

THE NEW COVENANT

“And I will pour out . . . on Jerusalem, the Spirit of grace”

Key question

How is the New Covenant in Christ’s blood related to the Old Covenant with Israel through Moses?

Key text

Hebrews 8:6-7

“But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. For if that first covenant had been faultless, there would have been no occasion sought for a second.”

Key Definition

The New Covenant

The New Covenant is a contract outlining the way God relates to all who are identified with Christ by faith. It is centered on radical grace, the power of the Holy Spirit, and intimate community (the church).

Introduction

1. The New Covenant is the basis of our understanding of the Christian life. This is in contrast to life under the Law of Moses.
 2. The New Covenant guarantees a new purity, a new identity, a new inclination, a new empowerment, a new illumination, and a new unity.
 3. A Biblical Covenant is an agreement which forms the basis upon which all further relationships rest.
- A. **Key texts that speak of the New Covenant in contrast to the Old Covenant.**
1. From the Old Testament.
 - a. **Jer.31:31-34** “31 Behold, days are coming,” declares the Lord, “when I 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 husband to them,” declares the Lord. 33 “But this is the covenant which I will make with the house of Israel after those days,” declares the Lord, “I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people. 34 And they shall not teach again,

each man his neighbor and each man his brother, saying, 'Know the Lords,' for they shall all know Me, from the least of them to the greatest of them," declares the Lord, "for I will forgive their iniquity, and their sin I will remember no more."

1. The NC was not a part of the Old Testament period but stood in contrast to the Covenant with Moses that dominated before the cross of Christ.
 2. The NC was to be characterized by an internal law as opposed to an external code.
 3. The NC would involve an intimate relationship with God and a clear identity as God's people.
 4. The NC is a relationship of radical grace.
- b. **Ezek.36:25-27** "25 Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. 26 Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. 27 And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances."
1. The NC is to rest on what God does for us and in us not on what we do for Him.
 2. The NC involves not only who we are but what we do.
 3. The NC is associated with the coming of the Spirit to indwell the believer.
- c. **Zech.12:10** "10 And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son,"
2. From the New Testament.
- **Matt.26:28** "for this is **My blood of the covenant**, which is to be shed on behalf of many for forgiveness of sins." Mk.14:24; Lk.22:20
 1. Jesus made it clear that the NC was linked to the cross and the forgiveness of sins.
 2. The NC was to be at the center of Christian worship.
 - **Rom.11:25-27** "27 And this is **My covenant** with them, when I take away their sins."
 1. Paul also links the NC with forgiveness of sin.
 2. In this case it has to do with the forgiveness of "all Israel" after "the fullness of the Gentiles has come in."
 - **I Cor.11:17-34** "25 In the same way He took the cup also, after supper saying, 'This cup is **the new covenant in My blood**; do this, as often as you drink it, in remembrance of Me.'"
 1. The context suggests that the NC calls for an intimacy within the body of believers where they care for each other.
 2. There is a warning in this passage to eat and drink in a worthy manner so as to not be "guilty of the body and the blood of the Lord." This probably refers to the social relationships among those who share the supper.
 - **II Cor.3:1-18** "6 who also make 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."
 1. The NC is associated with the Spirit.
 2. The contrast with the letter of the Law is clear and dramatic.
 3. The NC is also associated with liberty (from the law).
 - **Gal.4:21-31** "24 This contains an allegory: for these women are **two covenants**, one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar."

1. In Galatians Paul makes it very clear that just as Hagar was cast out in favor of Sarah, so the OC was replaced by the NC.
 2. It is clear in this text that the issue is not a legalistic interpretation of the law but the whole OC that was cast out.
- **Heb.7:18-22** “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. ²⁰ And inasmuch as it was not without an oath ²¹ (for they indeed became priests without an oath, but He with an oath through the One who said to Him, ‘The Lord has sworn and will not change His mind, thou art a priest forever’); ²² so much the more also Jesus has become the guarantee of **a better covenant.**”
 1. The Law (commandments) or OC was “set aside” as “useless” with respect to bringing in righteousness.
 2. Jesus is associated with a New and “better” covenant.
 - **Heb.8:6-13** “⁶ But now He has obtained a more excellent ministry, by as much as He is also the mediator of **a better covenant**, which has been enacted on better promises. ⁷ For if that first covenant had been faultless, there would have been no occasion sought for a second.”
 1. It is clear here that the second (better) covenant replaced the first.
 2. The promises of the OC were conditioned upon the faithfulness and obedience of man while the second covenant was conditioned upon the faithfulness and obedience of Jesus.
 - **Heb.9:15-28** “¹⁵ And for this reason He is the **mediator of a new covenant**, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance. ¹⁶ For where a covenant is, there must of necessity be the death of the one who made it. ¹⁷ For a covenant is valid only when men are dead, for it is never in force while the one who make it lives.”
 - **Heb.10:9-25** (quote from Jer.31:30-33)

