

The New Covenant and the Covenant of Promise

The First Commandment

Exodus 20:3 Thou shalt have no other gods before me.

***Elhoim acherim* means “no strange gods”**

The Second Commandment

Exodus 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

Deuteronomy 4:15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

Exodus 20:5-6 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments.

The Merchant of Venice, Act IV, Scene I

**The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest;
It blesseth him that gives and him that takes:
'T is mightiest in the mightiest; it becomes
The throned monarch better than his crown:
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway;
It is enthronèd in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice. Therefore, Jew,
Though justice be thy plea, consider this,
That, in the course of justice, none of us
Should see salvation: we do pray for mercy;
Shakespeare**

Matthew 5:7 Blessed [are] the merciful: for they shall obtain mercy.

The Third Commandment

Exodus 20:7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

The Fourth Commandment

Exodus 20:8 Remember the sabbath day, to keep it holy.

Exodus 20:9 Six days shalt thou labour, and do all thy work:

The Fifth Commandment

Exodus 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

The Sixth Commandment

Exodus 20:13 Thou shalt not kill.

The Seventh Commandment

Exodus 20:14 Thou shalt not commit adultery.

The Eighth Commandment

Exodus 20:15 Thou shalt not steal.

The Ninth Commandment

Exodus 20:16 Thou shalt not bear false witness against thy neighbour.

The Tenth Commandment

Exodus 20:17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbor's.

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

II Corinthians 5:21 For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him.

The righteousness of God ... All of the righteousness of God ever achieved upon earth was by Jesus our Lord and is found only in Him. "in Christ." It has been admitted by all who ever studied the question that only "the righteousness of God" can save people; and that righteousness is "in Christ"; thus no man can be saved out of Christ. The faith that saves, in any absolute sense, is therefore the FAITH OF CHRIST, a fact dogmatically affirmed no

less than seven times in the Greek New Testament. Furthermore, even in the case of the faith of Christ, it was not "faith only," but the perfect faith and obedience of the Son of God which wrought the true righteousness which is the foundation of all human salvation in him!

Colossians 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

“Blotting out ...” This is a reference to the 10 commandments or Decalogue and to the entire Law of Moses.

. The Law which slew him is represented by the 10th Commandment, and the ministry of death was engraved on tables of stone?

“... handwriting of ordinances ...” as in this verse, signifies the tables of stone inscribed by the finger of God.

“... took it out of the way ...” nailing it to the cross ... These terms indicate the absolute cancellation and abrogation of the Law of Moses.

The special application of this verse, as inclusive of the moral part of the Law of Moses:

The moral precepts of the Law of Moses are called the handwriting of ordinances, because the most essential of these precepts were written by the hand of God on two tables of stone; and the rest Moses was directed to write in a book.

Saturday Sabbatarians and 7 day worshipers make two profound mistakes: (1) in their miss-understanding of the sabbath day commandment given to Israel and the Jews only (2) in their insistence that the moral portion of the Law of Moses is still in effect; whereas nothing could be more emphatic than the New Testament declarations that the Law, not part of it, but all of it, has been changed, abrogated (or invalidated), taken away, nailed to the cross.

The Jew readily granted that the Gentile was under the judgment of God, and now Paul proves from the Jewish scriptures that the Jew likewise was under the judgment of God

Romans 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Romans 3: 10-20 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat [is] an open sepulchre; with their tongues they have used deceit; the poison of asps [is] under their lips: 14 Whose mouth [is] full of cursing and bitterness: 15 Their feet [are] swift to shed blood: 16 Destruction and misery [are] in their ways: 17 And the way of peace have they not known: 18 There is no fear of God before their eyes. 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.

“that every mouth may be stopped ...” Paul was determined to convict the total race of Adam, and the devastating charges he had just sustained against Israel have the collateral effect of condemning the Gentiles as well, for they were admittedly worse than the Jews. Paul's mention of "the law" in this verse is significant, in that it reveals an inspired definition of what is meant by "the law." It means not merely the Torah, or Pentateuch, but the entire Old Testament, as Paul here quoted from the prophets and from the Psalms, referring to all of his quotations as being from "the law."

Romans 7:7 What shall we say then? /s the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

The perverseness of human nature is such that the mere prohibition of an act suggests the desire to do that which is prohibited. The act when done is invested with the character of sin which it hitherto did not possess. It becomes a distinct breach of the law, where previously there had been no law to break.

