



PART 2

COMPLETE STUDY

THE TWO CONCERTS

1. WHAT PROMISE DID GOD MAKE THROUGH JEREMIAH?

JEREMIAH 31:31-34

³¹ Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah—

³² NOT ACCORDING to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the Lord.

³³ But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law in their minds, and write it on their hearts; and I will be their God, and they shall be my people.

³⁴ No more shall every man teach his neighbor, and every man his brother, saying, 'Know the Lord,' for they all shall know me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more.

2. HOW HEBREWS SEES THE PROMISE OF JEREMIAH

HEBREWS 8:7-13

⁷ For if that **first covenant** had been **faultless**, then no place would have been sought for **a second**. ⁸ Because finding fault with them, He says:

“Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah— ⁹ not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the Lord.

¹⁰ For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws in their mind, and write them on their hearts; and I will be their God, and they shall be my people. (...) ¹² For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.”

¹³ In that He says, “A **new** covenant”, He has made **the first obsolete**. Now what is becoming obsolete and growing old is ready to vanish away.

3. ACCORDING TO PAUL, WHAT HAPPENED TO THE SINAI COVENANT AFTER CHRIST'S MINISTRY?

EPHESIANS 2:12-15

¹² “That at that time you [Gentiles] were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, (...) ¹³ But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. ¹⁴ (...) who has made both [Jews and Gentiles] one, and has broken down **the middle wall of separation**, ¹⁵ **having abolished** in His flesh the enmity, that is, the **law of commandments contained in ordinances**, so as to create in Himself one new man from the two, thus making peace.”

OBJECTION: Isn't the term “ordinances” a reference to ceremonial law?

- Nowhere in the Bible does the word *ordinances* (δόγμα - *dogma*) have the meaning of ritual or ceremonial rules. Ordinance comes from order, decree, rule.
- The LOUW-NIDA GREEK-ENGLISH LEXICON has two entries for δόγμα (*dogma*):
 - F' - To order, to command**
33.332 δόγμα, τος *n*: "an official order or decree – 'order, decree'. (...) 'Emperor Augustus issued an order [δόγμα]' (Luke 2:1).
 - G' – Law, rule, order**
33.333 νομος, ος *m*; δόγμα, τος *n*: a formal rule (or set of rules) that prescribes what people must do – "law, rule, order."

OBJECTION: Wouldn't the term “ordinances” be a reference to ceremonial law?

➤ The word δόγμα (*dogma*) appears in four other places:

Col 2:14. “blotting out the handwriting of ordinances that was against us, which was contrary to us...”

Luke 2:1. “And it came to pass in those days that a decree [ordinances] went out from Caesar Augustus that all the world should be registered.”

Acts 16:4. “As they went through the cities, they delivered to them the decrees [ordinances] to keep, which were determined by the apostles and elders at Jerusalem.”

Acts 17:7. “Jason has harbored them, and these are all acting contrary to the decrees [ordinances] of Caesar, saying there is another king—Jesus.”

4. HOW DID THE CHARACTERS IN THE NEW TESTAMENT ANNOUNCE THE TRANSITION FROM THE OLD COVENANT TO THE NEW?

JESUS

- Luke 16:16. “The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it.”

4. HOW DID THE CHARACTERS IN THE NEW TESTAMENT ANNOUNCE THE TRANSITION FROM THE OLD COVENANT TO THE NEW?

STEPHEN

- Acts 6:13, 14. “They also set up false witnesses who said, ‘This man does not cease to speak blasphemous words against this holy place and the law; for we have heard him say that this Jesus of Nazareth will destroy this place and change the customs which Moses delivered to us.’”

PAUL

- Acts 21:27, 28. “²⁷ The Jews from Asia, seeing Paul in the temple, stirred up the whole crowd and laid hands on him, ²⁸ crying out, ‘Men of Israel, help! This is the man who teaches all men everywhere against the people, the law, and this place...’”

OBJECTION: Can we trust the false witnesses' testimony against Paul and Stephen?

- Some may disagree, saying that the witnesses were false. The witnesses who accused Jesus were also false, but the falsehood occurred in the realm of interpretation. They practically repeated Jesus' words. However, they gave a false interpretation.
 - **Matt 26:60, 61.** “⁶⁰ But found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward ⁶¹ and said, ‘This fellow said, ‘I am able to destroy the temple of God and to build it in three days.’”

OBJECTION: Can we trust the false witnesses' testimony against Paul and Stephen?

- Stephen and Paul probably used Daniel 9:27 to say that the earthly temple services had lost their validity. Instead of earthly ceremonies, they were drawing attention to the ceremonies in the heavenly sanctuary. Stephen pointed to Jesus at the Father's side in the heavenly sanctuary. Paul preached about the end of the Sinai covenant, the revocation of the old covenant. The leaders of Judaism were enraged. Feeling offended, they accused Paul of anarchy. "Separatist, dissident." They probably argued that Paul was demeaning the law of Moses.

OBJECTION: Can we trust the false witnesses' testimony against Paul and Stephen?

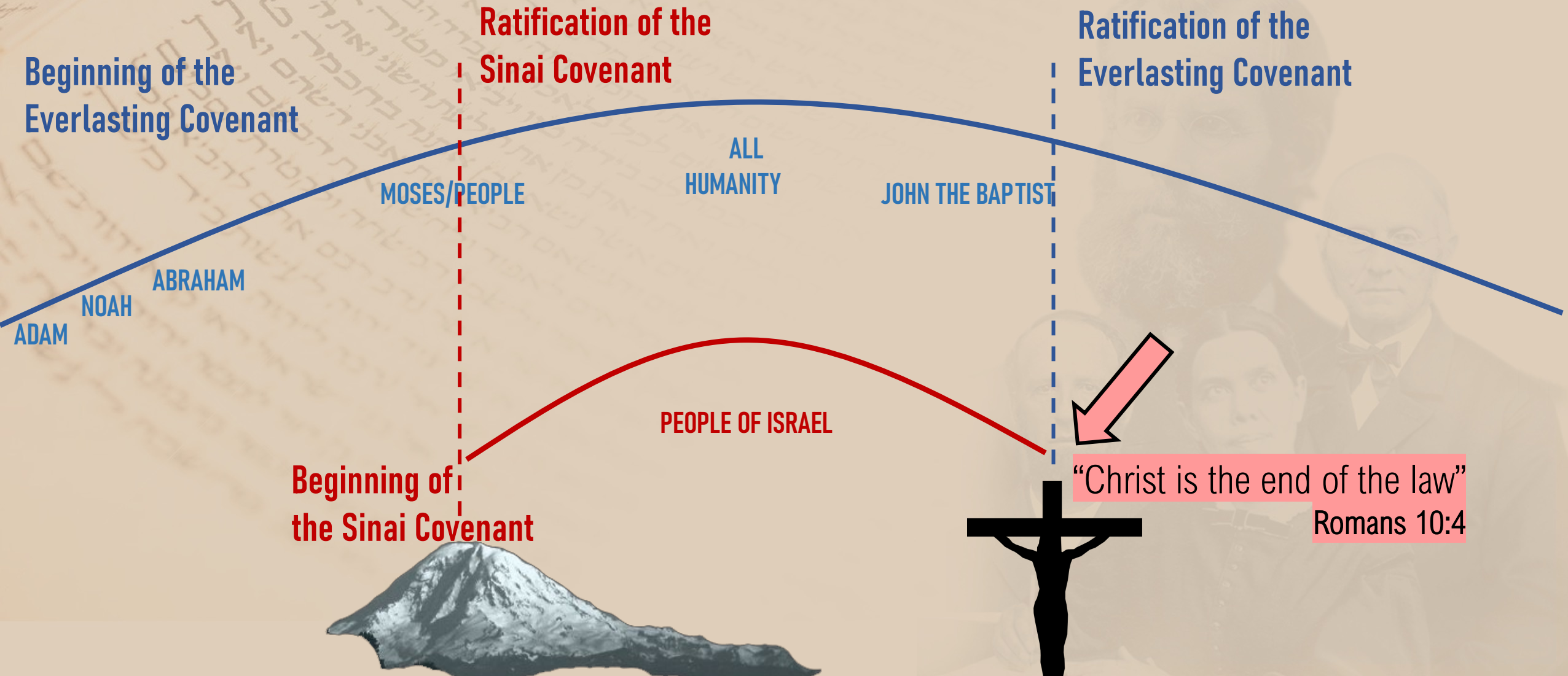
- Let us look at the passages where Paul speaks of the revocation of the Old Covenant.
- **Rom 10:4.** “For Christ is the end of the law for righteousness to everyone who believes.”
 - **2 Cor 3:13-15.** “¹³ Unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away. ¹⁴ But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ. ¹⁵ But even to this day, when Moses is read, a veil lies on their heart.”
 - **Gal 3:23-25.** “²³ But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. ²⁴ Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.²⁵ But after faith has come, we are no longer under a tutor.”

OBJECTION: Can we trust the false witnesses' testimony against Paul and Stephen?

➤ An excerpt from the book of Hebrews echoes Paul's letters:

- **Heb 7:12, 18.** “¹² For the priesthood being changed, of necessity there is also a change in the law. ¹⁸ For on the one hand there is an annylling of the former commandment [Sinai Covenant] because of its weakness and unprofitableness, for the law made nothing perfect; on the other hand, there is the bringing in of a better hope [Eternal Covenant], through which we draw near to God.”

