

THE BEREANS

ACTS 17:11

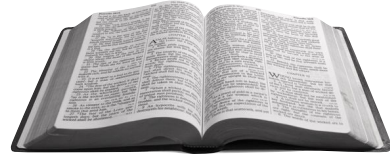
1 Timothy 1:8-9

Lesson #11

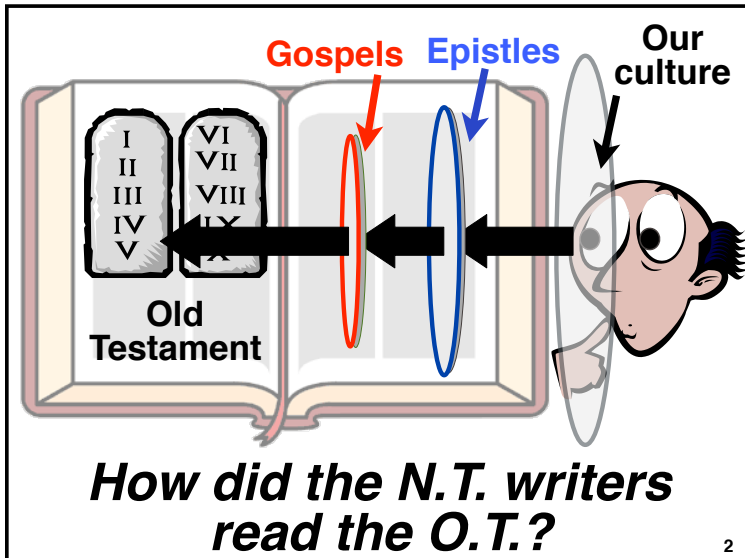
Using the Law lawfully

03/17/2019

How to read the Old Testament



One of the best ways to learn how to read the O.T. is to observe how the N.T. writers read it.



Evangelical Christians have read many difficult O.T. texts in one of three ways.

1. **Ignore them** - Punt (offering no explanation).
2. **Spiritualize them** - The N.T. writers express what the O.T. writers meant, but did not say.
 - The N.T. is an OS upgrade of the O.T.
 - Read N.T. grace back into the O.T. law and read the O.T. law into the fine print of N.T. grace.
3. **Contextualize** - The O.T. writers were speaking TO and ABOUT the nation Israel while under the Mosaic Law but only **in principle FOR** the Body of Christ (being free from the Law as a covenant).



Evangelical Christians have read many difficult O.T. texts in one of three ways.

1. **Ignore them** - Punt (offering no explanation).
2. **Spiritualize them** - Don't take them literally.
 - The N.T. is an OS upgrade of the O.T.
 - Read N.T. grace back into the O.T. law and read the O.T. law into the fine print of N.T. grace.
3. **Contextualize them** - The O.T. writers were speaking TO and ABOUT the nation Israel while under the Mosaic Law but only **in principle FOR** the Body of Christ (being free from the Law as a covenant).



What should we learn from this lesson?

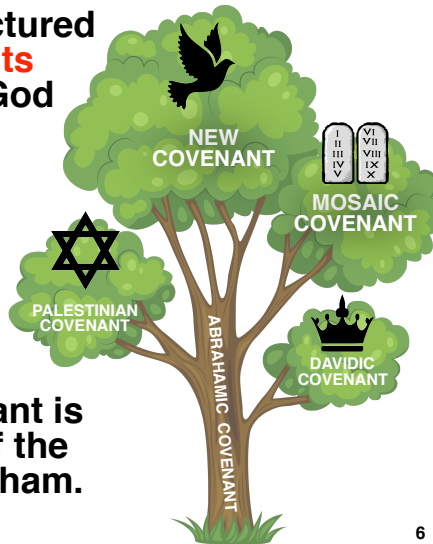
1. How the N.T. writers understood the Law of Moses' relationship to the Abrahamic covenant and the New covenant.
2. Implications for us today



The O.T. is structured around **covenants** made between God and Israel.

The Mosaic Law became a **central focus** of Israel's theology.

The New covenant is the **fulfillment** of the promise to Abraham.



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The Holy Ark's entrance initiates the Jewish service



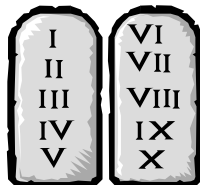
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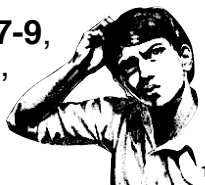
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When the N.T. speaks of O.T. covenants

The major attention goes to the relationship of the **Mosaic Law with:**



- **the Abrahamic covenant** (Rom.3-4, Gal.3-4, Acts 15, 2 Cor.3:7-18)
- **the New covenant** (Heb.7-9, Jn.1:17, Lk.22:20, 1 Cor.11:25, 2 Cor.3:4-6, 10:16,29, 12:24, 13:20)



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1 Timothy 1

“8 But we know that the Law is good, **if one uses it lawfully**, 9 realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners,”

Challenge #1

Affirming Biblical inspiration does not guarantee inerrant application.

