



Romans 15 – Law Covenant a Parenthesis

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Romans 3:21-26

Prologue: Flesh Loves Law, Hates God

- The flesh rejects God and His truth (Ro 8:7)
 - The flesh expresses itself in covetousness and war (Ja 4:1-4)
 - Very words of the flesh mimics its father, the Devil (Jo 8:44)
 - The flesh never submits to God (Ro 8:5-8)
 - Flesh clothes itself in godliness, but rejects truth (2Ti 3:2-5)
 - All sinners agree with is the elimination of God's rule, Christ's stauros and believers' lives; it condemns them (Ps 2:2-9)

Prologue: Sin's Consistent Character

- The same remains true today (2Th 2:9-12)
 - Nations still rage against God and Christians (Ps 2:1-3)
 - Sinners words are poison to ensnare the simple (Pr 1:10-19)
 - Goal is death by rejecting of God's wisdom (Pr 1:22-32)
- Christians, maturing in Christ, will show Beatitudes in their thoughts, words and deeds even during the coming persecution as they trust God (1Pe 4:12-17)

Prologue: Missing the Law

- Jesus early ministry was to teach the Jews what they did not understand about the Law (Mt 5:17-20)
 - Beatitudes illustrate the character both of Christ and those who believed in Him {New Covenant} (Mt 5:3-12)
 - Christ interpreted the Law showing them their lack of understanding of their failure to keep the Law (Mt 5:21-30)

Righteousness of God

- Having proved that all people are sinners and only capable of unrighteousness, Paul states that God's righteousness has been manifested apart from the Law
 - Manifested {φανερόω}: Revealed by light of God's truth
 - Law witnesses God's righteousness by revealing man's utter sinfulness driving him to God for mercy (1Ti 1:8-11)
 - Prophets also testified to God's righteousness; thus, they were killed as it revealed the sinful piety of hypocrites

How is Righteousness Revealed?

- How is righteousness of God is revealed?
 - Christ and His teachings reveal the righteousness of God (Col 1:15-20)
 - Believer acknowledges righteousness of God by living in the faith of Christ in the New nature
 - God turns the unrighteousness of sinners into the righteousness of God at salvation: Abba (Ga 4:6)

Redemption is a Gift of Love

- God has given His gift to Christ: Bride of Christ
 - Father so loved the Son that He gave to Him in eternity past this love gift; Bride of Christ {All believers} (Jo 17:24)
 - At the end when all things are given to Christ, He then gives all things back to the Father, including the Bride, as His expression of Love (1Co 15:24-28)
 - Thus, all become one in the Son and the Father (Jo 17:20-24)

Christ Purchased His Gift by Blood

- Christ expressed His love for those given Him by the Father by purchasing their salvation by His blood
 - Christ became the propitiation, sacrifice received by faith, for our sin: violation of God's righteousness
 - Propitiation: the lid of the Ark or Mercy Seat on which blood was sprinkled annually by High Priest for sins
 - Mercy Seat had no mercy for the sacrifice, only for those who received the sacrifice by faith - New Covenant

How About Those Before Christ?

- Did the blood the High Priest sprinkled annually cover sins and if not, how were they saved before Christ?
 - Old Testament sacrifices had no efficacy to remove sin; they only pointed to Christ to come (He 9:9-10)
 - Levitical sacrifices only reminded people of their ongoing sinfulness and coming hope of redemption (He 10:1-10)
 - People were saved before Christ based on future stauros: they were saved on *credit* based on faithfulness of Christ

Tale of Two Covenants

- Since only the High Priest could offer blood on the propitiation, how could Christ offer His blood for sin?
 - God made covenant with the Son in eternity past before the Law Covenant; to be a priest (Jo 17:24; He 2:17)
 - God made a covenant with Abraham as Messiah would need a fleshly body to be as man (Ge 3:15; Ga 3:15-19; He 2:14-18; 10:5)
 - If two covenants, then two different priesthoods

Abrahamic Covenant: Two Parts

- When God made His covenant with Abraham there were two peoples mentioned (Ge 22:15-18)
 - There would be a people associated with the earth, flesh, and a people associated with Heaven
 - People numerous as the dust of the earth and as the sand on the sea shore – *False Jews* (Ge 13:14-17)
 - People numerous as the stars – All saved in grace (Ge 15:5-6)

