



Christian Ambassadors

THE OLD & NEW COVENANTS: GOD WITH US & GOD IN US

1. OVERVIEW OF THE COVENANTS (with emphasis on the *PROMISES* from God)

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- B) OLD COVENANT = GOD **WITH** US in the form of *physical* Israel
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THE OLD & NEW COVENANTS: GOD WITH US & GOD IN US

1. OVERVIEW OF THE COVENANTS (with emphasis on the PROMISES from God)

One of the most misunderstood subjects in the Bible is the balance between Law and Grace. Do you understand the balance between Law and Grace?

In most cases, when Law is mentioned in this article, it's referring to God's 10 Commandments. When Grace is mentioned it's referring to God's gifts that are accepted by faith.

Again I ask: do you understand the balance between Law and Grace? The key to understanding the balance between Law and Grace is to understand the purposes of the Old and New Covenants. In simplified terms, *the Old Covenant is God WITH us*, and **the New Covenant is God IN us**.

The Old and New Covenants are agreements between two or more partners to fulfill their parts of the agreements, and the Covenants last until one of the partners breaks the covenants or one of the partners dies. There are some covenants in the Bible where God is the only Being that takes part in the agreement. For instance, God made a covenant with humanity that a flood would never destroy the Earth again. This is the Rainbow Covenant. And this is an everlasting covenant because God will do His part forever regardless of what humans do.

As we study the Old and New Covenants in relation to achieving the balance between Law and Grace, the first thing I want you to get clear in your mind is that God made one Covenant with Abraham, Isaac and Jacob, and this one covenant had two major parts, i.e. physical and spiritual promises, with the physical promises being incorporated into the Old Covenant and the spiritual promises being incorporated into the New Covenant. As you'll see, in all three cases (the one covenant to Abraham, Isaac and Jacob, and the two covenants later named the Old Covenant and the New Covenant) God made *promises* – which were His part of the agreement, and required *faith & obedience* – which were the other partners' part of the agreement.

To help grasp the enormity of this subject, please keep in mind this simple statement:

The Old Covenant gave us death thru sin --- and brought us to Jesus Christ.

The New Covenant gives us life thru forgiveness of sin because we accept Jesus Christ.

For ease of discernment, I've color coded the covenants. **Red words = Old Covenant promises.** **Blue words = New Covenant promises.** The table below summarizes and contrasts the promises. These promises are brought out in detail as we progress through the Scriptures.

God with Israel	God in the Church
Law written on 2 tables of stone	Law written on "2 tables" of our hearts and minds
God fights Israel's battle	God gives us victory over Satan, Society, Self and Sin
Inherit the Promised Land	Inherit the World
Israel the lead nation in the world	Church will rule with Christ
Multitude of descendants, including royalty	Multitude of sins forgiven (Justification)
Blessed with prosperity and good health	Imputation of Righteousness (Sanctification)
Live a long life	Eternal Life (Glorification)

THE OLD & NEW COVENANTS: GOD WITH US & GOD IN US

1A) ONE COVENANT GIVEN TO ABRAHAM HAS TWO MAJOR PARTS

Abrahamic covenant.

Gen 12:1 – 7 Now the LORD had said to Abram, Get you out of your country, and from your kindred, and from your father's house, *into a land that I will show you*: **I will make of you** a great nation, and I will bless you, and make your name great; and you shall be a blessing: I will bless them that bless you, and curse him that curses you: and in you shall all families of the earth be blessed. Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; *and into the land of Canaan* they came. Abram passed through the land to the place of Sichem, to the plain of Moreh. And the Canaanite was then in the land. And the LORD appeared to Abram, and said, To your seed will I give this land.

Gen 13:14 – 17 The LORD said to Abram, after Lot was separated from him, Lift up your eyes, and look from the place where you are northward, and southward, and eastward, and westward: For all the land which you see, to you will I give it, and to your seed for ever. I will make your seed as the dust of the earth: so that if a man can number the dust of the earth, then shall your seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it to you.

