

**Remember Christ!**

Hebrews 7:11-19; Hebrews 8:1-13

Everything in the Old Testament points to that which is fulfilled by Christ in the New Testament. When God delivered Israel from bondage, He declared – *“I am the Lord who brought you out of Egypt”* (Ex. 20:1). This act of redemption was a type and shadow of a future exodus that the Messiah would accomplish for his people. It was never intended to be an end in itself. Just as the exodus out of Egypt brought with it 613 commands (the Old Covenant law), so the exodus Jesus completed at Golgotha brought with it a New Covenant way of life for the church, flowing out of one command – to love one another. We can diagram this truth like this:

The Old Pointed Toward the New:

| Name of Covenant | God's Acts of Salvation                                   | Put Into Effect                | Covenant People Separated to God | How to Live                                    | What Is In Force?  |
|------------------|---|--------------------------------|----------------------------------|--|--|
| OLD              | Exodus from Egypt (Ex.20:1) (type/shadow)                 | Blood (Ex.24:4-8) (type)       | ISRAEL                           | 613 Comm. (the Law) (Ex.19:8)                  | The OC was put into effect as binding (Heb. 7:11), then removed (Heb.8:13).  |
| NEW              | Exodus done by Jesus at Jerusalem (Lk.9:31) (fulfillment) | Blood (Mt.26:28) (fulfillment) | CHURCH                           | New Comm. (Jn.13:34) "Law of Christ" (Gal.6:2) | The NC was put into effect as binding based on better promises (Heb.8:6). With a change of priesthood, there must be a change of the law (Heb.7:12). |

**Legally in Force (Nomotheteo):** The Greek verb, *“nomotheteo,”* is used in Heb. 7:11 and 8:6. It means to *“put into effect as legally in force.”* This verb clearly shows in Heb. 7:11 that the old covenant at a certain point in history was *“in force.”* But this earthly economy came to an end when the Temple veil was *“torn in half”* and Christ’s work was *“finished”* (Mt. 27:51; Jn. 19:30; Heb. 8:13). In AD 70, the old covenant was fully ended when the Temple and Jerusalem were leveled, and the Jewish economy and all its genealogical records were destroyed.

In Heb. 8:6, the verb *“nomotheteo”* indicates that the New Covenant was put into effect as that which is legally in force, and will continue on as the blood of the everlasting covenant (Heb.13:20).

In Luke 9:28-36 we find Moses and Elijah speaking with the glorified Christ. **What are they talking about?** They *“spoke of his exodus [or, departure] that he would accomplish in Jerusalem”* (Lk. 9:31). The New Exodus is the springboard for Christian obedience, as the old exodus was the foundation for Israel’s obedience.

Just as Israel in the Old Testament was constantly called to think back to the Red Sea exodus that liberated them from Egypt, so the church in the New Testament is repeatedly referred to the New

Exodus at Golgotha. Especially in the Lord's Supper, believers "*remember*" –not the Sabbath –but what Christ did on the cross.

Eph. 2:14-18 teaches that the old covenant law stood as a barrier between Jews and Gentiles. Obviously, one important function of this law was to keep the Israelites separate from the other nations. In order for Christ to make a "one new person" out of the two widely separated groups, the "law of commandments" had to be removed. As long as the Law stood, Jew and Gentile had to be kept apart. In God's wisdom Christ fully honored the Law by obeying it, fulfilling it, and thereby "abolishing" it, so that he could create "one new person," the body of Christ.

**If the entire old covenant law was nailed to the cross, do we have no moral direction?** Absolutely not. We have already shown that he abolished the old covenant in order to "*put legally into place*" ("nomotheteo," Heb. 8:6) the New Covenant. The life of discipleship flows out of the New Exodus, which brings with it a New Command, to love one another as he loved us on the cross, which Paul calls the "law of Christ" (Gal. 6:2). Out of this singular command comes many other commands; hence, Jesus says, "*if you love me, keep my commands*" (plural). Many teach that when Jesus said, "*keep my commands,*" he had the Ten Commandments in view. That is a biased interpretation of Scripture. **Jesus meant his teachings.** He is the Prophet Moses wrote about in Deut. 18, "*him you must hear, or be cut off from the people*" (cf. Mt. 7:24, 26). Just as Israel's obligations to the Lord arose from his mighty arm in the Red Sea exodus, so the church's New Covenant life flows out of Christ's exodus accomplished at Jerusalem. "*My commands*" means all that Jesus teaches us in the New Covenant, including the things that came through the pens of those who wrote the New Covenant documents.

### **Christians Not Under Law, But Under Grace**

Paul anticipated the concerns some would have when he asked in Rom. 6:15, "What then? Shall we sin because we are not under law but under grace? Let it never be!" Again, the authors of TCTR never address the passages that describe the Christian's status in Christ as under grace, not law (cf. 1 Cor. 9:19-23; Gal. 5:18). Some might reason, "if we are not under law, won't the floodgates of sin be opened?" Paul's answer is clear: the gospel that saves us also breaks the dominion of sin in our lives, and the Spirit enables us to walk the gospel (see Romans 12-16).

### **Grace Teaches Us Not to Sin**

The event that saves us – the cross – also commands us how to live. The grace of God that appeared in Christ's incarnation not only brings salvation to people all over the world, it also teaches believers to live a life of godliness while they wait for the Lord's coming (Titus 2:11-13). "Grace," says the apostle, is our sufficient teacher. Just as Israel's covenant life was rooted in the exodus out of Egypt ("the law came by Moses," Jn. 1:17a), so the body of Christ's obedience flows out of the New Exodus at Golgotha ("grace and truth came by Jesus Christ," Jn. 1:17b). The Scriptures of the New Covenant restate nine of the ten commandments as part of righteous living, but the Shabbat is a shadow of the reality of rest in Jesus Christ (Col. 2:17).