

Law – Discontinuity

Romans 6:14-15 NASB

For sin shall not be master over you, for you are not under law but under grace. [15] What then? Shall we sin because we are not under law but under grace? May it never be!

Romans 7:4-6 NASB

Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order 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.

Romans 10:4 NASB

For Christ is the end of the law for righteousness to everyone who believes.

1 Corinthians 9:20 NASB

To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law;

2 Corinthians 3:3-11 NASB

being manifested that you are a letter of Christ, cared for by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts. [4] Such confidence we have through Christ toward God. [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 will 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 because of the glory that surpasses it. [11] For if that which fades away was with glory, much more that which remains is in glory.

Galatians 2:19 NASB

For through the Law I died to the Law, so that I might live to God.

Galatians 3:24-25 NASB

Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith. [25] But now that faith has come, we are no longer under a tutor.

Galatians 5:18 NASB

But if you are led by the Spirit, you are not under the Law.

Colossians 2:14 NASB

having 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.

Hebrews 7:12,18-19 NASB

For when the priesthood is changed, of necessity there takes place a change of law also. [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.

Hebrews 8:4-7,13 NASB

Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; [5] who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, "See," He says, "THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON

THE MOUNTAIN." [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.

Hebrews 10:9 NASB

then He said, "Behold, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second.

"The clearest evidence for the discontinuity position derives from many passages in the New Testament that suggest the cessation of the Mosaic law as binding for the church-age saint: Romans 3:21-31; 4:5, 13-25; 5:13; 6:14-15; 7:6; 10:4; 1 Corinthians 9:19-23; 2 Corinthians 3:3, 6-18; Galatians 2:19; 3:1-5, 10-29; 4:8-11, 21-5:1; 5:3, 18; Philippians 3:1-11; Colossians 2:14; Hebrews 7:11-28; 8:4-6, 13; 9:8; 10:1-18; James 2:8-10."

— Wayne G. Strickland, *The Inauguration of the Law of Christ with the Gospel of Christ: A Dispensational View in Five Views on Law and Gospel*, (Zondervan Publishing House; Grand Rapids, Michigan, 1996), 263.

"Nonetheless, as has been discovered, there is an aspect of the law that has ceased in its validity and applicability. The regulatory purpose recognizes that the Mosaic law was given specifically to the nation Israel in order to provide guidelines for their relationship to God. This regulatory purpose provided the requirement and means of fellowship, including the provision for the worship of God. The Mosaic law also served to govern Israel as a theocracy with a unique relationship to God. However, when Israel failed in its stewardship responsibilities under the Mosaic dispensation, the law in its regulatory function ceased in validity. Paul is equally clear that the law functioned in a temporary fashion as a tutor until the advent of Christ (Gal. 3:24), whereupon it ceased as a means of righteousness (Rom. 10:4). The Mosaic law, described as a ministry of death (2 Cor. 3:7), faded and no longer remains (v. 11), leaving the hope that is found in the person of Jesus Christ. Instead, the New Testament believer is governed by the law of Christ, a law that is fulfilled by loving one's neighbor (Gal. 5:14; 6:2)."

— Wayne G. Strickland, *The Inauguration of the Law of Christ with the Gospel of Christ: A Dispensational View in Five Views on Law and Gospel*, (Zondervan Publishing House; Grand Rapids, Michigan, 1996), 263.

"The stipulations of Sinai were not for the nations in general but to a people under grace. . . . Since the nations around Israel were not called to adopt the Mosaic Covenant, it seems evident that the pagan nations would not be judged by the law of Moses."

— House and Ice, *Dominion Theology*, 128, 129.

"Israel as a nation was chosen by God 'out of all the peoples on the face of the earth to be his people, his treasured possession' (Dt 7:6). No other nation of the ancient or modern world is like Israel in its place in redemptive history. . . . Before applying a case law from the Old Testament today, therefore, we must consider not only cultural adaptations but also discontinuities that result because of the difference in redemptive status between Israel and any modern society."

— Tremper Longman III, *God's Law and Mosaic Punishments Today*, *Theonomy: A Reformed Critique*, William S. Barker and W. Robert Godfrey eds. (Grand Rapids, Zondervan, 1990), 47, 48.