

The Old Testament

Not Under The Old Testament (Route 6)

There are some in the religious world that require we be bound to the Old Covenant God made with Israel. This series will demonstrate that we are under a new and better covenant, the New Testament. It begins by showing to whom the Old Testament, the Ten Commandments, the Law of Moses was given. It proceeds to consider those texts in the New Testament that declare we are not under the Law of Moses. This “route” may be used to show that we are not justified by the Law, that we are not obligated to keep the Sabbath, and that we are not allowed to return to the Law of Moses as the primary source of authority in religion.

Deuteronomy 5:1-5 We are specifically told in **verse 1** that God “*called all Israel*” and spoke to them. He did not make this covenant with their fathers (that’s every from Adam to the third generation of the Egyptian bondage) but with those present and alive at Sinai that day (**v. 3**). A covenant is only binding on the parties to it. It does not affect any others. The Law was between God and Israel, no other nation or race was included in it.

Nehemiah 9:6-14 God gave Israel His judgments, laws, statutes, precepts and commandments, including the Decalogue, from Heaven at Mt. Sinai by the hand of Moses. Note the distinction that made between the Law and the Abrahamic Covenant of **Genesis 12**.

Jeremiah 31:31-34 God says the day is coming when He will make a New Covenant with Israel and Judah. It will NOT be the covenant He made with them when He brought them out of Egypt (which included the Decalogue). This New Covenant would have two distinct features: (1) faith as a prerequisite to admission to the covenant people (**John 6:44-45**; **Hebrews 11:6**; cf. **Genesis 17:10-14**), and (2) complete forgiveness of sins (**Leviticus 16:29-31**; **Hebrews 10:1-4**; **9:28**; **1John 1:7**).

Ezekiel 16:60-63 The covenant of the “*days of their youth*” was the Law given at Mt. Sinai (cf. **16:1-8**); however, God intended to enter into a new and everlasting covenant with Judah. There is a clear distinction between their covenant (the Law) and God’s New Covenant (the Gospel). This covenant would require faith and repentance which would result in the forgiveness of their sins.

Galatians 3:16-19 Paul gives the timetable scheduling when the Law would be superseded by the New Covenant: “*till the seed should come.*” Thus, the Law was never intended to be permanent. Rather it was “*added*” and would endure only till God’s purpose through Christ was effected.

Acts 3:18,25-26 Peter affirms the promise to Abraham concerning the “*seed which is Christ*” was fulfilled with the death and resurrection of Jesus. Therefore, the New Covenant was in place with the ascension of Christ to God’s right hand which was first preached on Pentecost.

Ephesians 2:14-16 Jesus abolished in His flesh by death on the cross “*the law of commandments contained in ordinances.*” What is this “*law of commandments contained in ordinances*”? It’s the Law of Moses including the Ten Commandments (see: **Leviticus 18:3-5**; **2Chronicles 33:8**; **2Kings 17:36-37**).

Colossians 2:14 Jesus by His death on the cross took “*the handwriting of ordinances that was against us*” out of the way. What are these ordinances? They are the ordinances about meats, drink, holy days, new moons and Sabbath days (cf. **Leviticus 23:37-38**).

Hebrews 7:11-14 Paul shows that the Law of Moses must be superseded by a New Covenant in order for Christ to function in His capacity as High Priest. The forgiveness of sins was not possible under the Law and required a new priest after the order of Melchisedec (see: **Genesis 14:17-19**; **Hebrews 7:1-10**; **Psalms 110**). That the Law could not continue is evident in that it makes no provision for any priest other than those from the tribe of Levi (**Hebrews 8:1-4**). We cannot have Christ as our High Priest if we are under the Law of Moses.

Hebrews 8:6-13 Verses 8-12 are a quotation of **Jeremiah 31:31-34**. The Hebrew writer quotes these verses as proof of his premise that Jesus is the mediator of “*a better covenant*” (**8:6**). Consequently, the first covenant (the Law of Moses) is “*old*” and “*ready to vanish away.*” What else would the Holy Spirit have to say to prove that we are not under the Law of Moses?

Romans 7:1-4 Paul uses the illustration of marriage to establish that the Christian is not under the Law of Moses but the Law of Christ. Just as a woman cannot be married to two men at the same time without committing adultery, neither can a believer be under two covenants or laws at the same time without committing *“spiritual adultery.”* In order to be free from the husband, he must be dead. In order to be free from the Law of Moses, it must be dead. We are *“become dead”* to the Law of Moses through the death of Jesus.

2Corinthians 3:11 Paul says something is done away in order that something else might remain. What is done away? It is *“that which was made glorious”* (v. 10), *“the ministry of condemnation”* (v. 9), *“the ministration of death written and graven on stones”* (v. 7), *“the letter [that] killeth”* (v. 6). It is *“that which is abolished”* (v. 13) the *“Old Testament”* (v. 14). Whereas, it is *“that which remaineth”* that is *“the New Testament”* (v. 6). We can know without doubt that the Law of Moses was superseded by the New Covenant of Jesus Christ.

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