



necessarily adopt a new law (cf. Heb. 7:12). However, we stand to gain insight into the long-term purpose of the Old law by reading the New Covenant. In Hebrews ten, the writer calls the Old Law “a shadow of things to come” (cf. Heb 10:1) in that many of the things we read about in the Old Testament were typical of what we read in the New Testament. Bible typology can be a lengthy, even endless

study in and of itself, but I will leave that for the reader to explore. Finally, let’s notice how Paul views the Old Covenant. The Old Testament is not by any means useless or without value, for even Paul will refer to it as a ‘guide” or “tutor” which leads us to Christ (cf. Gal. 3:24-25). Nine of the Ten Commandments are restated in the New Covenant. Only the Sabbath law is removed. Paul himself will also, along with the Hebrew writer, point to the bad and good examples contained in the Old Testament from which we can draw life lessons (cf. 1 Cor. 10:5-6; Heb. 11). The Old Testament itself contains scientific foreknowledge, fulfilled prophecy, and the creation account, all of which are a testament to its truth and infallibility. But it is the New Testament, which was revealed through Christ and His apostles, that will judge us in the last day (cf. John 12:48). Will your choice be to follow that which is a shadow of what Christ revealed, or live by a newer, more glorious, and less burdensome covenant? (cf. Matt 11:30).



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ISSUE

12.41

BULLETIN OF
THE OLSEN
PARK CHURCH
OF CHRIST

Faithful Sayings

October 10
2010

Services

Sunday: 9:30 AM
10:20 AM
6:00 PM

Wednesday: 7:00 PM

Elders:

Pat Ledbetter
Jeff Nunn
Kyle Pope

Deacons:

Dean Bowers
Eddie Cook
Bill Davis
Steve Dixon
Pat Goguen
Jack Langley
Neil Ledbetter
Brady McAlister
Walker McAnear
Lance Purcell
Rusty Scott

Evangelists:

Kyle Pope
Jason Garcia



The Transference of Covenants

By Jason Garcia

It’s not uncommon to hear folks in the religious world appeal to their belief in and practice of the Ten Commandments as proof of their piety and faithfulness. This testimony that some give is not limited to people who have a denominational and religious affiliation, but it will even be used by radio hosts, celebrities, and perhaps even some of our secular friends who, in some sense, acknowledge the Word of God being somewhat authoritative, but nevertheless they are convinced that by affirming their conviction of the truth of the Ten Commandments, they should be counted among God’s people. There are those who would go even further and say that the *whole* Bible should still be practiced today including everything we find in the Old Testament. However, the Bible has revealed that God never intended for mankind to adhere to and practice absolutely *everything* we find in His Word.

The writer of Hebrews makes plain that God has spoken to mankind in different ways throughout the course of history, and concludes his thought by affirming that in our time God has

spoken to us through His Son, Christ (cf. Heb. 1:1-2). If we were to ask, “What are those various ways which He has spoken to us?” the Hebrew writer answers (in the same verses) with “**to the fathers**” and again with “**through the prophets.**” The Old Testament harmonizes with this teaching, and is a thoroughly accurate historical account of God’s interaction with man through family



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patriarchs and those whom He chose as prophets prior to the coming of Christ. There is no reason, then, to doubt that the entirety of the Bible is divine in origin because both Old and New testaments proclaim that they were given and inspired by God. If we are agreed on this point, then we can turn to the Old Testament and examine what it has to say concerning its authority *and* duration.

The Old Testament records that God chose Moses to lead His people and to deliver His Law that would govern them (cf. Ex. 3:10). During Moses’ time on earth as leader of God’s people, he made this statement: “**And the LORD said to me, ‘They are right in what they have spoken. I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. And whoever will not listen to my words that he shall speak in my name, I myself will require it of him’**” (Deut. 18:17-19). Why is this significant? In Acts chapter three we find these very same words spoken by the apostle Peter, and he explicitly says Moses was referring to Christ (cf. Acts 3:22-23). Since Peter was speaking to a Jewish audience at the time, consider the impact such a statement would have had on their minds. The Jews knew it was Moses who had been given authority directly from God, but now they would have to accept that Jesus had been given greater authority consequently nullifying the Law of Moses (cf. Matt. 28:18). It’s important to note that Moses wasn’t the only prophet of God’s people to look forward to the coming of Christ.

The prophet Jeremiah prophesied that a time would come when the Covenant or Law God had made for His people would be replaced by another. Consider His words in Jeremiah 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, 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’...**” (Jer. 31:31-32 emphasis mine). Again, these very same words are applied by a New Testament writer in the book of Hebrews and show the prophet was speaking of Christ’s Covenant (cf. Luke 22:20). There are literally hundreds of prophecies about Christ within the Old Testament, and dozens more we could examine that specifically pertain to our subject, but let us turn our attention now to the New Testament and consider its teachings regarding the Old Law.

All writers of the New Testament who speak of the Law of Moses or Old Covenant are in perfect unison regarding its abolition. Paul had a number of things to say about it: “**He [i.e. Christ] CANCELED OUT the certificate of debt consisting of decrees against us, which was hostile to us; and He has TAKEN IT OUT of the way, having nailed it to the cross**” (Col. 2:14 emphasis mine). “**We have been RELEASED FROM the Law, having died to that which we were bound...**” (Rom. 7:6 emphasis mine). Elsewhere Paul teaches that those who seek to

live by the law have no fellowship with Christ (cf. Gal. 5:1-6) and furthermore he rhetorically affirms that the New Covenant is more glorious than “**letters engraved on stones**” that were delivered by Moses (cf. 2 Cor. 3:7-8). What else could this be referring to other than the Ten Commandments? Yet there are still folks out there who believe they are justified before God by conforming their lives to the Ten Commandments delivered by Moses.

Lastly, let us examine what the writer of Hebrews has to say concerning the appropriate view of the Old Law. He affirms with other writers that Jesus came to establish a new covenant and to remove the old (cf. Heb. 10:9-10) and furthermore argues that because of Jesus’ work and role as High Priest, we must