

30 July 2021

Hi Ed,

With reference to apostasy and the Old and New Covenants.

It appears to me that the apostasy spoken of by the apostles was the falling away of the Jewish people from the rule of the Law given by Moses. That Law foreshadowed the gospel of Christ, yet it was those who were under it who rejected the Lord Jesus Christ and the gospel as taught by His apostles. The principles preached by the apostles were the terms of the New Covenant, of which Christ Himself is the Covenant.

Jude writes of this apostasy when he speaks of those who believed not, and of certain men ordained to condemnation. True believers do not apostatise. Apostasy must therefore be a falling away from a recognised standing—namely, from that gospel which was pointed to in the Law and preached by the apostles. The apostasy, therefore, was not from true faith, but from a false standing.

The union of Jew and Gentile into one body at their calling was brought about through regeneration and the new birth, according to the gospel expressed in the New Covenant. All such are individual saints, in fulfilment of what was prophesied and written in the Law and the Prophets, and taught by Jesus Himself.

With reference to the Law, Jesus Himself died under the Law and bore its curse. His death was on behalf of His elect church throughout all ages, each being dealt with individually. Their calling is the evidence of their eternal election and union with Christ.

At His resurrection, and thereafter, Christ was no longer under the Law of Moses. He was, and is, the Lawgiver and King in Zion. Only believers came under His rule and gospel order—not the world at large.

However, the rule and sanctions of the Mosaic Law continued for

all those who remained legally bound to it. That administration came to its end at the Parousia, when the apostate Jewish nation was destroyed in accordance with the threatenings and sanctions of the Law of Moses.

The Church, though never under the Law of Moses (even while that Law ruled over those subject to it), was under the law of Christ—that is, His gospel. Only these were raptured at the Parousia, and not condemned along with apostate Israel, when the temple and earthly city were destroyed by Christ Himself, through the instrumentality of the Romans, in AD 70 (see Psalm 2).

Another important matter is this: deliverance from the Law and its condemning power was promised only to believers, and this deliverance constituted the gospel. This was because the Law remained in force even after the resurrection of Christ. It was only through a believer's spiritual death and resurrection—by union with Christ in His death and resurrection, symbolised by baptism by immersion—that such a one was freed from the jurisdiction and condemnation of the Mosaic Law. Only a believer could be delivered from the Law of Moses, which the apostle refers to as “the law of sin and death.”

That the Law continued until the Parousia is evident from the fact that the destruction of the apostate Jewish nation occurred according to the very terms and threatenings of that Law.

Thus, the Church was raptured at the Parousia, while the Old Covenant continued during the administration of the New. The two covenants therefore ran concurrently.

The Law of Moses continued to the end, including its sanctions over Israel, when they were weighed in the balances and found wanting.

The Gentiles were never under the Law of Moses, but were excluded from the blessings promised under it. It was Old Covenant Israel alone who was judged according to the Law

of Moses. Israel was not destroyed by the rule or sanctions of the New Covenant, but by the Law given by him in whom they trusted—Moses.

This necessarily means that the two covenants were in force side by side until the Parousia.

Your thoughts would be appreciated.

Yours sincerely, **David Clarke**