It is exactly such facts regarding sin that may be observed in the example Paul gave from his own experience. Before the giving of the law of Moses, there were doubtless many who desired their neighbor's ox, or his ass, or his wife; but that was, at that time, a violation of no known law, the inward desire of forbidden things having never been prohibited prior to the law of Moses. Paul here stated, of that very sin, that he would never have known what it was except the law had said, "Thou shalt not covet."!

All of the 10 commandments except the Jewish Sabbath are legislated again in the New Testament. There are also other laws from the Old Testament brought forward into the New Testament that affect our salvation cf:

I Corinthians 6:9-10 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers (loy'dor-os abusive, a back guard, mischief), nor extortioners (har-pax ravening), shall inherit the kingdom of God. 11 And such were some of you: but ye are washed ((ap-ol-ou-o to wash fully – remitted), but ye are sanctified (hag-ee-ad'zo to set apart as holy, to purify, to consecrate), but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Just like here and the area around Main Street, a vast proportion of the whole Corinthian population participated in such sins as are catalogued here; and the prevalence of such wickedness throughout the ancient empire resulted in Rome's total destruction, after these debaucheries had run their course. But it was not the destruction of an empire that Paul had in view here; it was the loss of souls. The various actions mentioned in this paragraph are designated as unrighteousness. The people who continue in such wickedness "... shall (not) inherit the kingdom of God."

Galatians 5:19-21 Now the works of the flesh are manifest, which are *these*; Adultery, fornication (prostitution, unwedded stimulation or fulfillment of sexual desire), uncleanness (impurity - sexual, physical, or moral), lasciviousness (filthy, or wantonness), 20 Idolatry (image-worship), witchcraft (the use of drugs, potions, and enchantments, or the occult), hatred (ekh'-thrah hostility, looking for a reason for opposition) variance (quarrel, wrangling, contention), emulations (jealousy, malice, or indignation), wrath (fierceness, or indignation), strife (intrigue, or faction), seditions (disunion, or division), heresies (denomination), 21 Envyings (ill-will or jealousy), murders (slaughters), drunkenness (intoxication), revellings (a carousal, or rioting), and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

There are Seventeen evils listed here by Paul, and they are characteristic of "the kinds of influence likely to affect the Galatians and you here at Main Street so recently converted from paganism. Any thoughtful person could

today can look at this list of the sins, perversions and gross wickedness so characteristic of all the Main Streets in America and see our current wicked culture.

Not only must we not break the commandment literally but our attitudes of heart are considered.

Ephesians 4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

This should make us cry out to God for mercy cf:

Romans 7:24-25 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

This is the cry of every man who is not saved. In the large view, it is the agonizing cry of all the world that we reach out to with our World Wide Radio Broadcasts ... especially of the without light populations of billions of people world wide. Victory was impossible until Jesus came. The law of Moses was indeed a beautiful and spiritual law, but it did not provide people with the power to keep its noble precepts. This failure was due to the fact that the great Enabling Act of man's redemption had not then taken place. The Saviour had not come.

“I thank God through Jesus Christ our Lord ...” stands as the answer of the agonizing question of the previous verse respecting delivery from the body of death; and, although it is not framed grammatically as the answer to anything, the quality of its constituting an answer is inherent in the context. If there had been no answer, there would have been no reason to thank God; and this outburst of praise, somewhat like a stroke of lightning, illuminates the darkness of this terrible chapter, and permits a fleeting glance at all that Paul was about to say in the eighth.

Romans 13:8-10 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

I John 5:2-4 By this we know that we love the children of God, when we love God, and keep his commandments. **3** For this is the love of God, that we keep his commandments: and his commandments are not grievous. **4** For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

It is the Faith of Christ which leads to faithfulness and obedience that saves

I John 1:5-10 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. **6** If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: **7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin (ham-ar-tee'-ah, a sin). **8** If we say that we have no sin (ham-ar-tee'-ah, a sin) , we deceive ourselves, and the truth is not in us. **9** If we confess our sins (ham-ar-tee'-ah, a sin), he is faithful and just to forgive us [*our*] sins (ham-ar-tee'-ah a sin), and to cleanse us from all unrighteousness. **10** If we say that we have not sinned (ham-ar-tan'-o, to miss the mark, so as to not share in the prize) we make him a liar, and his word is not in us.

I John 2:1-3 My little children, these things write I unto you, that ye sin (ham-ar-tan'-o, to miss the mark, so as to not share in the prize) not. And if any man sin, (ham-ar-tan'-o, to miss the mark, so as to not share in the prize) we have an advocate with the Father, Jesus Christ the righteous: **2** And he is the propitiation for our sins (ham-ar-tee'-ah, a sin). : and not for ours only, but also for [*the sins of*] the whole world. **3** And hereby we do know that we know him, if we keep his commandments.