B. **The relationship of the Biblical covenants.**

1. **The Covenant with Adam (Gen.2:16-17)**
 - a. This was a **conditional** covenant in which life and blessing or death and cursing were made to depend on the faithfulness of Adam.
 - b. This covenant defines man’s need for redemption.
 - c. The subsequent covenants deal with the consequences of Adam’s failure to meet demands of this covenant.
2. **The Covenant with Abram, the basis of God’s redemptive plan (Gen.12:1-4; 13:14-17; 15:1-7,18; 17:1-8)**
 - a. Gen.15:18 “On that day the Lord made a covenant with Abram, saying, ‘To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates;’”
 - b. This covenant is **unconditional** and among other things promises to bless the entire “fallen” world through Abram’s descendants.
 - c. In *Gal. 3:8,16* Paul links this covenant of promise with Christ as the fulfillment.

- d. This covenant with Abram is the backbone of two other covenants that are of great significance in understanding God's plan.

3. The Covenant at Sinai--the Law (Ex.20:1-31:18)

- a. This was a **conditional** covenant with Israel whereby blessings and cursings were related to Israel's obedience or disobedience to over 600 specific commands.
- b. This covenant was designed to teach mankind for a period of time until a new covenant would be formed, based not on the weakness of man's flesh but on the strength of God's Son.
- c. As a TUTOR (Gal.3:24) this covenant (the Law) came to do eight things:
 1. Reveal the HOLY CHARACTER OF GOD (Rom.7:12)
 2. Show the SINFULNESS OF SIN (Rom.7:7-13)
 3. Reveal the GUILT AND CONDEMNATION associated with sin (Rom.3:19)
 4. Show man HIS WEAKNESS (Rom.3:20)
 5. Show man the NECESSITY OF FAITH (Gal.3:23-24)
 6. Reveal the GLORY OF CHRIST
 7. Reveal the MEANING OF THE CROSS (Gal.3:13)
 8. Indicate the KIND OF LIFE that pleases God (Rom.8:4)

NOTE: The Greek word here translated "tutor" is (PAIDAGOGOS) and refers to a slave who functioned both in a custodial and educational role.

4. The Covenant at Calvary (Luke 22:20, spoken of in Jer.31:31-33)

- a. This is an **unconditional** covenant with believers assuring them that God's promises are theirs (Phil.1:6; Jn.5:24, 6:37, 10:28) in Christ.
- b. This covenant is termed the NEW COVENANT in contrast to the OLD COVENANT (made at Sinai).
- c. It is said to be "not . . . like the covenant I made with their forefathers" (Jer.31:321). These two covenants stand in stark contrast to one another:

through Abraham
Promise
 at Haran
 a Plan

The Redemptive Covenants

through Moses
Law
 at Sinai
 (the Old Covenant)
 a Tutor
 by Hagar
 "the bondwoman"

through Jesus
Grace
 at Calvary
 (the New Covenant)
 the Gospel
 by Sarah
 "the free woman"

Galatians 4

“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,”

SINAI	CALVARY
Through Moses With Israel The Law Conditioned upon man's obedience Based upon works Was concluded at the Cross Earthly, sinful priests Earthly tabernacle Faulty Limited access to God Physical working Demanded obedience Exodus - Gospels Malachi 3:7 “Return to me, and I will return to you.’ says the Lord Almighty.”	Through Christ With the Church Grace Conditioned upon Christ's obedience Based upon faith Was initiated at the Cross Heavenly, sinless priests True (heavenly) tabernacle Faultless Free access to God A cleansed conscience Enabled obedience Acts – Revelation I Jn.4:19 “We love because he first loved us.”

C. The New Covenant is associated with the good news of the Gospel.

- **Jer.31:31-34** “³¹ Behold, days are coming,” declares the Lord, “when I 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 husband to them,” declares the Lord. ³³ “But this is the covenant which I will make with the house of Israel after those days,” declares the Lord, “I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people. ³⁴ And they shall not teach again, each man his neighbor and each man his brother, saying, ‘Know the Lords,’ for they shall all know Me, from the least of them to the greatest of them,” declares the Lord, “for I will forgive their iniquity, and their sin I will remember no more.”
 1. The NC was not a part of the Old Testament period but stood in contrast to the Covenant with Moses that dominated before the cross of Christ.
 2. The NC was to be characterized by an internal law as opposed to an external code.
 3. The NC would involve an intimate relationship with God and a clear identity as God’s people.
 4. The NC is a relationship of radical grace. The NC which was a promise to the nation Israel had benefits that applied to the church (Jew and Gentile alike) through a common Christian faith (Heb.8:6-13).