Order of Ratification of the Covenants



5. WHY WAS THE SINAI COVENANT ABOLISHED?

HEBREWS 8:6, 7

“But now Jesus has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant. For if that **first** covenant had been **faultless**, then no place would have been sought for **a second**.”

6. WHAT WAS THE DEFECT OF THE SINAI COVENANT?

If God makes everything perfect, how could the Old Covenant be weak and useless? Hebrews tells us that the answer is in Jeremiah:

³¹ Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah—

³² NOT ACCORDING to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, my covenant which they broke, though I was a husband to them, says the Lord.

³³ But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.

³⁴ No more shall every man teach his neighbor, and every man his brother, saying, 'Know the Lord,' for they all shall know Me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more.

6. WHAT WAS THE DEFECT OF THE SINAI COVENANT?

[a] Absence of a second chance:

There was no clause in the Sinai covenant providing for mercy and grace for sinners. If they wanted eternal life through the Sinai covenant, the Israelites could not sin. If they sinned, they would not receive a second chance. The Law of Moses condemned them. Considering that all had sinned, no one could obtain eternal life through the old covenant. Hence its weakness and uselessness.

Acts 13:39. “And by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.”

Heb 9:15. “And for this reason, He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.”

6. WHAT WAS THE DEFECT OF THE SINAI COVENANT?

[b] Inability to regenerate the sinner:

In the old covenant, there was no divine assistance enabling the covenant-maker to keep the entire law. There was no transformation of character. Each Israelite had only one chance. And, considering human nature's inclination toward evil, they would naturally break the contract, for the regenerating work of the Holy Spirit was not part of the Sinai covenant. If the Sinai covenant provided such advantages, a new covenant would not be necessary.

Rom 8:3. “For what the law could not do in that it was weak through the flesh, God did by sending His own Son (...).”

Heb 7:18, 19. “¹⁸ For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, ¹⁹ for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.”

6. WHAT WAS THE DEFECT OF THE SINAI COVENANT?

Conclusion:

The weakness of the Sinai covenant was the absence of grace, both for **[a] the forgiveness of sins** and for **[b] enabling the individual to keep the law**. The law was good, but inadequate to deal with the transgressor. This covenant did not work for life. That is why Paul associates it with death:

2 Cor. 3:6-9. “⁶ Who [Christ] also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. ⁷ But if the ministry of death [old covenant], written and engraved on stones, was glorious (...), ⁸ how will the ministry of the Spirit [new covenant] not be more glorious? ⁹ For if the ministry of condemnation [old covenant] had glory, the ministry of righteousness [new covenant] exceeds much more in glory.”

Paul's reasoning in 2 Corinthians 3:3-18

OLD COVENANT (v. 14)	NEW COVENANT (v. 6)
Written with ink (v. 3)	Written by the Spirit (v. 3)
Stone tablets (v. 3, 7)	Tablets of flesh/heart (v. 3)
Letter (v. 6)	Spirit (v. 6)
Wood (v. 6)	Gives life (v. 6)
Ministry of death (v. 7)	Ministry of the Spirit (v. 8)
It was glory (v. 7)	Will be of greater glory (v. 8)
Ministry of condemnation (v. 9)	Ministry of righteousness (v. 9)
No longer shines (v. 10)	Present surpassing glory (v. 10)
Was fading away (v. 11, 13)	It is permanent (v. 11)
The veil remains (v. 14)	Veil is removed (v. 14)
[Slavery (cf. Galatians 4:24)]	Freedom (v. 17)

7. SO, WILL THE PEOPLE WHO LIVED UNDER THE LAW OF SINAI NOT BE SAVED? WILL THEY ALL BE CONDEMNED?

1. Without grace there is no salvation. Therefore, the Sinai covenant could not save. We are not dealing with one system that saves by grace and another that saves by works. No. The Bible speaks of one system that saves (the eternal covenant) and another that does not save (the Sinai covenant) (Hebrews 9:15).
2. Even though they were bound to the Sinai covenant, the Israelites were also part of the eternal covenant. They were children of Adam and Abraham. They were subject to both covenants (Romans 9:4, 5).
3. When they sinned, even if they took the lamb to the sanctuary and proceeded according to the Law of Moses, they did not receive forgiveness through that sacrifice or through the system of the earthly sanctuary. "For it is impossible for the blood of bulls and goats to take away sins" (Hebrews 10:4).
4. Certainly, the tabernacle was a point of connection between the two covenants. So, when bringing their offering to the earthly sanctuary, the mind of the offerer should be transported to the heavenly sanctuary, where Jesus would be the high priest. The sinner should appeal to the eternal covenant, but not to the Sinai covenant (Deut. 9:4-27).

7. THEN, WILL THE PEOPLE WHO LIVED UNDER THE LAW OF SINAI NOT BE SAVED? WILL THEY ALL BE CONDEMNED?

Deut. 4:10-15. “¹⁰ Do not forget the day you stood before the Lord your God at Horeb (...). ¹² And the Lord spoke to you out of the midst of the fire. You heard the sound of words (...); ¹³ So He declared to you His covenant which He commanded you to perform, the Ten Commandments; and He wrote them on two tablets of stone. ¹⁴ And the Lord commanded me at that time to teach you statutes and judgments, that you might observe them in the land which you cross over to possess. ¹⁵ ‘Take careful heed to yourselves, for you saw no form when the Lord spoke to you at Horeb out of the midst of the fire.’”

Deut. 4:23, 27, 30, 31. “²³ Take heed to yourselves, lest you forget the covenant of the Lord your God which He made with you [the Sinai Covenant], and make for yourselves a graven image (...). ²⁷ And the Lord will scatter you among the peoples, and you will be left few in number among the nations (...). ³⁰ When you are in distress, and all these things come upon you in the latter days, when you turn to the Lord your God and obey His voice ³¹ (for the Lord your God is a merciful God), He will not forsake you nor destroy you, nor forget the covenant of your fathers which He swore to them [Eternal Covenant].”

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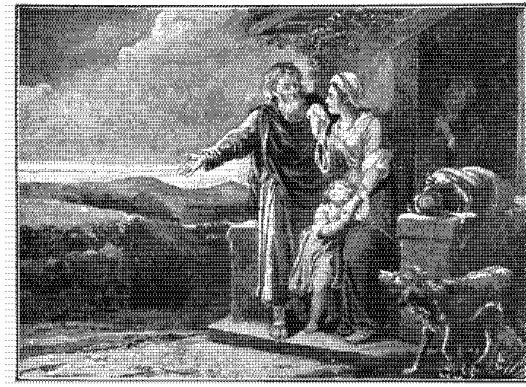
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1920

Review & Herald Publishing Association

Washington. D.C.

The Two Covenants



Abraham Sending Away Hagar. "Cast out the bondwoman and her son." Gal. 4:30.

1. What two covenants are contrasted in the Bible?

"In that He saith, A *new* covenant, He hath made the first *old*. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8:13.

2. By what other terms are these covenants designated?

"For if that *first* covenant had been faultless, then should no place have been sought for the *second*." Verse 7.

3. In connection with what historical event was the old covenant made?

"Not according to the covenant that I made with their fathers in the day *when I took them by the hand to lead them out of the land of Egypt*; because they continued not in My covenant, and I regarded them not, saith the Lord." Verse 9. See Ex. 19:3-8.

4. When God was about to proclaim His law to Israel, of what did He tell Moses to remind them?

"Tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself." Ex. 19:3, 4.

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5. What proposition did He submit to them?

"Now therefore, *if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people*: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." Verses 5, 6.

6. What response did the people make to this proposition?

"And all the people answered together, and said, *All that the Lord hath spoken we will do*. And Moses returned the words of the people unto the Lord." Verse 8.

7. In this covenant with Israel, what obligation was imposed upon the people?

"Now therefore, if ye will *obey My voice indeed, and keep My covenant*." Verse 5, first part.

8. What was the Lord's covenant which they were to keep as their part of this covenant?

"And He declared unto you *His covenant*, which He commanded you to perform, *even ten commandments*; and He wrote them upon two tables of stone." Deut. 4:13.

NOTE.—The ten commandments were the "covenant" to which the Lord referred, when, in proposing to make a covenant with Israel, He said, "If ye will obey *My voice indeed, and keep My covenant*," etc. Ex. 19:5. The ten commandments were termed God's covenant before the covenant was made with Israel: hence they cannot be the old covenant itself. They were not an agreement made, but something which God commanded them to perform, and promised blessings upon condition they were kept. Thus the ten commandments—God's covenant—became the *basis* of the covenant here made with Israel. The old covenant was made *concerning* the ten commandments; or, as stated in

that the terms of the covenant had been broken; the renewing of the tables (Ex. 34:1, 28), God's patience and long-suffering with His people.

16. Wherein does the new covenant differ from and excel the old?

"But now hath He obtained a more excellent ministry, by how much also He is the mediator of *a better covenant*, which was established upon *better promises*." Heb. 8:6.

17. What are the "better promises" upon which the new covenant was established?

"This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, *I will put My law in their inward parts, and write it in their hearts; ... I will forgive their iniquity, and I will remember their sin no more.*" Jer. 31:33, 34. See Heb. 8:8-12.

NOTE.—These are simply the blessings of the gospel through Christ. They are promised upon condition of repentance, confession, faith, and acceptance of Christ, the Mediator of the new covenant, which means salvation and obedience. In the old covenant there was no provision for pardon and power to obey. It is true there was pardon *during the time of the old covenant*, but not by *virtue* of it. Pardon then, as now, was through the provisions of the new covenant, the terms of which are older than the old covenant.

