

Comparison Chart, New and Old Editions

Future Grace, Chapter 11

New Version	Old Version
The law has multiple aims: <ul style="list-style-type: none"> • narrow, short term, to clarify sin • larger long term, to lead to Christ, and to life 	It's easy to view the Old Testament as bad news, the New Testament as good, but misguided.
The narrow short-term <ul style="list-style-type: none"> • brings wrath: Rom 4:15; 5:20; 7:5-8; • demands perfect obedience: Hab 1:13; James 2:10 	God's commands were woven together with grace: past, present, and future.
The larger, long-term <ul style="list-style-type: none"> • was aimed at leading to Christ: Rom 10:4; Gal 3:21-26; 	Within God's commands was the past grace of forgiveness.
God's purpose in both aims of the law is, in the end, to glorify Christ.	Within God's commands was the future grace of empowerment and the New Covenant.
Old Testament saints loved the law of God <i>because</i> they pursued by faith, and therefore saw it as God's gift of guidance. (not as a basis for their righteousness) <ul style="list-style-type: none"> • They saw, woven through the law, the provisions of forgiving and justifying grace: Ex 34:6-7; Ps 103; 	
Old Testament saints also experiences the short term purpose of the law, in that in pursuing the law they still looked forward to when they would be fully empowered to obey it: Deut 5:29; Jer 31:31-33; Ezek 11:19-20;	
When obedience to the law was aborted (when they failed to obey), this was because they did not pursue the law <i>by faith</i> : Rom 9:30-32; <ul style="list-style-type: none"> • That is, they did not recognize the larger, long term aim of the law • But some did see this 	When obedience to the law was aborted (when they failed to obey), this was because they did not have <i>faith</i> : Ps 78:7; Deut 20:1;
Those who did pursue the law by faith set their hope in God: Psalm 78:7; Deut 20:1;	

Some disobeyed; the root of their sin was lack of faith in future grace: Deut 9:23; 2 Kings 17:7, 14;	The root of their sin was lack of faith in future grace: Deut 9:23; 2 Kings 17:7, 14;
Therefore, all obedience happens by faith in future grace: Hebrews 11	
Old Testament saints loved the law so much because they saw its long-term purpose, pointing to a redeemer.	
The Old Testament saints exhibited a experiential <i>righteousness</i> that demonstrated their possessing this <i>faith</i> : Luke 1:6; cf. Rom 4	Old Testament saints exhibited experiential righteousness by faith as evidence of their justification: Luke 1:6; cf. Rom 4
	There is a contrast between the “righteous” and the “wicked”; he does not call “filthy rags”, the righteousness he is working in his people.
	Israel fell short because they did not pursue righteousness <i>by faith</i> .
	Those who did obey in the Old Testament are said to have done so <i>by faith</i> : Hebrews 11
Grasping that the Old Testament commands a righteousness that is only possible by faith in future grace makes sense of hundreds of texts: e.g. Ps 1:5-6; Ps 37:16-17; Ps 75:10; 2 Chron 6:36; <ul style="list-style-type: none"> • God is not impossible to please; through faith in the Redeemer, God is pleased by our experiential obedience. (easy to please, impossible to satisfy) 	
God meant for the law to be fulfilled by faith in future grace already in the Old Testament, according to the long-term, larger plan.	We can read the Old Testament with expectancy, realizing even its aim was that we pursue righteousness by faith in future grace.