D. The New Covenant was established in the death of Jesus Christ.

1. The NC’s fulfillment is **centered in Christ**.

- **I Cor.11:17-34** “²⁵ In the same way He took the cup also, after supper saying, ‘This cup is **the new covenant in My blood**; do this, as often as you drink it, in remembrance of Me.’”
2. The **forgiveness of sins** is included as a part of the NC.
- **Matt.26:28** “for this is **My blood of the covenant**, which is to be shed on behalf of many for forgiveness of sins.” Mk.14:24; Lk.22:20
 1. Jesus made it clear that the NC was linked to the cross and the forgiveness of sins.
 2. The NC was to be at the center of Christian worship. The move from Saturday to Sunday worship was a sign of the change in covenants.
 - **Rom.11:25-27** “²⁷ And this is **My covenant** with them, when I take away their sins.”
 - **Heb.10:11-17** “¹¹ And every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; ¹² but He, **having offered one sacrifice for sins for all time**, *sat down at the right hand of God*,¹³ waiting from that time onward *until His enemies be made a footstool for His feet*. ¹⁴ **For by one offering He has perfected for all time those who are sanctified**. ¹⁵ And the Holy Spirit also bears witness to us; for after saying, ¹⁶ “*This is the covenant that I will make with them After those days, says the Lord: I will put My laws upon their heart, And upon their mind I will write them,*” {He then says},¹⁷ “*And their sins and their lawless deeds I will remember no more.*” ¹⁸ Now where there is forgiveness of these things, there is no longer {any} offering for sin.” (The quotations are from Jer.31:33-34)
3. The **promise of the Holy Spirit** is included as a part of the NC.
- **Rom.7:6** “⁶ But now we have been released from the Law, having died to that by which we were bound, so that we serve **in newness of the Spirit** and not in oldness of the letter.”
 - **II Cor.3:3-11** “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. ⁷ But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading {as} it was, ⁸ how shall the ministry of the Spirit fail to be even more with glory? ⁹ For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory. ¹⁰ For indeed what had glory, in this case has no glory on account of the glory that surpasses {it.} ¹¹ For if that which fades away {was} with glory, much more that which remains {is} in glory.”
 - **The promise of the Father** - Ezek.36:25-27; Jer.31:31-34; II Cor.3:7-8; Luke 24:49 (Acts 2:33,39)
 - **The disciples were not Christians, in the New Testament sense (born again from above, having received the Spirit) before Acts 2?** The following points are offered in support of that conclusion:
 1. The disciples did not have the promise of the Father before Pentecost, for Jesus said, And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high (Luke 24:49). This promise was the Spirit (Gal. 3:14; Acts 2:38,39; Joel 2:32) and was fulfilled at Pentecost (Acts 2:38,39).

2. When the disciples met with Jesus just before Pentecost, they were yet blind to some very basic spiritual truths (Acts 1:6; cf. John 3:5), suggesting that the Spirit who was to be their teacher (John 16:13) was not yet in them (John 14:17).
3. Before Pentecost, the disciples did not have the power of God in their lives (Luke 24:49; Acts 1:8), a power that is the possession of every born again believer today (Eph.3:20; Phil.4:13; Col.1:12). The indwelling Holy Spirit was to witness to Christ (John 15:26-27), but the disciples did not have this power to witness to Christ before Pentecost (Acts 1:8). They did have it after Pentecost (I Thess.1:8).
4. Every son of God (regenerate believer) is guided by the Holy Spirit (Rom.8:14). The disciples did not seem to have this guidance before Pentecost (Acts 1:26).
5. Peter explains that before Pentecost the disciples were in the same state that Cornelius had been in before he heard the message by which he was saved (Acts 11:14-15).
6. John's description of regeneration corresponds to the Pentecostal experience recorded in Acts 2 (John 3:5).
7. The coming of the Spirit, that is the indwelling of God the Father and God the Son in the believer, was impossible while Jesus was physically present (John 14:23; 16:7).
8. **John 20:22** "He breathed on them and said to them, 'Receive the Holy Spirit.'" This verse does not say that the disciples received the Holy Spirit. It simply records Jesus' words relating to two facts:
 - a. "As the Father has sent me, I also send you" (vs. 21), and
 - b. "Receive the Holy Spirit" (vs. 22).
9. Although the great commission of John 20:21 (Matt. 28:18-20; Mark 16:15) was given before Pentecost, it was not initiated and carried out until after Pentecost, so it was (we conclude) with the receiving of the Holy Spirit. John 20:22 is a prophetic statement of what would take place at Pentecost. The Greek aorist imperative (receive) can have a futuristic sense (John 13:31; 15:6; Rev.10:7).
10. Note also that Jesus could not have sent the Spirit until after He had ascended to the Father (John 7:39 "But this He spoke of the Spirit, whom those who believed in Him were to receive; **for the Spirit was not yet given, because Jesus was not yet glorified.**"; 16:5,7 "But I tell you the truth, it is to your advantage that I go away; for **if I do not go away, the Helper shall not come to you; but if I go, I will send Him to you.**"; Acts 2:33 "**Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.**").

