:10)

A warning to you who would mix law and grace:

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Galatians 5:4)

You see, it is not Law AND Grace, but it is Law OR Grace.

Now for those who say that they believe the Law was fulfilled in Christ, but they believe part of the Law, such as the dietary law and certain holy days, are still to be observed today, shall we let the Bible settle the question.

3) WE ARE NOT UNDER LAW BUT UNDER GRACE:

ARE WE UNDER THE LAW TODAY OR UNDER GRACE?

Rom 6:14 For sin shall not have dominion over you: for ye are not under the _____, but under _____ GRACE

WHAT DID PAUL SAY THE LAW WAS? AND WHAT WAS THE PURPOSE OF THE LAW? NOW THAT CHRIST HAS COME ARE WE UNDER THE SCHOOLMASTER OF THE LAW ANYMORE? YES / NO

Gal 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Gal 3:24 Wherefore the law was our school master, that we might be justified by faith.

Gal 3:25 But after that faith is come, we are no longer under a schoolmaster.

DEFINITION OF GRACE:_____

WHEN CERTAIN BRETHREN WERE CONFUSING THE NEW GENTILE BELIEVERS TELLING THEM THEY NEEDED TO BE CIRCUMCISED AND OBEY THE LAW OF MOSES.... THIS WAS THE EDICT THAT THE HOLY GHOST GAVE THROUGH THE APOSTLES IN A LETTER TO THE GENTILE BELIEVERS:

Act 15:23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

Act 15:24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

Act 15:26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

Act 15:27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

Act 15:28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

Act 15:29 That ye (1)abstain from meats offered to idols, and (2)from blood, and from (3)things strangled, and from (4)fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Act 15:30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

Act 15:31 Which when they had read, they rejoiced for the consolation.

IN THE SCRIPTURE BELOW LOOK FOR THE ANSWERS TO THESE QUESTIONS:

WHAT IS THE LAW CALLED IN VERSE #1 _____

WHAT IS CHRIST CALLED IN VERSE #1 _____

WAS GOD PLEASED WITH BURNT OFFERINGS & SACRIFICES IN VERSE # 6 Yes / No

IN VERSE #9 HE SHOWES US THAT THE FIRST COVENANT IS TAKEN AWAY THAT THE 2ND OR NEW COVENANT MAY BE ESTABLISHED

IN THE NEW COVENANT HOW IS A MAN MADE RIGHTEOUS AND SANCTIFIED VS #10 "the offering of the _____ of Jesus Christ once for all"

Every born again believer died with Christ when He died. "The soul that sinneth it shall die." The Law demands death.

"For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Galatians 2:19,20)

Believers being "dead to the Law," there is no more the Law can do. By the Lord Jesus paying the penalty, by giving His life on the cross, the Law has no more claim on the believer. This is why Paul could say:

"For sin shall not have dominion over you: for ye are not under the law, but under grace." (Romans 6:14)

Not only have we seen from the Scriptures that the believer is dead "through" the Law, and dead "to" the Law, but the believer is also "free" from the Law.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Romans 8:2)

We are "redeemed" from the Law.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (Galatians 3:13)

Being redeemed from the Law, we are then "delivered" from the Law.

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of the spirit, and not in the oldness of the letter." (Romans 7:6)

Being therefore delivered from the Law, we are also "free" from the Law.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Romans 8:2)

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." (Galatians 2:21)

If the Jews would have been able to attain the righteousness that God demanded in the Law there would have been no need for the sacrifice of Christ.

"Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." (Galatians 3:21)

If the Law is not in force today, what happened to the Law? If God knew that man could not keep the Law, did God then lower the standards? Absolutely not! The Word of God tells us exactly what happened to the Law. For mankind to ever be in the presence of God, the Law must be upheld in every detail. Jesus said:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." (Matthew 5:17)

God made provision for man's failure before He ever created man.

"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law To redeem them that were under the law, that we might receive the adoption of sons." (Galatians 4:4,5)

"For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Hebrews 9:26)

Jesus met every demand of the Law. He lived a perfect life, and therefore became a perfect sacrifice for the sins of the whole world. The proof of His accomplishment is his resurrection.

Heb 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

Heb 10:3 But in those sacrifices there is a remembrance again made of sins every year.

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lord, I come (in the volume of the book it is written of me,) to do thy will, O God.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

THE END OF THE LAW AND THE AGE OF GRACE

I know of no other subject that has caused more confusion in religious circles than the failure to understand the difference between the age of Law and the age of Grace. To most people the Law consists only of the ten Commandments. Then there are those who accept the whole Law, but have separated it into "the Law of God" and the "Law of Moses. They tell us that only the Law of Moses has been fulfilled, and that the Law of God is still in force today. As we study the Bible we see that the "whole law" goes far beyond the Ten Commandments

The total Law consists of FOUR parts that become inseparable.

- (1) The "moral law," the Ten Commandments that governed the moral conduct of the nation of Israel.
- (2) The "civil law," that governed the social conduct of the nation of Israel
- (3) The "dietary law," that governed the health of the nation of Israel.
- (4) The "ceremonial law," that governed the religious conduct of the nation of Israel

All four parts are one Law, given by one God, to one man, Moses, to be delivered to one people, the nation of Israel. This one Law, in four parts, contains all of the instructions necessary to protect and preserve a nation to bring us a Saviour.

The Gentiles were never under the Law.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." (Romans 2:14)

For four hundred and thirty years there was no Law.

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." (Galatians 3:17)

The Law also had a definite ending.

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." (Luke 16:16)

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ. (Galatians 3:16)

"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." (Galatians 3:19)

If the Law was to end, for the Scripture says, "it was given till the seed should come" (or until Christ's coming,) what, then, happened to the Law? When Christ came, did God change His attitude toward sin? No, God's holiness demands perfection! Man cannot in any way stand before God in his sinful state. It was and is impossible for man to keep the Law.

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." (Romans 3:19)

The Law was God's standard. If the Law, then, is God's standard, and no person is able to keep the Law, has the Law been a failure? The Law was never meant as a means whereby a person could attain righteousness. If there was a Law that could produce righteousness, then Christ died in vain.