18. In what statement was Christ promised as a Saviour and Deliverer of the race as soon as sin entered?

"And the Lord God said unto the serpent, ... I will put enmity between thee and the woman, and between thy seed and *her seed*; it shall bruise thy head, and thou shalt bruise His heel." Gen. 3:14, 15.

NOTE.—The covenant of grace, with its provisions of pardon and peace, dates from the foundation of the world.

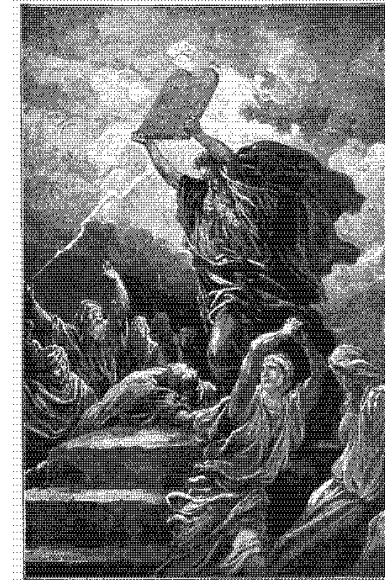
19. To whom was this covenant-promise later renewed?

"And God said unto *Abraham*, ... Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish My covenant with him for an everlasting covenant, and with *his seed* after him." "I will make thy seed to multiply as the stars of heaven, ... and in *thy seed* shall all the nations of the earth be blessed." Gen. 17:15-19; 26:4.

20. Who was the seed here referred to?

[402]

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, *which is Christ*." Gal. 3:16.



Moses Breaking The Tables Of The Law. "Moses said unto the people, Ye have sinned a great sin." Ex. 32:30.

21. What shows that the new or second covenant and the Abrahamic covenant are virtually the same?

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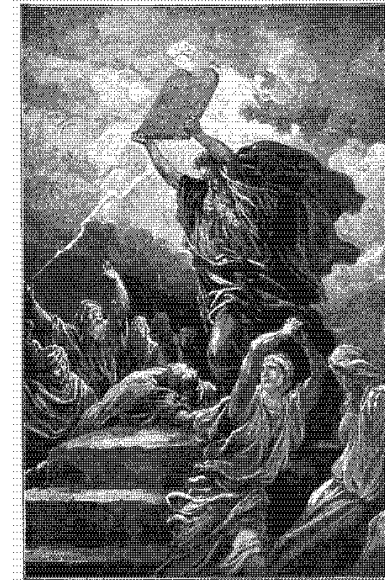
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fulfil their part of it, and it provided them no help for so doing. There was no Christ in it. It was of *works* and not of *grace*. It was valuable only as a means of impressing upon them their sinfulness and their need of divine aid.

31. What unites all believers under the new covenant?

“Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: *but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*” Eph. 2:11-13.

Similarities Between The Two Covenants

- 1. Both are called covenants.
- 2. Both were ratified with blood.
- 3. Both were made concerning the law of God.
- 4. Both were made with the people of God.
- 5. Both were established upon promises.

Dissimilarities Between The Two Covenants

Old Covenant	New Covenant
Called the old covenant.	Called the new covenant.
Called the first covenant.	Called the second covenant.
A temporary compact.	An everlasting covenant.
Dedicated with the blood of animals.	Ratified with the blood of Christ.
Was faulty.	Is a better covenant.
Was established upon the promises of the people.	Is established upon the promises of God.

Had no mediator.	Has a mediator.
Had no provision for the forgiveness of sins.	Provides for the forgiveness of sins.
Under this, the law was written on tables of stone.	Under this, the law is written in the heart.
Was of works.	Is of grace.
Conditions: Obey and live; disobey and die.	Conditions: Repent and be forgiven; believe and be saved.
<i>If. If ye. If ye will. If ye will do.</i>	<i>I. I will. I will do.</i>
<i>If ye will do all.</i>	<i>I will do all.</i>
<i>If ye will do all, then—ye shall be My people, and I will be your God.</i>	<i>I will do all, and—will be your God, and ye shall be My people.</i>

8. HOW DID THE ISRAELITE BIND HIMSELF TO THE NEW COVENANT?

[a] By being merciful to others:

The Sinai covenant was based solely on “justice.” Not that this is a bad thing, but it is a system where there is no mercy. Mercy could not be demanded either from God or from one's neighbor. In the Old Covenant, the rule of "an eye for an eye, a tooth for a tooth" prevailed (Ex 21:24 / Deut 19:21).

If a person was bound by the Sinai contract and fulfilled it perfectly, they were not required to be merciful to their neighbor. They could apply the penalties provided for in the law and be in perfect harmony with God's will. However, if they failed, they could not expect mercy from God either.

On the other hand, if the Israelite wanted God to be merciful toward his faults, not applying the punishments in the law, then **he should also show the same merciful disposition toward his neighbor**, not acting toward him in the terms that the law allows.

8. HOW DID THE ISRAELITE BIND HIMSELF TO THE NEW COVENANT?

[a] By being merciful to others:

Biblical examples:

James 2:12, 13. “¹² So speak and so do as those who will be judged by the law of liberty. ¹³ For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.”

Matt 18:32-35. “³² Then his master, after he had called him, said to him, ‘You wicked servant! I forgave you all that debt because you begged me. ³³ Should you not also have had compassion on your fellow servant, just as I had pity on you?’ ³⁴ And his master was angry, and delivered him to the torturers until he should pay all that was due to him. ³⁵ ‘So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.’”

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Biblical examples:

A clear example of this system between the two covenants is the story of Ahab and Ben-Hadad (1 Kings 20:31-43). God ordered Ben-Hadad's death, but Ahab was merciful to this Syrian king. Returning from battle, Ahab demanded justice in the trial of a soldier who had let a hostage escape.

1 Kings 20:39-40. “³⁹ Now as the king passed by, he cried out to the king and said, ‘Your servant went out into the midst of the battle; and there, a man came over and brought a man to me, and said, ‘Guard this man; if by any means he is missing, your life shall be for his life, or else you shall pay a talent of silver.’ ⁴⁰ While your servant was busy here and there, he was gone.’ Then the king of Israel said to him, ‘So shall your judgment be; you yourself have decided it.’”

Now Ahab hoped to receive mercy from God for sparing the life of a pagan king, but at the same time he demanded justice from a soldier. If he had been merciful, God would also have been merciful to Ahab. But since Ahab chose justice, God also pronounced a sentence without mercy upon him:

1 Kings 20:42. “⁴² ‘Thus says the Lord: ‘Because you have let slip out of your hand a man whom I had appointed to utter destruction, therefore your life shall go for his life, and your people for his people.’”

8. HOW DID THE ISRAELITE BIND HIMSELF TO THE NEW COVENANT?

Spiritualizing the application of the law:

The Law of Sinai was written, and everything that is written is limited to the terms in which it was written. We know that God's law is infinite (Psalm 119:96). However, when writing the law in a book, given the circumstances of paper and ink, the scope of the law was limited.

On the other hand, we have the Everlasting Covenant, where the law is not written and, therefore, this law applies to any situation at any time. It is a covenant of broad principles, not limited rules.

Therefore, if the Israelite sought mercy and forgiveness of sins, he should look to the Everlasting Covenant and see beyond the limited norms of the Sinai Covenant. **This meant practicing the spirit of the law, not just the letter of the rule.** If he wanted to live under the new covenant, he should be willing to broaden the scope of application of each rule, even if that case was not explicitly provided for in the Law of Moses. He should discern spiritually what God's broader will was. To receive the grace of the New Covenant, the Israelite should live by the principles of this new covenant, not confined to the letter of the law, but grasping its spirit.

8. HOW DID THE ISRAELITE BIND HIMSELF TO THE NEW COVENANT?

[b] Spiritualizing the application of the law:

Biblical examples:

In Matthew 5, Jesus is broadening the meaning of several commandments

Matthew 5:27, 28. “²⁷ ‘You have heard that it was said to those of old, ‘You shall not commit adultery.’ ²⁸ But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.”

Paul also teaches us to extract principles from the old covenant and apply them to situations not written about:

1 Corinthians 9:9, 10. “⁹ For it is written in the law of Moses, ‘You shall not muzzle an ox while it treads out the grain.’ Is it oxen God is concerned about? ¹⁰ Or does He say it altogether for our sakes? For our sakes, no doubt, this is written.”

9. READING THE NEW TESTAMENT IN THE LIGHT OF THE TWO COVENANTS

Biblical Examples:

Rom 6:14. “¹⁴ For sin shall not have dominion over you, for you are not under law [Sinai Covenant] but under grace [Eternal Covenant].”

Rom 8:1, 2. “¹ There is therefore now no condemnation to those who are in Christ Jesus, ² For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.”

Rom 7:4, 6. “⁴ Therefore, my brethren, you also have become dead to the law [Old Covenant] through the body of Christ, ⁶ But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit [New Covenant] and not in the oldness of the letter [Old Covenant].”

9. READING THE NEW TESTAMENT IN THE LIGHT OF THE TWO COVENANTS

Biblical Examples:

Heb 7:11-19. “¹¹ Therefore, if perfection were through the **Levitical priesthood** (for under it the people received the law), what further need was there that **another priest** should rise according to the order of Melchizedek, and not be called according to the order of Aaron? ¹² For **the priesthood being changed, of necessity there is also a change of the law.** (...) ¹⁸ For on the one hand **there is an annulling of the former commandment** because of its weakness and unprofitableness, ¹⁹ for the law made nothing perfect; on the other hand, **there is the bringing in of a better hope**, through which we draw near to God.”