E. The New Covenant is contrasted with the Old Covenant, which was tutorial, temporary, and inferior.

- **II Cor.3:1-18** "6 who also make 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."
 1. The NC is associated with the Spirit.
 2. The contrast with the letter of the Law is a clear and dramatic illusion to the commandments of Moses.
 3. The NC is also associated with liberty (from the law).

- Gal.3:23-29** “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. ²⁸ There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. ²⁹ And if you belong to Christ, then you are Abraham’s offspring, heirs according to promise.”

Note that Paul describes the New Covenant in the Blood of Christ as the dawning of “faith”. He is not suggesting that no one believed in God or trusted God before Christ but rather that the New Covenant initiated a system based not on faithfulness (obedience to the law) but faith (confidence in Christ’s obedience for us). “This is the work of God that you believe in him whom He has sent.” Jn.6:29

THE TUTORIAL WORK OF THE LAW

The Law reveals our sin	The Law reveals Christ as sinless	The Law reveals the meaning of the Cross
The Law produces pain, shame, & longing for Christ.	The Law authenticates Christ as a worthy sacrifice.	The Law’s demands for punishment of sin are fully satisfied.

NOTE: The Greek word here translated “tutor” is (PAIDAGOGOS) and refers to a slave who functioned both in a custodial and educational role.

- Heb.7:18-22** “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. ²⁰ And inasmuch as it was not without an oath ²¹ (for they indeed became priests without an oath, but He with an oath through the One who said to Him, ‘The Lord has sworn and will not change His mind, thou art a priest forever’); ²² so much the more also Jesus has become the guarantee of **a better covenant.**”

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 - It is clear here that the second (better) covenant replaced the first.
 - The promises of the OC were conditioned upon the faithfulness and obedience of man while the second covenant was conditioned upon the faithfulness and obedience of Jesus.
- Heb.9:15-28** “¹⁵ And for this reason He is the **mediator of a new covenant**, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance. ¹⁶ For where a covenant is, there must of necessity be

the death of the one who made it. 17 For a covenant is valid only when men are dead, for it is never in force while the one who make it lives.”

F. The Christian must take care in relating to the Old Covenant.

1. The Law is of value in that it spells out in black and white the holy character of God.

The eternal ethic of God’s Character and Kingdom		
Natural law	Mosaic Law	Law of Christ
<i>Subtle ethic</i>	<i>Superficial ethic</i>	<i>Supreme ethic</i>
Eternal	Eternal (as an ethic) Temporary (as a covenant)	Eternal
Creation & Conscience	The Ten Commandments	The life of Jesus
to know that God is there	to know that I need salvation	to know the heart of God

Guidance under Natural Law	Guidance under Mosaic Law	Guidance under Law of Christ
conscience and social contract	proof text and tradition	leading of the Spirit through the principles of Scripture

2. Two different views of the relationship between the Old Covenant and the New Covenant.
 - a. The two covenants are a continuum. The New Covenant is an extension and elaboration of the Old Covenant. The Old Covenant being upgraded by the New. This is the view of “Covenant Theology” (Presbyterians).
 - b. The two covenants are distinct and stand in contrast with each other. The Old Covenant being replaced by the New.
3. The Law of Moses has a limited value in the Christian life.
 - a. It is to be used lawfully. I Tim.1:8-9
 - b. It is upgraded (as a reflection of God’s nature) by the law of Christ. Heb.7:12; Heb.7:18; I Cor.9:20-21
 - c. **As a covenant it was terminated by Christ.**

Rom.7:1-6 “1 Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? 2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. 3 So then if, while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress, though she is

joined to another man. ⁴ Therefore, my brethren, **you also were made to die to the Law through the body of Christ**, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God. ⁵ For while we were in the flesh, the sinful passions, which were {aroused} by the Law, were at work in the members of our body to bear fruit for death. ⁶ **But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.**”

Rom.10:4 “For Christ is the end of the law for righteousness to everyone who believes.”