Two Peoples of Abraham

Earthly People

- Dust of the earth and sands of the sea shore
- Points to Jews and land
- Limited as earth ends
- Composed of *False* Jews as *True* Jews convert to life

Heavenly People

- Stars of the heavens which means not of the earth
- Points to New Covenant
- Unlimited and enduring
- Composed of Jews and Gentiles saved in Christ

Metaphor of Jerusalem (Ga 4:21-31)

Earthly Jerusalem

- Hagar, slave, represents earthly Jerusalem
- Son of slave born to flesh
- Represents Law, sin slave
- Shall be cast out forever

Heavenly Jerusalem

- Sarah, wife, represents heavenly Jerusalem
- Son of free as promised
- Represents New Covenant
- Shall be loved forever

Covenant Needs Two Things

- Every covenant had two requirements: Death and an oath by one greater than one's self (He 9:16-17)
 - Law Covenant accepted with blood of animals in earthly dwellings {Temporary} Levitical priesthood (Ex 24:3-8)
 - If Christ offered Himself in Heaven, priestly function, then He must also be High Priest (He 6:13-20; 9:11-12)
 - New Covenant accepted with blood of Christ in Heaven {Permanent} Judaic priesthood

Priest Like Melchizedek

- Melchizedek ministered to Abraham who gave tithes, acknowledging legitimacy of his priesthood, well before Aaronic Levitical {Law} priesthood (Ge 14:18-20)
 - Melchizedek's priesthood is the likeness of Christ's; but he was not Christ, just a *metaphor* for Christ (He 7:15-19)
 - Preceded Levitical priesthood
 - Permanent because Christ lives forever {Levitical was of men who die} (He 7:18-22)

Divine Forbearance

- God exercised divine forbearance with all who were saved before Christ
 - They would be saved by faith but would not receive the New Covenant since it had not been purchased (He 11:13-16)
 - Law Covenant designed to teach people their sinfulness so that, like David, they would recognize their need for something other than sacrifices to deal with sin (Ps 51:16-17)

Christ Justifies as Justifier

- Because Christ's death satisfied God's wrath for sin He is the Justifier of all who believe on Him in faith
 - He is the essence of God's righteousness revealed by His resurrection
 - He justifies all who believe on Him so they, we, have peace with God, eternally
 - Since He lives forever, our salvation lasts forever based on His one sacrifice rather than annual sacrifices (He 6:4-6)

Epilogue: Christ as Propitiation

- Christ was the propitiation, He was both the sacrifice and the High Priest offering himself on the Mercy Seat
 - The Mercy Seat {Propitiation} was guarded by two cherubim to uphold the righteousness of God
 - One coming to God had to be devoid of sin or face the cherubim who will not allow sin in God's presence
 - We can face them, and the Father, as we are covered by Christ's righteousness; hidden in Christ (Col 3:14)

Epilogue: Law Covenant Temp

- Law was a *parenthesis* within the Abrahamic Covenant
 - Function was to show to all people the utter futility of obtaining righteousness by the flesh, already born in sin (Ps 51:5)
 - Priesthood fleshly men who sinned before the people teaching them to sin and despise God (Mal 2:7-9)
 - *Keeping* the Law evoked pride, lack of mercy and death
 - Law Keepers hate those who live by faith

Epilogue: New Covenant Perm

- God made a permanent covenant with the Son in eternity past to give Him a Bride as a token of the Father's love: New Jerusalem (Re 21:1-4)
- Abrahamic Covenant came before the Law in faith
- New Covenant ratified by the blood of Christ
- As Christ lives eternally His priesthood and salvation are eternal - Amen

Saved by Grace; Live by Law

- This motto reflects the strength of the flesh to corrupt the gracious gospel
 - The flesh tends to revert to pietistic works {rules}
 - Societies are law-based promoting their righteousness
 - Christendom reflects this tendency also
 - Christians tend to slip back into works mentality as it appeals to fleshly pride; bane of all peoples
 - We have have done nothing, lest we should boast (1Co 1:29)