Jo 1:17. “¹⁷ For **the law** was given through Moses, but **grace** and truth came through Jesus Christ.”

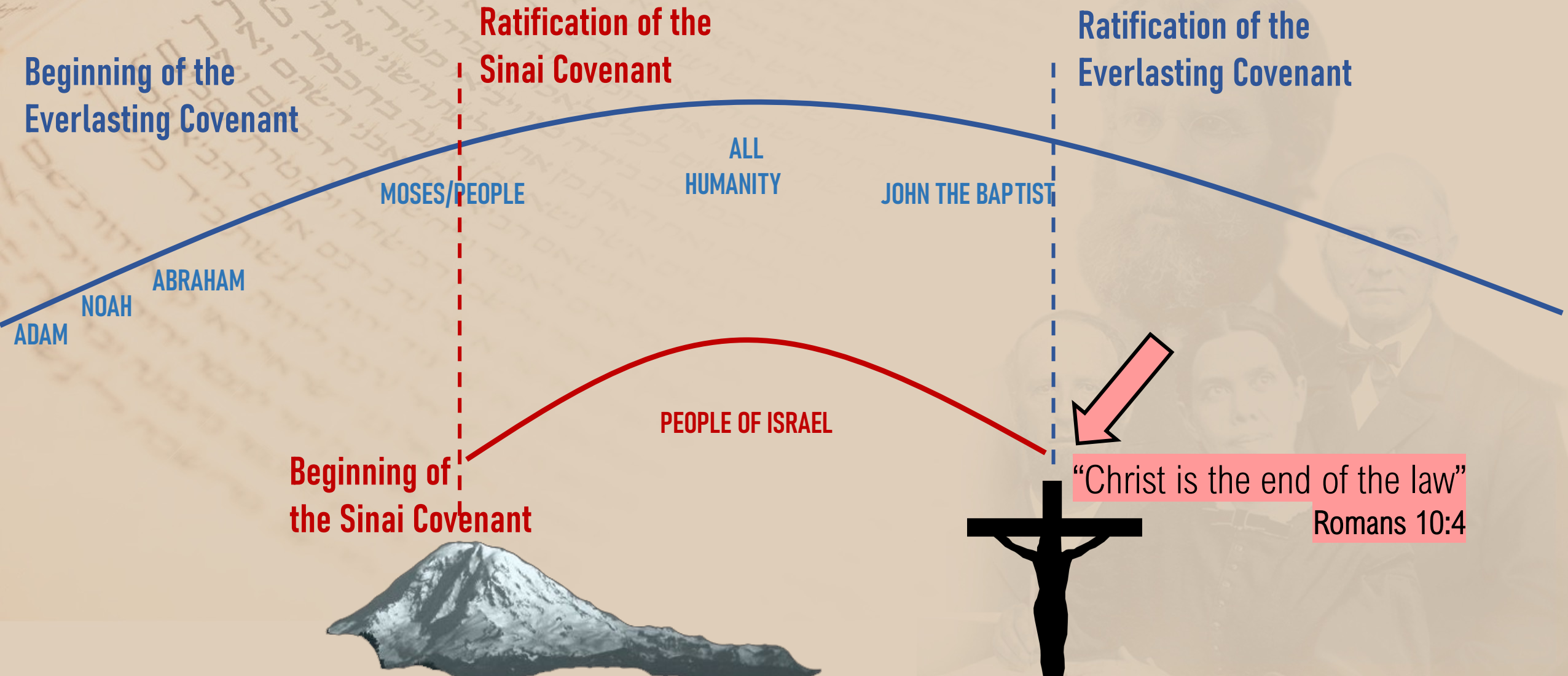
9. READING THE NEW TESTAMENT IN THE LIGHT OF THE TWO COVENANTS

Biblical Examples:

Gal 3:17-25. “¹⁷ And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. ¹⁸ For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise. ¹⁹ What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator. ²⁰ Now a mediator does not mediate for one only, but God is one. ²¹ Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. ²² But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. ²³ But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. ²⁴ Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. ²⁵ But after faith has come, we are no longer under a tutor.”



Order of Ratification of the Covenants



10. THE MEDIATORS OF EACH COVENANT

[1] Who was the mediator between God and Israel in the Sinai covenant?

A mediator is an intermediary between two parties. He is the one who mediates a negotiation.

Ex 20:19-22. “¹⁹ They said to Moses, ‘You speak to us, and we will hear; but let not God speak with us, lest we die.’ (...) ²¹ So the people stood afar off, **but Moses drew near the thick darkness** where God was. ²² Then the Lord said to Moses, ‘Thus you shall say to the children of Israel.’”

Moses became known in history as a *lawgiver*, for it was through him that the law was transmitted to Israel (Nehemiah 9:14 / John 1:17). Moses was the mediator of the old covenant. In addition to being the spokesman between God and the people (at the time of the ratification of the old covenant), Moses was also an *instructor*, someone who *taught the law* to the people and ensured its observance.

10. THE MEDIATORS OF EACH COVENANT

[2] Before he died, what important warning did Moses give to the people?

Moses mentions another great prophet:

Deut. 18:15, 19. “¹⁵ ‘The Lord your God will raise up for you a Prophet **like me** from your midst, from your brethren. **Him you shall hear**, (...) ¹⁹ Whoever will not hear My words, which He speaks in My name, I will require it of him.”

Many Old Testament authors made predictions about this great prophet announced by Moses.

10. THE MEDIATORS OF EACH COVENANT

[3] According to Isaiah, what kind of task or function would this great prophet perform?

He would promulgate “justice”, teach “law”, and “mediate a covenant”:

Isa 42:1-4, 6. “¹ ‘Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He **will bring forth justice to the Gentiles**. ² He will not cry out, nor raise His voice, nor cause His voice to be heard in the street. ³ A bruised reed He will not break, and smoking flax He will not quench; He **will bring forth justice** for truth. ⁴ He will not fail nor be discouraged, till **He has established justice in the earth**; and the coastlands **shall wait for His law**.’ ⁶ ‘I, the Lord, have called You in righteousness, and will hold Your hand; I will keep You and **give You as a covenant to the people, as a light to the Gentiles**.”

WILLIAM L. HOLLADAY, HEBREW AND ARAMAIC LEXICON OF THE OLD TESTAMENT, *1st ed.* Vida Nova, 2010:

מִשְׁפָּט [mishpat]: law, legal decision, justice, legal specifications, statutes.

תּוֹרָה [torah]: direction, guidance, instruction given by men or priests, law.

בְּרִית [b^e rit]: agreement, alliance, covenant.

10. THE MEDIATORS OF EACH COVENANT

[3] According to Isaiah, what kind of task or function would this great prophet perform?

We highlight the three attitudes of the future prophet.

- a. Promulgate justice (verse 1)
- b. Teach the people (verse 4)
- c. Mediate a covenant (verse 6)

Because of these functions, this future prophet would be similar to Moses in the aspect of lawgiver. Like Moses, he would exercise a legal role and be the mediator of another covenant.

10. THE MEDIATORS OF EACH COVENANT

[4] Daniel also wrote about the great prophet. What kind of task was this anointed one to perform?

When informing Daniel of the time of the 70 prophetic weeks, the angel told him that at the end of that period, the Messiah would:

Dan. 9:27. “²⁷ Then he shall confirm a covenant with many for one week; but in the middle of the week he shall bring an end to sacrifice and offering.”

The ministry of this future prophet had an exact time to begin and end. The covenant would be established during his ministry.

10. THE MEDIATORS OF EACH COVENANT

[5] Jesus is the great prophet (Luke 7:16 / Matthew 12:15-21).
But what does the Bible say about the covenant he made? Do we have proof of this?

As the mediator of **THE SINAI COVENANT**, the Bible tells us that Moses:

- i. Climbed the mountain (Ex 19:20, 24; 20:21).
- ii. Received the law (Ex 21, 22, 22, 23).
- iii. Transmitted it to the people (Ex 24:3).
- iv. Performed a sacrifice to seal the covenant (Ex 24:4-8).
- v. Ate and drank with the elders in a kind of supper (Ex 24:11).

10. THE MEDIATORS OF EACH COVENANT

[5] Jesus is the great prophet (Luke 7:16 / Matthew 12:15-21).
But what does the Bible say about the covenant he made? Do we have proof of this?

Jesus, a type of Moses, as mediator of **THE EVERLASTING COVENANT**, also:

i. **Received his doctrine from the Father:**

John 12:50. “Therefore, whatever I speak, just as the Father has told Me, so I speak.”

ii. **Climbed the mountain and transmitted it to the people:**

Matthew 5:1, 2. “¹ And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. ² Then He opened His mouth and taught them, saying:”

10. THE MEDIATORS OF EACH COVENANT

[5] Jesus is the great prophet (Luke 7:16 / Matthew 12:15-21).
But what does the Bible say about the covenant he made? Do we have proof of this?

Jesus, a type of Moses, as mediator of **THE EVERLASTING COVENANT**, also:

iii. The people agreed with his teachings:

Matthew 7:28, 29. “And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, for He taught them as one having authority, and not as the scribes.”

John 7:31. “And many of the people believed in Him (...).”

John 8:30. “As He spoke these words, many believed in Him.”

10. THE MEDIATORS OF EACH COVENANT

[5] Jesus is the great prophet (Luke 7:16 / Matthew 12:15-21).
But what does the Bible say about the covenant he made? Do we have proof of this?