Challenge #2

The Law was not given to confirm our righteousness but to expose our sin and need for Christ.

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How is the Mosaic covenant (Law)

related to the Abrahamic covenant (Promise)?

12

The big question

Is the Law covenant an extension of the Abrahamic covenant?

- Is there but **one covenant** expressed in different ways?
- Are the promises of God's blessings given to Abraham **received through obedience** to the Law of Moses?
- Are people **justified** before God on the basis of their obedience to the Law?

13

Romans 4

"² For if Abraham was justified by works, he has something to boast about; but not before God. ³ For what does the Scripture say? *"And Abraham believed God, and it was reckoned to him as righteousness."* ⁴ Now to the one who works, his wage is not reckoned as a favor, but as what is due. ⁵ But to the one who does not work, but believes **in Him who justifies the ungodly, his faith is reckoned as righteousness**, ⁶ just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works: ⁷ *"Blessed are those whose lawless deeds have been forgiven, And whose sins have been covered. ⁸ Blessed is the man whose sin the Lord **will not take into account.**"*

- Justification is an **accounting issue** based on **faith** not works.

14

Popular misconceptions

- God saves us by **removing the sin** - through the power of the Holy Spirit who cleans up our lives.
Paraclete - The Spirit is primarily a teacher / comforter assuring us of what Christ has done **FOR** us.
- God saves us by **removing the standards** - as though the Law was insignificant.
Surrogate - Christ came to satisfy the just demands of the Law so as to remove its just claim to condemn us.

15

What is the nature and source of our righteousness?

Galatians 3

"⁶ Even so Abraham **believed** God, and it was reckoned to him as righteousness. ⁷ Therefore, be sure that it is those who are of **faith** who are sons of Abraham. ⁸ And the Scripture, foreseeing that God would justify the Gentiles by **faith**, preached the gospel beforehand to Abraham, saying, *"All the nations shall be blessed in you."* ⁹ So then those who are of **faith** are blessed with Abraham, the **believer.**"

"Faith"

- **imputed** to the believer as righteousness
- **identifying** believers as true sons of Abraham

16

Galatians 3

"¹⁶ Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ.

The Abrahamic covenant blessing was through faith in Christ and not displaced by the Law.

¹⁷ What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant (**Abrahamic cov.**) previously ratified by God, so as to nullify the promise."

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Galatians 3

“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. . . . 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.”

The role of the Mosaic Law was to **lead us to faith in Christ** by convicting us of our helpless condition as sinners.

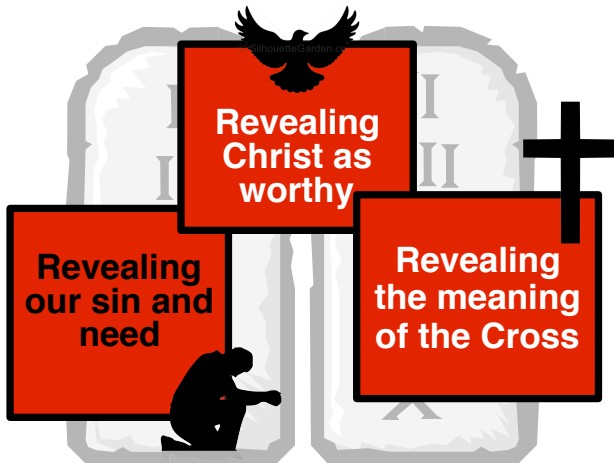
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“²³ But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. ²⁴ Therefore the Law has become our **tutor to lead us to Christ**, that we may be justified by faith. ²⁵ **But now that faith has come, we are no longer under a tutor.** ²⁶ For you are all sons of God through faith in Christ Jesus. ²⁷ For all of you who were baptized into Christ have clothed yourselves with Christ. . . . ²⁹ And if you belong to Christ, then you are Abraham’s offspring, heirs according to promise.”

The Mosaic Covenant was **abolished as a covenant** once its purpose, to inspire faith in Christ, was fulfilled.

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The Law’s role as a tutor to lead us to Christ



20

The Mosaic Covenant was “good news”?

