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| HERM009      | a Grace Notes course |

a **Grace Notes** course

## Hermeneutics

Source Materials:

**“Hermeneutics: the Science and Art of Biblical Interpretation”**

Drue Freeman, Pastor, Trinity Bible Church, Oklahoma City, OK

**“A Syllabus of Studies in Hermeneutics”**, Rollin Thomas Chafer

**HERM009**

adapted for Grace Notes training by Warren Doud

Grace Notes

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## Hermeneutics

### *A Grace Notes course*

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| HERM 001        | Lessons 1 and 2  |
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### **Lesson 13 - The Use Of The Old Testament In The New Testament**

#### The Use Of The Law In The New Testament

There exists a correct use of the Mosaic Law in the Church Age even though we are not under the Law. In First Timothy we are told that "we know the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching (1Tim 1:8-10)." We are also told in Romans 6:14-15 that, "sin shall not be master over you, for you are not under law, but under grace. What then? Shall we sin because we are not under law but under grace? May it never be!" We must seek how to lawfully use The Mosaic Law.

The Law was designed to show our need for the grace of our Lord Jesus Christ and to proclaim Him (John 5:39-47). The Law was also designed to teach us so that we may be led to Christ and be justified by faith (Gal 3:24-25).

The entirety of the Law and the Prophets were designed to get mankind to fulfill the Two Greatest Commandments, to love God with every part of their being and to love their neighbor as themselves (Matt 22:36-40). The principles gleaned can teach us about fulfilling these commandments. In Galatians 5:14 we are told that, "the whole Law is fulfilled in one word, in the {statement}, "You shall love your neighbor as yourself," and in Matthew 7:12 we are instructed that, "however you want people to treat you, so treat them, for this is the Law and the Prophets." It is quite clear that the Law has value, but it is also quite clear that we are no longer under the specifics of it.

There are several categories of the Law that are found in the word including the Sacrifices, the Feasts, the Dietary Code, the Hygiene Code, the

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Social Code, the National Code, the Tabernacle Code and the Ten Commandments.

Several of these categories have been directly and specifically removed. For example, the Sacrificial system is no longer to be observed because Jesus Christ offered the "one sacrifice for all time (Heb 10:8-13)." The observance of Feasts was also removed as law because they were "but a mere shadow of Jesus Christ (Col 2:16-17)." Jesus Himself declared that all foods were now clean in Mark 7:19, thus removing the Dietary Code (see also Acts 11:1-9 and Col 2:20-23). The Hygiene Code with all of its specific instructions is also gone (Col 2:16-23) as well as the Tabernacle Code. When Jesus Christ entered into the true heavenly tabernacle, there was no longer a need for the earthly one which was but a type of the reality (Heb 9:24).

Categories of the Law that are not specifically deleted are still gone under the fact that they were fulfilled in Jesus Christ. There are principles to be learned from the Social Code which includes "loving your neighbor as yourself (Gal 5:14)," but they are part of the "new commandment (John 13:34-35)" that should be done out of love for our master, not because they are law.

The National Code teaches principles of righteous government and thus much can be learned. The principles of the Ten Commandments with the exception of the Sabbath day (Col 2:16) are all retained in the New Testament. This is an excellent exercise for the student of the Word of God to go through.

The "lawful use of the Law" means that it must be used in accordance with its design. It was never designed to eternally save the soul from death, but was in fact designed to teach us that we need a Savior (Gal 3:24). The Law also taught us about sin and actually defined sin, because "where there is no law, sin is not imputed (Rom 5:13)." The Law was never designed to be the foundation or that which

motivates the righteous man. Love is to be the foundation of our life (John 14:15,21,23).

No ritual or punishment has been retained in the Church Age. This does not give us a "license to sin," but instead a "license to serve (Gal 5:13)." When we walk according to the Holy Spirit we are fulfilling the Law. This is made clear in Romans 8:2-4, which declares, "For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit."

#### Hermeneutics Of Old Testament Quotations

The first thing that we must determine in an examination of an Old Testament quotation found in the New Testament is whether or not it is an exact quotation from the Old Testament or if it is quoted from the Septuagint (The Greek translation of the Hebrew Old Testament, also seen as the "LXX"). We must also realize that the quotation could be a paraphrase. In short, this means we must determine if there are any differences in the New Testament quotation from the original Old Testament Scripture.

The next step we must take is to note the context of the cited passage. From this we can determine whether the New Testament quotation interprets the Old Testament passage, is an application of the passage or simply an illustration.

If the Septuagint is quoted, Inspiration guarantees that the Septuagint translation is correct for the quoted portion of Scripture, but it does *not* mean the Septuagint was inspired at that point.

Paraphrases refer to legitimate applications of the Old Testament passage and may or may not be the interpretation of it.

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### **Exercises for HERM009**

1. What New Testament Passage Tells Us That There Is A "Lawful" Use Of The Law?
  2. Why Was The Law Designed And What Are The Proof Texts?
  3. Find The Ten Commandments In The New Testament.
  4. What Is The "Lawful Use Of The Law."
  5. What May We Find In A New Testament Quotation Of An Old Testament Passage?
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