Jesus, a type of Moses, as mediator of **THE EVERLASTING COVENANT**, also:

iv. Made a sacrifice to seal the covenant:

Matthew 26:28. “For this is My blood of the new covenant, which is shed for many for the remission of sins.”

Hebrews 12:24. “to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.”

10. THE MEDIATORS OF EACH COVENANT

[5] Jesus is the great prophet (Luke 7:16 / Matthew 12:15-21).
But what does the Bible say about the covenant he made? Do we have proof of this?

Jesus, a type of Moses, as mediator of **THE EVERLASTING COVENANT**, also:

v. He participated in a supper with his disciples:

Mark 14:22-24. “And as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, ‘Take, eat; this is My body.’ Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it. And He said to them, ‘This is My blood of the new covenant, which is shed for many.’”

1 Cor. 11:25-27. “²⁵ In the same manner He also took the cup after supper, saying, ‘This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.’ ²⁶ For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes. ²⁷ Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.”

10. THE MEDIATORS OF EACH COVENANT

[6] The parallels between Moses and Jesus

There are many parallels between Moses and Jesus. The following stand out:

John 1:17. “For the law was given through **Moses**, but grace and truth came through **Jesus Christ**.”

John 5:46. “For if you believed **Moses**, you would believe **Me**; for he wrote about Me.”

Acts 7:37. “This is that **Moses** who said to the children of Israel, ‘The Lord your God will raise up for you a **Prophet like me** from your brethren. Him you shall hear.’”

Heb. 3:3. “For **this One** has been counted worthy of more glory than **Moses**, inasmuch as He who built the house has more honor than the house.”

10. THE MEDIATORS OF EACH COVENANT

[6] The parallels between Moses and Jesus

Just as Moses is the mediator of the old covenant, Jesus is the mediator of the new covenant. The book of Hebrews expressly states:

Hebrews 9:15. “And for this reason He [Jesus] is the **Mediator of the new covenant**, by means of death, for the redemption of the transgressions under the **first covenant**, that those who are called may receive the promise of the eternal inheritance.”

10. THE MEDIATORS OF EACH COVENANT

[7] How were the two covenants known in the New Testament?

The **OLD COVENANT** package, mediated by Moses, was called the Law of Moses:

Acts 15:5. “But some of the sect of the Pharisees who believed rose up, saying, ‘It is necessary to circumcise them, and to command them to keep the law of Moses.’”

1 Cor. 9:9. “For it is written in the law of Moses, ‘You shall not muzzle an ox while it treads out the grain.’ Is it oxen God is concerned about?”

The package of rules of the **New Covenant**, mediated by Jesus, is called the Law of Christ:

1 Cor. 9:20, 21. “²⁰ And to the Jews I became as a Jew, that I might win the Jews; to those who are under the law, as under the law, that I might win those who are under the law; ²¹ to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law.”

Gal. 6:2. “Bear one another’s burdens, and so fulfill the law of Christ.”

11. JESUS BEGINS TEACHING THE NEW COVENANT

When addressing this subject, I see many students concerned with the expression “end of the law.” It is important to remember that the Bible works with two covenants. We are dealing with two laws. The Law of Moses, with its commandments, statutes, and judgments, has been revoked. But the Law of Christ, with its commandments, statutes, and judgments, remains untouchable.

However, since the Law of Christ is not written, considering that the Eternal Covenant is a covenant of principles, it is important to know which principles of the Law of Moses were repeated in the Law of Christ, which were revoked, and if there are any new commandments in the Eternal Covenant that did not exist in the Law of Moses.

11. JESUS BEGINS THE DOCTRINE OF THE NEW COVENANT

[1] The structure of the Sermon on the Mount when comparing the covenants (Matthew 5)

In Matthew 5:21-48, Jesus constantly contrasts the statutes of the Old Covenant with the norms of the New Covenant.

➤ “You have heard that it was said [*by Moses*] to the ancients...”

(...) Norms of the Old Covenant

➤ “But I [*Jesus Christ*] say to you...”

(...) Norms of the New Covenant

Some teachings were expanded, others reduced, and still others revoked.

11. JESUS BEGINS TEACHING THE NEW COVENANT

[1] The structure of the Sermon on the Mount when comparing the covenants (Matthew 5)

Some teachings were *expanded upon*.

Verses 21 and 22

- **Moses**: “Whoever murders will be in danger of the judgment.”
- **Jesus**: “Whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, ‘Raca!’ shall be in danger of the council. But whoever says, ‘You fool!’ shall be in danger of hell fire.”

11. JESUS BEGINS TEACHING THE NEW COVENANT

[1] The structure of the Sermon on the Mount when comparing the covenants (Matthew 5)

Some teachings were *expanded*.

Verses 27 and 28

- **Moses**: “You shall not commit adultery.”
- **Jesus**: “Whoever looks at a woman to lust for her has already committed adultery with her in his heart.”

11. JESUS BEGINS TEACHING THE NEW COVENANT

[1] The structure of the Sermon on the Mount when comparing the covenants (Matthew 5)

Some teachings have been *reduced*.

Verses 31 and 32

- **Moses**: “Whoever divorces his wife, let him give her a certificate of divorce.”
- **Jesus**: “Whoever divorces his wife for any reason except sexual immorality causes her to commit adultery.”

11. JESUS BEGINS TEACHING THE NEW COVENANT

[1] The structure of the Sermon on the Mount when comparing the covenants (Matthew 5)

Some teachings were *revoked*.

Verses 33 and 37

- **Moses**: “You shall not swear falsely, but shall perform your oaths to the Lord.”
- **Jesus**: “Do not swear at all (...). But let your ‘Yes’ be ‘Yes’, and your ‘No’, ‘No’. For whatever is more than these is from the evil one.”

11. JESUS BEGINS TEACHING THE NEW COVENANT

[1] The structure of the Sermon on the Mount when comparing the covenants (Matthew 5)

Some teachings were *revoked*.

Verses 38 and 39

- **Moses**: “An eye for an eye and a tooth for a tooth.”
- **Jesus**: “Do not resist an evil person. But whoever slaps you on your right cheek, turn the other to him also.”

NOTE: Jesus is dealing with two different systems. The old system (which Jesus shows to be outdated and no longer valid) and the new system (which is being introduced). Jesus strengthened Abraham's covenant (the new covenant), which had been forgotten by the Israelites.

11. JESUS BEGINS TEACHING THE NEW COVENANT

[2] Jesus continued the process of teaching the new covenant during his ministry

Matt 28:20. “Teaching them to observe all things that I have commanded you.”

John 14:15. “If you love Me, keep My commandments.”

Acts 1:1, 2. “In my earlier work, [*a] Theophilus, I dealt with everything Jesus had done and I taught from the beginning until the day he gave his instructions to the apostles he had chosen through the Holy Spirit, and was taken up to heaven.” (Jerusalem Bible)

1 Cor. 14:37. “If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are commandments of the Lord.”

NOTE: Here is the fulfillment of the prophecies of MOSES (Deut. 18:15), ISAIAH (Isa. 42:1), JEREMIAH (Jer. 31:31), and DANIEL (Dan. 9:27). Jesus taught the people, strengthened and confirmed the eternal covenant. Consequently, the Sinai covenant was fading away, losing its validity, expiring.

11. JESUS BEGINS TEACHING THE NEW COVENANT

[3] An explanation of Matthew 5:17 and 18

Matthew 5:17 has been called “the Adventist stronghold.” It is a text of refuge for many who encounter arguments against keeping the Ten Commandments.

Matthew 5:17, 18.

“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.”

It is common for people in general to reason as follows when faced with this text:

- i. They focus only on the word “law” and ignore the word “prophets.”
- ii. They assume that “law” refers exclusively to the Ten Commandments.
- iii. They conclude that if Jesus did not revoke the Ten Commandments, the Sabbath is still in effect.

11. JESUS BEGINS TEACHING THE NEW COVENANT

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11. JESUS BEGINS TEACHING THE NEW COVENANT

[3] An explanation of Matthew 5:17 and 18

The meaning of the expression “**the law or the prophets**” in Matthew 5:17

The LOUW-NIDA GREEK-ENGLISH LEXICON provides three entries for *nomos* (*nomos*):

Law, rule, order (generic meaning, law of the apostles, law of Moses, etc.):

33.333 νόμος, *op m*; **δόγμα**, *τος n*: a formal rule (or set of rules) that prescribes what people must do – “law, rule, order.” (Acts 16:4 / Hebrews 7:16)

Pentateuch

33.55 νόμος, *op m*: the first five books of the OT known as the Torah (often more accurately translated as “instruction”) – “the Law.” (Rom. 5:13)

Old Testament

33.56 νόμος, *op m*: the Old Testament scriptures – “Holy Scriptures, Scriptures.” (John 10:34).

11. JESUS BEGINS TEACHING THE NEW COVENANT

[3] An explanation of Matthew 5:17 and 18

The meaning of the expression “the law or the prophets” in Matthew 5:17

We believe that in Matthew 5:17, the meaning of “law” intended by Jesus is that of “Pentateuch.” The addition of “prophets” reinforces this idea. LOUW-NIDA works with the meaning of this complete expression:

33.58 ὁ νόμος καὶ οἱ προφῆται: (idiomatic expression; literally, “the Law and the Prophets”) all the sacred texts of the OT, including the Law, the Prophets, and the Writings – “the sacred writings, the Law and the Prophets.” ¹³ μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας, “do not think that I have come to abolish the sacred writings” (Mt 5:17).

