

QUESTION OF MOSAIC LAW;

SUMMARY, CONCLUSIONS AND NEW-TESTAMENT POINTERS

I. THE LAW AND THE NEW-COVENANT BELIEVER'S ETHICAL LIFE

Mosaic law (or a part of it) applied to the new-covenant believer?

Introduction

Thesis: Ps. 111:9; Jer. 31:33; Ps. 119

In favour: Mosaic law as implicitly sub-divisible, with an appeal to the heart (Psalms 40; 50-51)

Against: 'qualified newness' suggested by the psalter

Recapitulation expected

Abrahamic covenant referred to in Psalm 111:9

Broad range of notions encompassed by 'law' (and synonyms) in Psalm 119

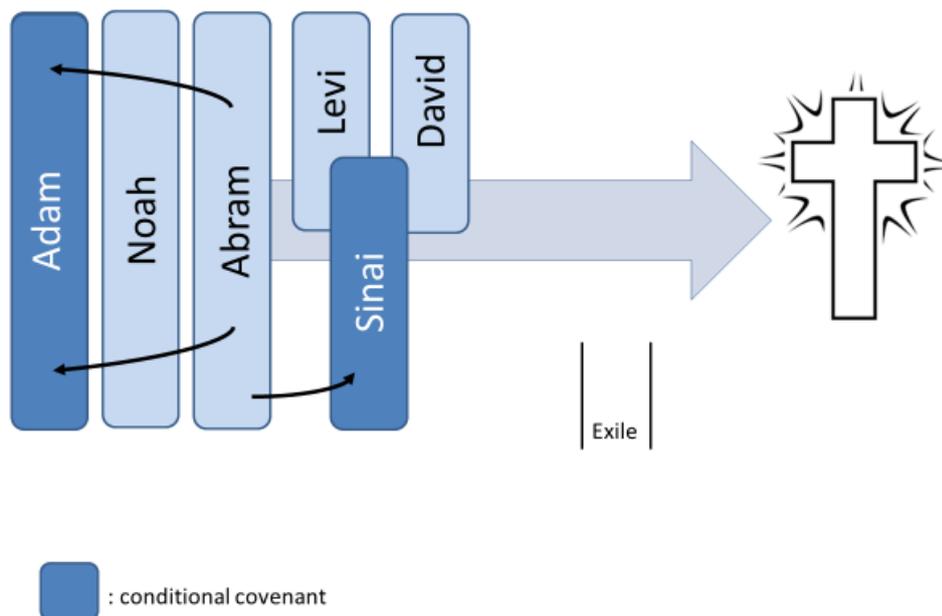
Sabbath not featured in Psalm 119, but wisdom motifs present

Newness underlined by virtue of Isaianic background

Conclusion: simple renewal of Sinaitic legislation not envisaged, though some continuity

II. SUMMARY AND CONCLUSIONS

The answer to the psalmist's perplexity – the crisis of Book 3 and notably of Psalm 89 – lies with the Abrahamic covenant which is the promise of a solution the sin problem of Genesis 3-11 and the Exodus 32 golden-calf episode. This solution lies with the new covenant whose establishment lies on the other side of the exile and provides a full-orbed answer to that exile. Central to this new covenant is the establishment of the throne of David in the shape of the eternal rule of David's superior, righteous seed and son who is also a suffering servant. Closely allied to this is the establishment of a perpetual priesthood. New-covenant fulfilment presupposes the bedrock of the Noahic covenant, depends on the fulfilment of the Abrahamic, Davidic and Levitical covenants and involves the fulfilment of the conditionality inherent in the Adamic and Sinaitic covenants:



Changes of covenant partner and beneficiary

Typology

Combination of kingship and priesthood

Discontinuity with Sinaitic covenant

Temporal newness

Distinctions between covenants and convergence in fulfilment

Tension

Law

In sum

III. SOME POINTERS FROM THE NEW TESTAMENT

IV. AND FINALLY...