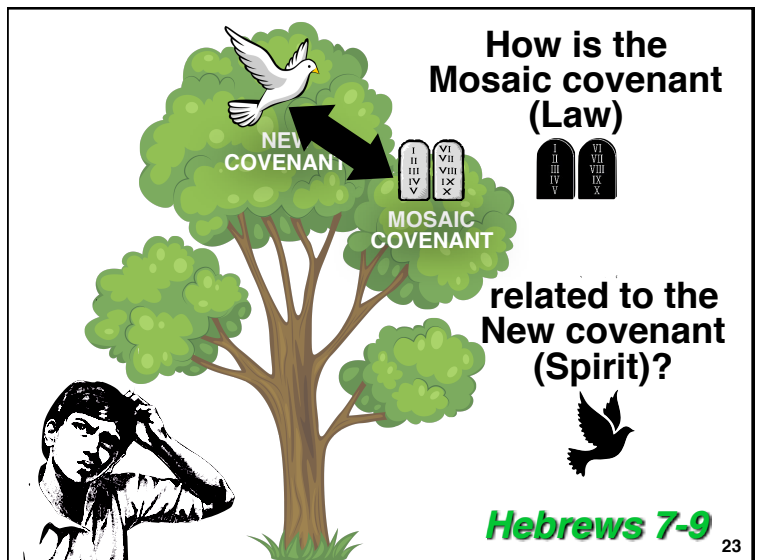
- It **removed all hope** of personal reconciliation with God through human merit with the result that we would be drawn to Christ as our substitute.
- It **notarized Jesus Christ** as one who could fulfill the demands of the Law by taking on himself the sins of the world and going to the Cross to bear the just condemnation of God.
- It **expresses aspects of God’s nature** guiding those who bear His image.

(while no longer being a covenant of blessing and cursing)

21

The Law of Moses could not deliver the blessings of Abraham
but it could point us to the only one who would.

22



23

Symbolic meaning in Abraham's family

Galatians 4

"²¹ Tell me, you who want to be under law, do you not listen to the law? ²² For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. ²³ But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise. ²⁴ This is allegorically speaking; for **these women are two covenants, one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar.** ²⁵ Now this Hagar is Mount Sinai in Arabia, and corresponds to the **present Jerusalem**, for she is in slavery with her children. ²⁶ But **the Jerusalem above** is free; she is our mother. . . . ³⁰ But what does the Scripture say? *"Cast out the bondwoman and her son."*"

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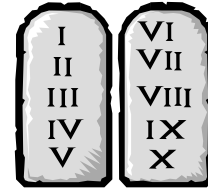
What does it mean to cast out the bondwoman?

Romans 10:4

"For Christ is the end of the law of righteousness to everyone who believes."

Christians are free from the Law -

- as a covenant of blessing and curses based upon human performance



- but not as an ethic of the Kingdom

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2 Corinthians 3

(Speaking of the believer's confidence before God)

"⁵ Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God, ⁶ who also made us adequate as **servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life.**"

- The Law covenant is a **"killer"** (exposing our sin) and calling for death.
- The New covenant gives **"life"** through the Spirit as a part of the Promise to Abraham.

26

The crucifixion, resurrection, Pentecost events marked the beginning of the New covenant age.



1 Corinthians 11:25

"This cup is the new covenant **in my blood.**"

Acts 11:15

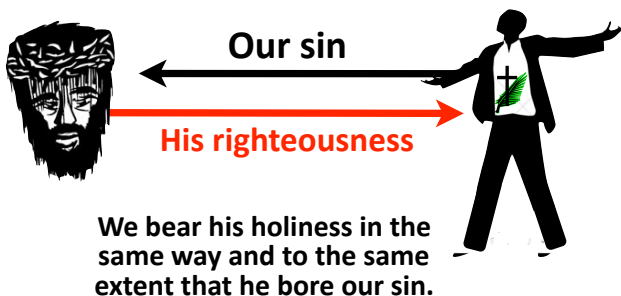
"And as I began to speak, the Holy Spirit fell upon them just as He did upon us **at the beginning.**"

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The great exchange

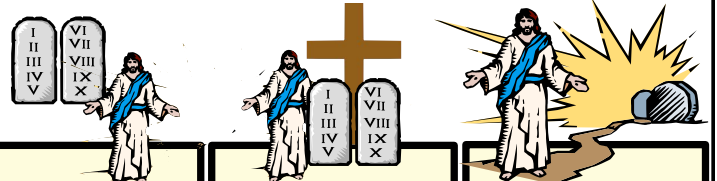
2 Corinthians 5:21

"He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him."



28

What did Jesus do with the Law



He elevated its standard

"You have heard it said, but I say . . ."

He raised the bar so that all would be humbled.

He embraced its sanctity

"I have not come to destroy but to fulfill."

All that it demanded was fulfilled by Him.

He eliminated its sting

"abolishing in His flesh the enmity"

He set all believers free from the Law's Covenant curse.

29

“Holiness is not
the way to Christ;
Christ is the way
to holiness. Better
still, Christ is our
holiness.”



Charles Spurgeon

30

It is a serious mistake
to ignore the law but
a fatal mistake to
ignore the Cross.

31

Shame is
God's tool before salvation



**AND
SATAN'S
TOOL
AFTER.**



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