NOTE: ¹³ The phrase ὁ νόμος καὶ οἱ τοὺς προφῆται is considered an idiomatic expression, since the meaning of this set phrase is different from the sum of its parts, as it involves more than simply “the Law and the Prophets.”

11. JESUS BEGINS TEACHING THE NEW COVENANT

[3] An explanation of Matthew 5:17 and 18

The meaning of the expression “**the law or the prophets**” in Matthew 5:17

This information can be confirmed by the texts cited below. They reflect the three divisions of the Hebrew Bible: law (*Torah*), prophets (*Nevi'im*), and psalms (*Ketuvim*).

Luke 24:44. “(...) That all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.”

Luke 24:27. “And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.”

Matt. 22:40. “On these two commandments hang all the Law and the Prophets.”

Acts 13:15. “And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, ‘Men and brethren, if you have any word of exhortation for the people, say on.’”

11. JESUS BEGINS THE DOCTRINE OF THE NEW COVENANT

[3] An explanation of Matthew 5:17 and 18

The meaning of the expression “**the law or the prophets**” in Matthew 5:17

Considering the biblical passages cited, the divisions of the Hebrew Bible, as well as the contribution of LOUW-NIDA, we conclude that the expression “the law or the prophets” should be understood as follows:

“Do not think that I came to destroy the Scriptures of the Old Testament.” (Matt. 5:17)

11. JESUS BEGINS TEACHING THE NEW COVENANT

[3] An explanation of Matthew 5:17 and 18

The meaning of “abolish” in Matthew 5:17

The term “abolish” comes from the original “καταλύω.” The LOUW-NIDA dictionary provides the following:

20.54 καταλύω; καθαιρέω; καθάίρεσις, εως *f*: to destroy completely, by tearing down or dismantling – “to destroy, to tear down, destruction.” (Luke 21:6).

20.55 καταλύω: to completely destroy someone's efforts or work – “to destroy, to ruin completely.” (Rom. 14:20)

13.100 λύω; καταλύω; καταργέω: to cause to cease to exist – “to cause to cease, to cause to cease to exist, to put an end to, to destroy, to perish.” (Acts 5:38)

76.23 καταλύω: to completely invalidate something that was in force – “to remove, invalidate, render invalid.” (Matt. 5:17)

34,61 καταλύω: to enjoy someone's hospitality, with special emphasis on lodging – “to stay, to be a guest of.” (Luke 19:7)

11. JESUS BEGINS TEACHING THE NEW COVENANT

[3] An explanation of Matthew 5:17 and 18

The meaning of “abolish” in Matthew 5:17

Let's look at some examples of how “καταλύω” is used and translated in the New Testament:

Matt. 24:2. “And Jesus said to them, ‘Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down [*katalyō*].’” (cf. Luke 21:6)

Rom. 14:20. “Do not destroy [*katalyō*] the work of God for the sake of food. (...)”

Acts 5:38. “And now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing [*katalyō*].”

2 Cor. 5:1. “For we know that if our earthly house, this tent, is destroyed [*katalyō*], we have a building from God, a house not made with hands, eternal in the heavens.”

11. JESUS BEGINS TEACHING THE NEW COVENANT

[3] An explanation of Matthew 5:17 and 18

The meaning of “abolish” in Matthew 5:17

Taking into account the analysis of the verb “καταλύω,” we can translate it as follows:

Matthew 5:17

“Do not think that I have come to **destroy** the Old Testament Scriptures.”

dismantle

completely destroy

ruin completely

cause to cease to exist, undo

completely invalidate

totally overthrow

“I did not come to **destroy** but to **fulfill**. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.” (Matt. 5:17 and 18)

11. JESUS BEGINS THE TEACHING OF THE NEW COVENANT

[3] An explanation of Matthew 5:17 and 18

The meaning of “fulfill” in Matthew 5:17

Fulfill was translated from the original “πληρώω,” which is a word with many uses:

59.37 πληρώω: (derived from πλήρης, “full,” 59.35) to cause something to become full – “to fill.” “When the net is full” (Matt. 13:48); “A sound... filled the whole house” (Acts 2:2).

59.33 πληρώω; ἀναπληρώω: to make something complete or full – “to complete, to complete the number of.” “Until the number of their fellow servants and brothers was complete” (Rev. 6:11). “So that the requirements of the Law could be completely fulfilled by us” (Rom. 8:4).

68.26 πληρώω: to finish an activity, after having done everything involved – “to finish, to complete.” “Barnabas and Saul finished their work and returned to Jerusalem” (Acts 21:7).

35.33 πληρώω: to provide, supplying a whole amount – “to provide completely, to supply completely.” “I am fully supplied now that Epaphroditus has brought me what you sent (Phil. 4:18).

11. JESUS BEGINS THE TEACHING OF THE NEW COVENANT

[3] An explanation of Matthew 5:17 and 18

The meaning of “fulfill” in Matthew 5:17

Fulfill was translated from the original “πληρώω,” which is a word with many uses:

33,199 πληρώω; πληροφορέω: to give a complete account of the content of a message – “to proclaim, to announce completely, to announce fully.” “I have fully proclaimed the gospel concerning Christ” (Rom. 15:19).

33,144 πληρώω: to give the true or complete meaning to something – “to give the true meaning, to give the complete meaning.” “I have not come to destroy, but to give its complete meaning (Matt. 5:17).

13,106 πληροφορέω; πληρώω; εκπληρώω; ἀναπληρώω; πίμπλημι: to cause to happen, with the implication of fulfilling a certain purpose – “to cause to happen, to make happen, to fulfill.” “All this happened so that what was said by the Lord through the prophet might be fulfilled” (Matt. 1:22).

11. JESUS BEGINS THE TEACHING OF THE NEW COVENANT

[3] An explanation of Matthew 5:17 and 18

The meaning of “**fulfill**” in Matthew 5:17

Two examples of the use of “πληρώω” related to Jesus

Jesus fulfilled the types and prophecies of the Old Testament

Luke 24:44. “Then He said to them, ‘These are the words which I spoke to you while I was still with you, that all things must be **fulfilled** [plēroō] which were written in the Law of Moses and the Prophets and the Psalms concerning Me.’”

Keeping the law

Rom. 13:8. “He who loves another has **fulfilled** [plēroō] the law.” [cf. John 15:10, 11]

Gal. 6:2. “And so **fulfill** [plēroō] the law of Christ.”

To perfect, deepen the meaning, show the spiritual meaning

Matt. 5:21-48. “You have heard that it was said to those of old... But I say to you.”

11. JESUS BEGINS TEACHING THE NEW COVENANT

[3] An explanation of Matthew 5:17 and 18

The meaning of “fulfill” in Matthew 5:17

Taking into account the analysis of the verb “πληρώω,” we can translate it as follows:

Matthew 5:17

“Do not think that I came to destroy the Old Testament Scriptures.”

completely destroy, dismantle
ruin, invalidate completely
totally overthrow

“I did not come to destroy but to fulfill.”

give complete, spiritual meaning
make happen, fulfill
announce fully

11. JESUS BEGINS TEACHING THE NEW COVENANT

[3] An explanation of Matthew 5:17 and 18

Objection: “Jesus did not come to destroy the Old Testament, but was the Law of Moses ultimately abolished? Although he said he did not come to revoke it, in practice, was the old covenant revoked?”

- 1. Jesus fulfilled the old covenant, and the old covenant fulfilled its purpose of pointing to Christ.**

A sign announcing an event is only valid until the day of the event. After that, it can be taken down.

- 2. The term *plēroō* conveys the idea of finishing a speech or passing a period of time.**

Luke 7:1. “Now when He concluded [*plēroō*] all His sayings in the hearing of the people, he entered Capernaum.”

Mark 1:15. “And saying, ‘The time is fulfilled [*plēroō*], and the kingdom of God is at hand.’”

- 3. Jesus' own reasoning already predicts that the old system would pass away after it was fulfilled**

Matt. 5:18. “One jot or one tittle will by no means pass from the Law till all is fulfilled [*ginomai*].”

11. JESUS BEGINS TEACHING THE NEW COVENANT

[3] An explanation of Matthew 5:17 and 18

Objection: “Jesus did not come to destroy the Old Testament, but was the Law of Moses ultimately abolished? Although he said he did not come to revoke it, in practice, was the old covenant revoked?”

The New Testament says that the old covenant fulfilled its purpose:

Heb. 10:1. “For the law, having a shadow of the good things to come, and not the very image of the things, can never make those who approach perfect.”

Col. 2:17. “Which are a shadow of things to come, but the substance is of Christ.”

Dan. 9:27. “Then he shall confirm a covenant with many for one week; but in the middle of the week He shall bring an end to sacrifice and offering.”

12. THE SANCTUARIES

[1] The sanctuary of each covenant

The Bible speaks of two covenants (the old and the new) and two sanctuaries (the earthly and the heavenly). And according to Hebrews, each of these sanctuaries is linked to one of the two covenants.

Heb. 9:1. “¹ Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.”

By using “even,” it implies that the second covenant had its heavenly sanctuary. This is confirmed throughout the chapter.

Heb. 9:11, 15. “¹¹ But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. (...) ¹⁵ And for this reason He is the Mediator of the new covenant.”

12. THE SANCTUARIES

[2] What was kept inside the earthly sanctuary/temple?

Ex. 31:18. “And when He had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God.”