It is the Faith of Christ which leads to faithfulness and obedience that saves

Galatians 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

"Jesus Christ and him crucified" was the burden of Paul's preaching throughout every moment of his apostleship.

Galatians 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

"Law" has been capitalized throughout this chapter to indicate the one and only law Paul referred to throughout, meaning the Law of Moses.

Galatians 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

"... the Spirit ..." being the endowment of all Christians, and "... flesh ..." being the total basis of Jewish confidence. But the constant manipulation of every text in the New Testament to fit the "faith only" notion must be maintained: "They received the Spirit by faith," as one declared, despite the fact that faith is not mentioned in this verse.

Galatians 3:4 Have ye suffered so many things in vain? if [it be] yet in vain.

Galatians 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, [doeth he it] by the works of the law, or by the hearing of faith?

Worketh miracles among you ... "This is exactly the same phrase as in I Corinthians 12:10," and logically refers to the miracles which Paul himself had performed among them, notable examples of which, were: (1) the healing of the lame man at Lystra Acts 14:9, and (2) the signs and wonders done at Iconium Acts 14:3

Galatians 3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

Abraham believed God ... Abraham's faith, not his faith only but his faithfulness and obedient faith, was the basis of God's reckoning him to be righteous. Of course, Abraham did not obey perfectly ...

Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

The grand argument is that Abraham was justified upon the exhibition of an obedient faith; and persons today who manifest an obedient faith through their acceptance of the gospel message and obedience to it are true children of Abraham "in Christ."

Galatians 3:8-9 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, [saying], In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham.

The gospel unto Abraham ... The words "In thee shall all the nations be blessed," immediately following, identify what Paul meant by the gospel

preached to Abraham. The word nations in the promise to Abraham means "Gentiles," who would be saved in exactly the same manner as Abraham, namely, by faithfulness and the "obedience of faith."

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.

The human impossibility of any man's doing "... all things which are written in the book of the law ..." rendered every man attempting to do so subject to the curse, here quoted from Deuteronomy 27:26. The Galatians, by fooling around with circumcision and Jewish festival, had inadvertently obligated themselves, under penalty of God's curse, to keep the whole law, every jot and tittle of it, an achievement which only Jesus Christ accomplished.

Galatians 3:11-12 But that no man is justified by the law in the sight of God, [it is] evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them.

"... no man is justified by the Law ..." The reason this is true is cited in Galatians 3:10. There was another important indication of the same truth, which Paul then quoted from Habakkuk 2:4, "The righteous shall live by faith".

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree:

The quotation is from Deuteronomy 21:23; and, since Christ was crucified on "... a tree ..." the curse of the Law rested upon the Saviour and Redeemer of all mankind, and this in spite of the fact that Jesus our Lord was the unique and only person of all time who ever kept the totality of the Law in perfection.

Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

In Christ Jesus ... This is the cornerstone and foundation of the gospel Paul (and all the apostles) preached. The Gentiles will be blessed, along with Abraham, "in Christ," thus becoming technically part of Christ's spiritual body, therefore truly of "the seed singular" of Abraham, which is Christ.

Galatians 3:15 Brethren, I speak after the manner of men; Though [it be] but a man's covenant, yet [if it be] confirmed, no man disannulleth, or addeth thereto.

God's covenant with Abraham was founded, not upon his keeping the Law, but upon God's promise made long before the Law came into being.

Galatians 3:16-17 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, [that] the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

Gentiles, and even the saints of the Old Testament, are saved in "... Christ." there being this correspondence between the manner of their salvation, the basis of it was "the obedience of faith,"

Galatians 3:18 For if the inheritance [be] of the law, [it is] no more of promise: but God gave [it] to Abraham by promise.

This is based on the profound truth that "all the nations" shall be blessed in the "seed singular" which is Christ.

Galatians 3:19 Wherefore then [serveth] the law? It was added because of transgressions, till the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator.

The Law of Moses expired by limitation when Christ came, because it was given only "until" that event.

Galatians 3:20 Now a mediator is not [a mediator] of one, but God is one.

This verse has been interpreted in more than three hundred ways!

Galatians 3:21 [Is] the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

The impossibility of even God's Law making people righteous derived from the weakness and frailty of human beings. The helplessness of mankind is implicit in this, that man alone unaided, is simply incapable of fully measuring up to God's perfect and holy standard.