Col.2:14 “having cancelled 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.”

II Cor.3:11 “ For if that which fades away (vs.7 “the ministry of death, in letters engraved on stones”) was with glory, much more that which remains is in glory.”

Eph.2:15 “by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances,”

Gal.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.”

Heb.8:6-13 “⁶ But now He has obtained a more excellent ministry, by as much as He is also the mediator of **a better covenant**, which has been enacted on better promises. ⁷ For if that first covenant had been faultless, there would have been no occasion sought for a second.” “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.**”

d. **The law that was set aside included the 10 commandments.**

Gal.4:21-31 “One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. . . . Therefore, brothers, we are not children of the slave woman, but of the free woman.”

Col.2:14 “having cancelled 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.”

II Cor.3:11 “For if that which fades away (vs.7 “the ministry of death, in letters engraved on stones”) was with glory, much more that which remains is in glory.”

d. **The Law is not effective in Christian sanctification in that it only condemns.**

THE TERRORIZING WORK OF THE LAW IN THE CHRISTIAN LIFE

Challenging the strong to live by performance	Condemning the sensitive to guilt	Hardening the religious to pride
“the mind set on the flesh is death”	“wretched man that I am”	“eat not, touch not”

Rom.7:9-10 “And I was once alive apart from the Law; but when the commandment came, sin became alive, and I died; and this commandment, which was to result in life, proved to result in death for me;”

Gal.3:3 “³ Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? ⁵ Does He then, who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?”

G. Life under Law and Grace

1. Four fundamental **principles** of life under grace:

- a. **Personal salvation, justification, and forgiveness of sins** are solely on the basis of God’s sovereign grace through man’s faith apart from any meritorious works on man’s part, either before or after salvation. (Rom.9:10-24, 3:19-31)
- b. **Man’s abiding presence in God’s family** is in no way dependent upon man’s meritorious conduct either before or after salvation, but solely upon the grace of God. (Rom.8:26-39)
- c. **Man’s spiritual growth** is by grace alone and in no way dependent upon his meritorious efforts to keep the Law of Moses or any other law. God’s acceptance and grace is the only legitimate motive for Christian obedience. (Rom.12:1-2)

Titus 2:11-12 “For the grace of God that brings salvation has appeared to all men teaching us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age,”

- d. **Man’s relationships with his brothers in Christ** are to be governed by the same kind of grace that God has shown toward His church. (Rom.15:7)

	Law	Grace
Our basic relationship with God	Earned by our performance	Given because of Christ’s performance
Our daily walk with God	Repeatedly earned by our performance	Given because of Christ’s work, and as a natural consequence of following biblical teachings
Our motivation for obedience	Heavily based on fear and guilt	Based on love and thankfulness
Our source of power	Our own discipline and sense of duty	The Holy Spirit enlightening and strengthening our renewed selves
The results in our lives	Condemnation	Salvation

2. Christians must be careful to avoid these three mistakes with the Law.

Live Above the Law	Live Under the Law	Live Outside the Law
I have no respect for God or myself as His image bearer.	I seek to gain and keep God’s love and favor through disciplined obedience to the Law	I use my freedom to feed the lusts of the flesh.
A seared conscience is the result	Guilt or pride is the result	Divine discipline is the result.

The Point

Christians are to live under the New Covenant with its emphasis on radical grace, in contrast to the Old Covenant with its emphasis on law.

Response

Head

I am to understand that:

The New Covenant is contrasted with the Old Covenant by Paul in Galatians.

Heart

I am to believe that:

God fully accepts me in Christ without approving of all that I am, believe, or do.

Hands

I am to behave by:

Responding to God's call to faithfulness with a heart of gratitude that feels secure.

Questions that you should be able to answer.

1. Specific facts you should know.

- a. What does the New Testament say about the relationship of the Old and New Covenants?
- b. How many distinct covenants are mentioned in the Bible? What are they?
- c. How is the Law of Moses related to the Old Covenant?

2. Issues that you should be able to discuss.

- a. What is the value of the Old Covenant today?
- b. In what sense is the New Covenant new?

3. Questions you should wrestle with.

- a. Many Christians understand the New Covenant as an extension of the Old Covenant? Why?
- b. Should the ten commandments be used in a Christian worship service? How? Why or why not?