Ex. 40:20. “He took the Testimony and put it in the ark, inserted the poles through the rings of the ark, and put the mercy seat on top of the ark.”

Deut. 4:13. “So He declared to you His covenant which he commanded you to perform, the Ten Commandments; and He wrote them on two tablets of stone.”

1 Kings 8:21. “And there I have made a place for the ark, in which is the covenant of the Lord which He made with our fathers, when He brought them out of the land of Egypt.”

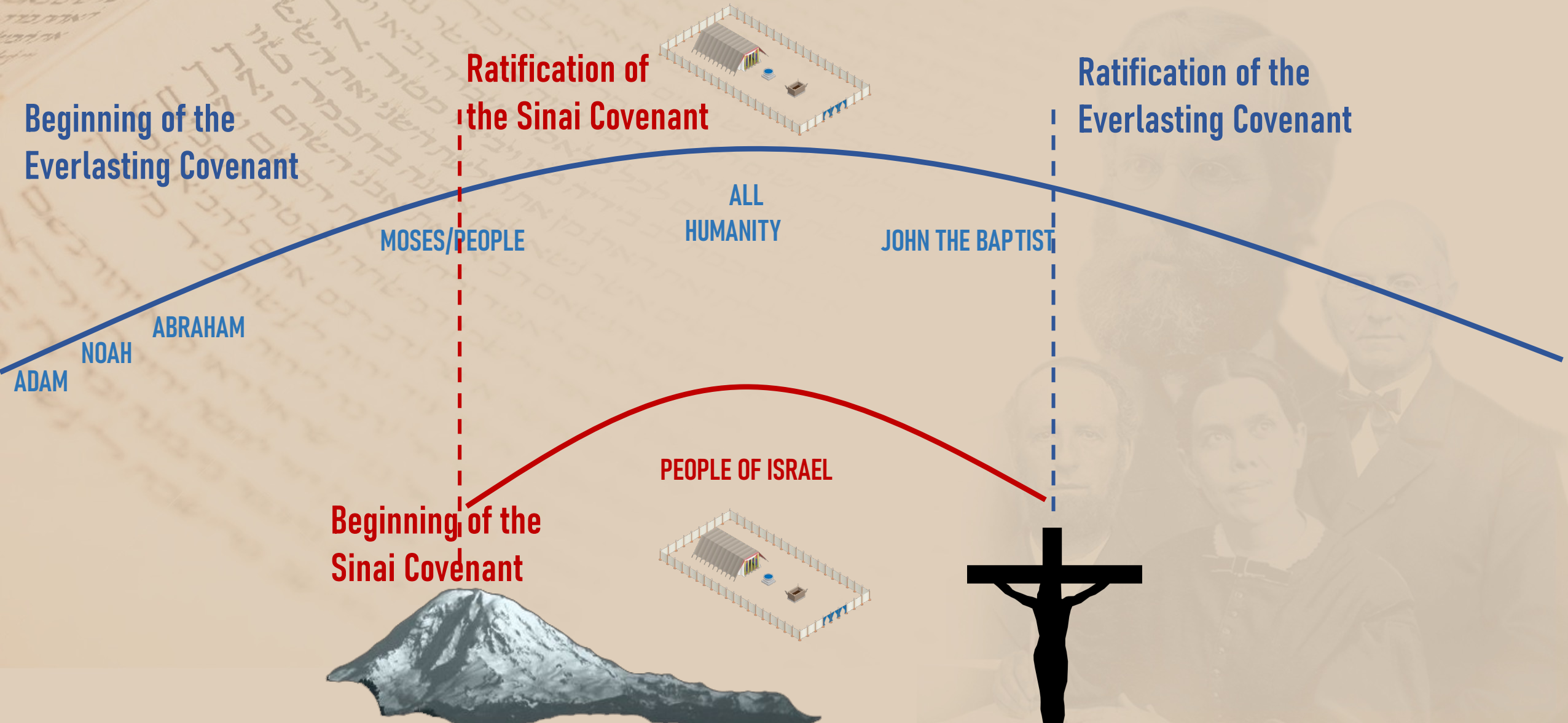
12. THE SANCTUARIES

[2] What did John see in the heavenly sanctuary?

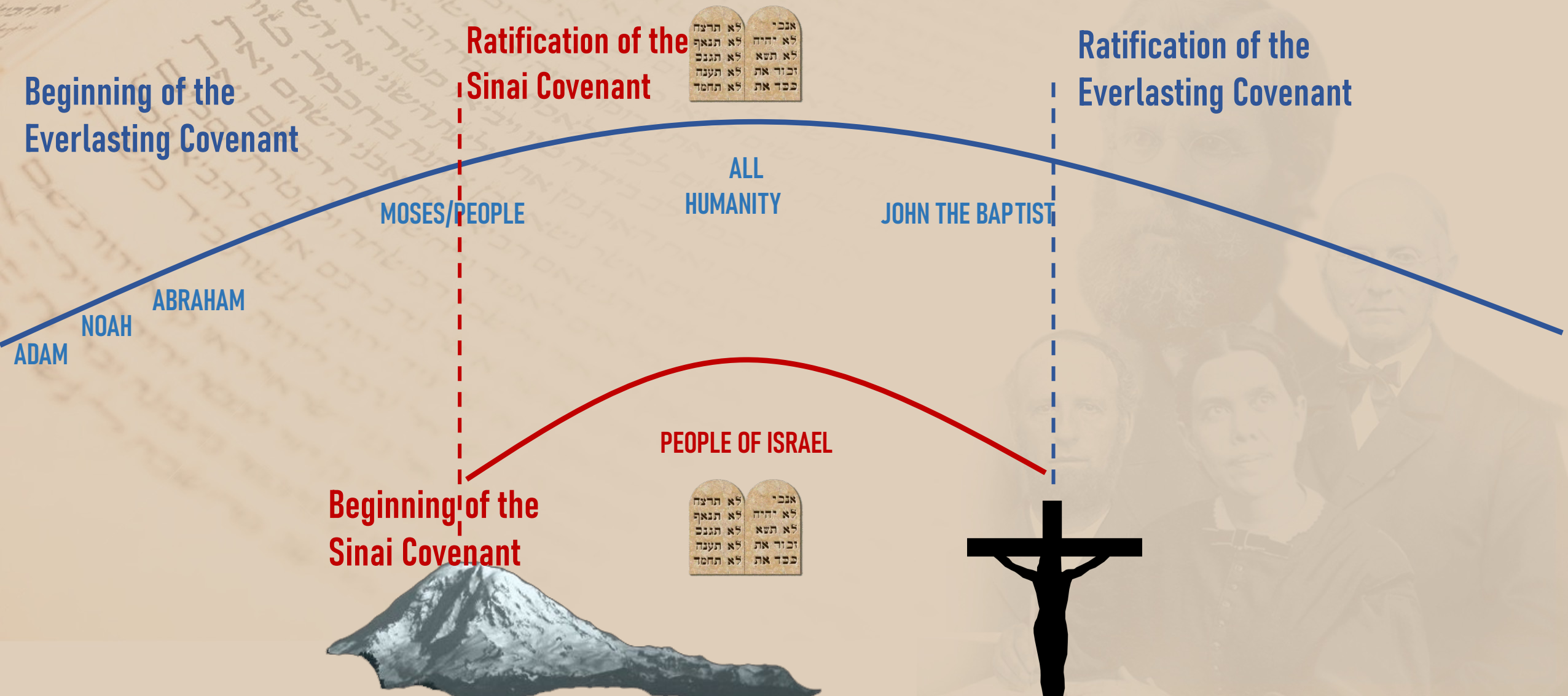
Rev. 11:19. “Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple (...).”

Rev. 15:5. “After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened.”

Order of Ratification of Covenants



Order of Ratification of Covenants



12. THE SANCTUARIES

[3] Why does the new covenant not include an organized list of the Ten Commandments, as Moses did in the Old Covenant? Where are the Ten Commandments in the New Testament?

1. The Ten Commandments were already well known. There was no need to present the list again.
2. God has a deeper reason for not establishing a detailed and ordered list in the New Testament.
3. In Heaven, service is not performed mechanically:

“But in heaven, service **is not rendered in the spirit of legality**. When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something unthought of. In their ministry the angels are not as servants, but as sons. There is perfect unity between them and their Creator. Obedience is to them no drudgery. Love for God makes their service a joy.”

Ellen G. White, Thoughts from the Mount of Blessing, p. 109.

12. THE SANCTUARIES

[4] Why does the new covenant not include an organized list of the Ten Commandments, as Moses did in the Old Covenant? Where are the Ten Commandments in the New Testament?

4. Paul affirms that man's relationship with God should not be mechanical, based on a limited list of “dos” and “don’ts”. The apostle seeks to demonstrate the superiority of the new covenant precisely because it is based on principles that go far beyond lists.

Rom. 7:6. “But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of **the Spirit** and not in the oldness of the **letter**.”

2 Cor. 3:6. “Who also made us sufficient as ministers of a **new covenant**, not of **the letter** but of **the Spirit**; for the letter kills, but the Spirit gives life.”

13. THE TEN COMMANDMENTS IN THE NEW TESTAMENT

1st COMMANDMENT: Matthew 4:10; 6:24; Mark 12:29; Luke 4:8; 16:13; John 5:44; 17:3; Acts 10:25 and 26; 12:20-23; 14:8-18; Romans 1:22-25; 1 Corinthians 8:5 and 6; Galatians 4:8; Ephesians 4:4-6.