Galatians 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The faith that saves is never that of the sinner, but that of Christ. Only his faith was perfect, and only his faith was perfectly obedient.

“... concluded all under sin ...” One great purpose of the Law of Moses was to convict Israel of sin and make the nation conscious of their need of a saving Messiah giving them salvation from it.

Galatians 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

The figure of speech here is that of a jailer keeping his prisoners shut up. The Law could not save people, and the hope of deliverance from the sin which the Law could not forgive could be realized only by the coming of the Holy One ... Christ Jesus

Galatians 3:24 Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith.

Schoolmaster ... (pai-dag-o-gos' a boy leader slave, a servant whose job was to take the children to school & then home. He taught them NOTHING.

The Although the Greek will also bear the translation "tutor," it is clear from Galatians 3:25, below, that Christians are not under it.

Galatians 3:25 But after that faith is come, we are no longer under a schoolmaster.

The total separation of Christianity from the Law is here dramatically stated with the comparison to a "pai-dag-o-gos' " no longer needed.

Galatians 3:26 For ye are all the children of God by (the) faith (tees-pis'-tis) in Christ Jesus.

It has already been noted that Paul in this section is using "faith" in the sense of historical Christianity, the same usage being continued here. Macknight translated this verse correctly thus: "For ye are all sons of God through the faith published by Christ Jesus." That this meaning is mandatory is clear enough from the whole context. As Cole remarked with reference to theology itself, "it is nothing more than ordinary rules of grammar and logic applied to the text of Scripture." It has long been apparent that it is not knowledge of the Greek, but of the grammar, that leads to an accurate understanding of the New Testament.

Galatians 3:27 For as many of you as have been baptized into Christ have put on Christ.

“... baptized into Christ ...” is here used in exactly the same manner that "Faith" was in the preceding verse, that is, as a synecdoche for the primary steps of accepting the gospel and becoming a Christian; and by the use of it, Paul testified to the importance of it. It violates the rules of grammar to use such a synecdoche any non-vital, unnecessary or unessential part to stand for the whole. Yet there is a difference between "faith" and "baptism," for here it is declared that people are baptized "into" Christ, a declaration nowhere existing in the New Testament with regard to "faith."

“... as many of you as have been baptized into Christ ...” is only another way of saying that "all of the Galatians" had been so baptized. Howard was certain "that this refers to the initiatory rite of water baptism." Ramsay correctly read Paul's meaning here as follows: "Beyond all doubt Paul considered that, practically, to become a part of Christ implied membership in the church of Christ." The use of "As many of you ..." means that any who might not have been baptized were not in Christ. Ridderbos was correct in seeing this verse "as a limitation on the preceding verse," making the "ye all" of Galatians 3:26, to be modified and restricted to those who had received Christian baptism, thus clearly denying that any persons whomsoever had believed themselves into Christ without being baptized as Jesus commanded.

Of course, there are trainloads of books coming off the presses every month denying the obvious truth of this verse; and among the countless objections alleged against the truth, perhaps the most common is that "Well, not everyone who is baptized is saved." Such an error is due to a misunderstanding of the pre-requirements of baptism, faith and repentance. Now, any person being immersed without those vital prerequisites to baptism is not baptized at all, but merely wet. It must be confessed that perhaps there are those who have thus been immersed without being saved.

Galatians 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Every possible kind of racial, economic and sex distinction finds its great equalizer "in Christ." The bond of love and fellowship in the Lord is sufficiently strong to contain all outward differences among God's children.

Galatians 3:29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

This is not merely a continuation of the argument Paul has been making, but it is continued into Galatians 4. The true seed of Abraham (in the plural sense) are all of those who, believing the gospel, have been baptized into Christ, comprising in their corporate totality the seed singular which is Christ, in the sense of his spiritual body. This enabled the Gentiles to be accounted the true seed of Abraham, bypassing the Law of Moses altogether, thus inheriting through the promise to Abraham Genesis 12:3; 18:18; and 22:18.

Those who believe in Christ and are baptized in him are to be understood as here being affirmed to be "... Abraham's seed ..." because, being clothed with Christ, they share his position. "... heirs ..." They are heirs, not of Abraham, but of God; for the idea connects to that of the sonship to God Galatians 3:26, of believers in Christ.

Sources: KJV Bible, theWord.com, Burton Coffman, BW Johnson, Adam Clark, FF Bruce, McKnight and JW McGarvey, George Faulk Commentaries, Archaeology & the Old Testament by Alfred Hoerth, On the Reliability of the O.T. K.A. Kitchen, Google Images, Halley's Handbook, Wikipedia.