2nd COMMANDMENT: John 4:23 and 24; Acts 15:20 and 29; 17:16-31; 21:25; Romans 1:22-25; 2:22; 1 Corinthians 5:9-11; 6:9 and 10; 10:7 and 14; 2 Corinthians 6:16; Galatians 5:19-21; Ephesians 5:5; Colossians 3:5 and 6; 1 Peter 4:3; Revelation 9:20 and 21; 21:8; 22:15.

3rd COMMANDMENT: Matthew 6:9; 15:18-20; Mark 7:20-23; Luke 11:2; Ephesians 4:31; 1 Timothy 6:1; 2 Timothy 3:1-5; James 2:7.

4th COMMANDMENT: Matthew 12:1-12; Mark 2:23-3:4; Luke 4:16; 6:1-9; 13:10-16; 14:1-5; 23:54-56; John 5:5-18; 7:22 and 23; 9:1-41; Acts 13:14, 27, 42, and 44; 16:13; 17:2; 18:1-4; Revelation 1:10.

5th COMMANDMENT: Matthew 15:1-9; 19:18; Mark 7:1-13; 10:19; Luke 18:20; Romans 1:28-32; Ephesians 6:1-3; Colossians 3:20; 1 Timothy 5:3-16; 2 Timothy 3:1-5.

13. THE TEN COMMANDMENTS IN THE NEW TESTAMENT

6th COMMANDMENT: Matthew 5:21 and 22; 15:18-20; 19:18; Mark 7:20-23; 10:19; Luke 18:20; John 8:44; Romans 1:28-32; 13:9; 1 Timothy 1:8-11; James 2:11; 1 Peter 4:15 and 16; 1 John 3:11, 12, and 15; Revelation 9:20 and 21; 21:8; 22:15.

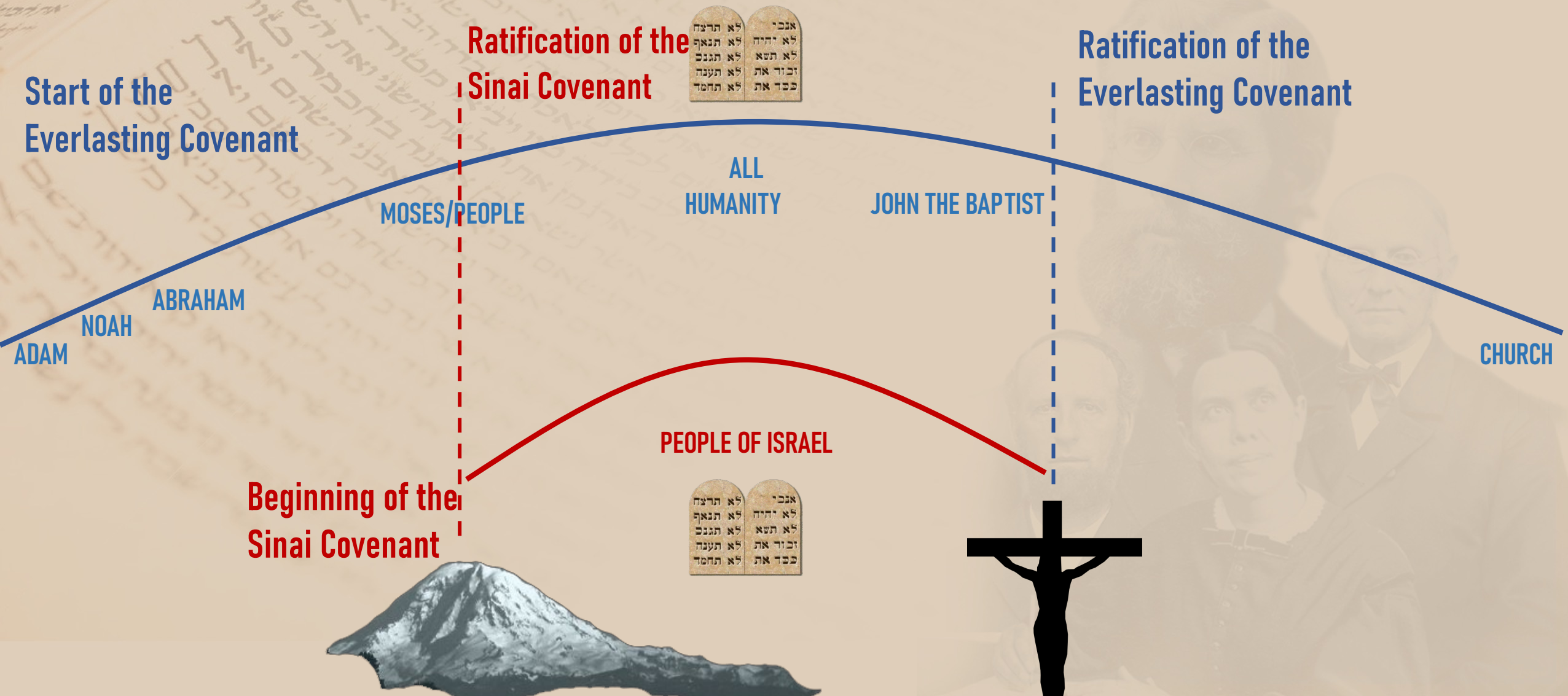
7th COMMANDMENT: Matthew 5:27, 28, 31, and 32; 15:18-20; 19:3-9 and 18; Mark 7:20-23; 10:2-12 and 19; Luke 16:18; 18:20; John 8:1-11; Acts 15:20 and 29; 21:25; Romans 1:24-27; 2:22; 13:9; 1 Corinthians 6:9, 10, and 12-20; 7; 10:8; 2 Corinthians 12:21; Galatians 5:19-21; Ephesians 4:17-19; 5:3-5 and 22-33; Colossians 3:5, 6, 18, and 19; 1 Thessalonians 4:3-7; 1 Timothy 1:8-11; 3:1-13; 5:3-16; 2 Timothy 3:1-7; Titus 1:5-9; 2:1-5; Hebrews 13:4; James 2:11; 1 Peter 3:1-7; 4:3; 2 Peter 2:12-19; Revelation 9:20 and 21; 21:8; 22:15. 1 John 3:11, 12, and 15; Revelation 9:20 and 21; 21:8; 22:15.

8th COMMANDMENT: Matthew 15:18-20; 19:18; Mark 7:20-23; 10:19; Luke 18:20; Romans 2:21; 13:9; 1 Corinthians 5:9-11; 6:9 and 10; Ephesians 4:28; Titus 2:9 and 10; 1 Peter 4:15 and 16; Revelation 9:20 and 21.

9th COMMANDMENT: Matthew 5:33-37; 15:18-20; 19:18; Mark 10:19; Luke 18:20; John 8:44; Ephesians 4:25; Colossians 3:9 and 10; 1 Timothy 1:8-11; 3:1-13; James 5:12; Revelation 21:8 and 27; 22:15.

10th COMMANDMENT: Mark 7:20-23; Romans 1:28-32; 7:7; 13:9; 2 Corinthians 12:20; Galatians 5:19-21 and 26; Ephesians 5:3-5; 1 Timothy 3:1-13; 6:3-6 and 10; Titus 1:5-9; 3:1-9; James 3:13-18; 1 Peter 2:1.

CHART OF THE TWO COVENANTS



HOW SOME EVANGELICALS MISINTERPRET

Ratification of the
Sinai Covenant

OLD TESTAMENT

SALVATION BY WORKS

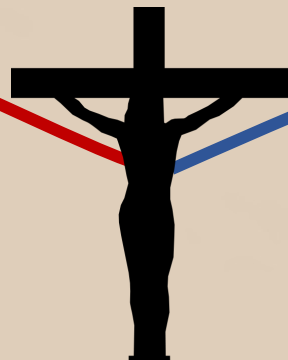
Sinai Covenant

Ratification of the
Everlasting Covenant

NEW TESTAMENT

SALVATION BY GRACE

Eternal Covenant



14. TENSION BETWEEN LAW AND GRACE

OLD COVENANT	NEW COVENANT
Obey and live (Ezek. 20:11; Lev. 18:5)	Grace for forgiveness of sins
Disobey-die (Deut. 27:26)	(Rom. 3:21 and 28 / Eph. 2:8 and 9)

CONDITIONS
Law

PROMISES
Grace

14. TENSION BETWEEN LAW AND GRACE REMAINS

OLD COVENANT	NEW COVENANT	
Obey and live (Ezek. 20:11; Lev. 18:5)	Obey and live (Heb. 5:9 / Rom. 2:7 / Rev. 14:12)	CONDITIONS
Disobey-die (Deut. 27:26)	Disobey-die (Heb. 10:28, 29 / Rom. 2:8)	
	Grace for forgiveness of sins (Rom. 3:21, 28 / Eph. 2:8, 9)	PROMISES

14. THE TENSION ENDS. LAW AND GRACE COMPLEMENT EACH OTHER.

OLD COVENANT	NEW COVENANT	
Obey and live (Ezek. 20:11; Lev. 18:5)	Obey and live (Heb. 5:9 / Rom. 2:7 / Rev. 14:12)	CONDITIONS
Disobey-die (Deut. 27:26)	Disobey-die (Heb. 10:28, 29 / Rom. 2:8)	
	Grace for forgiveness of sins and <u>regeneration of the mind</u> . (Jer. 31:33, 34 / Heb. 8:6-13) (Rom. 3:21, 28 / Eph. 2:8, 9)	OLD





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