Gen 15:1 – 7, 18 After these things the word of the LORD came to Abram in a vision, saying, Fear not, Abram: I am your shield, and your exceeding great reward. Abram said, Lord GOD, what will you give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? Abram said, Behold, to me you have given no seed: and one born in my house is my heir. The word of the LORD came to him, saying, This shall not be your heir; but he that shall come out of your own bowels shall be your heir. God brought Abram outside and said, Look toward heaven, and count the stars if you are able to number them: and He said to him, So shall your seed be. He believed in the LORD; and God counted it to him for righteousness. He said to him, I am the LORD that brought you out of Ur of the Chaldees, to give you this land to inherit it. In the same day **the LORD made a covenant with Abram**, saying, To your seed have I given this land, from the river of Egypt to the great river, the river Euphrates.

Gen 17:1 – 9 When Abram was 99 years old, the LORD appeared to him and said, I am the Almighty God; walk before me, and be perfect. **I will make my covenant between me and you**, and will multiply you exceedingly. Abram fell on his face: and God talked with him, saying, as for Me, My covenant is with you, and you shall be a father of many nations. Neither shall your name any more be called Abram, but your name shall be Abraham; for a father of many nations have I made you. I will make you exceedingly fruitful, and I will make nations of you, and kings shall come out of you. **I will establish my covenant between me and you and your seed after you in their generations for an everlasting covenant**, to be a God to you, and to your seed after you. I will give to you, and to your seed after you, the land in which you are a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. God said to Abraham, You shall keep my covenant therefore, you, and your seed after you in their generations.

Gen 22:16 – 18 By myself have I sworn, says the LORD, for because you have done this thing, and have not withheld your son, your only son: That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is upon the sea shore; and your seed shall possess the gate of his enemies; in your seed shall all the nations of the earth be blessed; because you have obeyed my voice.

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Abrahamic covenant repeated to Isaac.

Gen 17:19 God said, Sarah your wife shall bear you a son; and you shall call his name Isaac: **and I will establish my covenant with him** for an everlasting covenant, and with his seed after him.

Gen 24:60 They blessed Rebekah, and said to her, You are our sister, you shall be the mother of thousands of millions, and let your seed possess the gate of those that hate them.

Gen 26:2 – 4, 24 The LORD appeared to him, and said, Do not go down into Egypt; dwell in the land which I shall tell you of: Sojourn in this land, and I will be with you, and will bless you; for to you, and to your seed, I will give all these countries, and **I will perform the oath which I swore to Abraham your father**; I will make your seed to multiply as the stars of heaven, and will give to your seed all these countries; and in your seed shall all the nations of the earth be blessed. The LORD appeared to him the same night, and said, I am the God of Abraham your father: fear not, for I am with you, and will bless you, and multiply your seed for my servant Abraham's sake.

Abrahamic covenant repeated to Jacob.

Gen 27:22 – 29 Jacob went near to Isaac his father, and Isaac felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. Isaac didn't realize it was Jacob because his hands were hairy like his brother Esau's hands: so he blessed him. His father Isaac said to him, Come near now, and kiss me, my son. He came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, God give you of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve you, and nations bow down to you: be lord over your brethren, and let your mother's sons bow down to you: cursed be every one that curses you, and blessed be he that blesses you.

Gen 35:9 – 11 God appeared to Jacob again, when he came out of Padanaram, and blessed him. God said to him, Your name is Jacob: your name shall not be called any more Jacob, but Israel shall be your name. God said to him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of you, and kings shall come out of your loins. And the land which I gave Abraham and Isaac, to you I will give it, and to your seed after you will I give the land.

Gen 28:13 – 14 I am the LORD God of Abraham your father, and the God of Isaac: the land whereon you lie, to you will I give it, and to your seed; your seed shall be as the dust of the earth, and you shall spread abroad to the west, and to the east, and to the north, and to the south: and in you and in your seed shall all the families of the earth be blessed.

Note: There's a reason why we know the phrase "Abraham, Isaac and Jacob". It's because the one covenant containing both the physical and spiritual covenant promises were given to them. Jacob's children, **the Israelites**, **were given only the physical promises**; they were never given the spiritual promises. That's why we don't hear the phrase "Abraham, Isaac, Jacob and Israel". You search the scriptures. In reference to the physical nation of Israel you'll never see the phrase "**IN YOUR SEED SHALL ALL NATIONS BE BLESSED**". That phrase is a signal of the NEW COVENANT --- which God never made with Israel!

THE OLD & NEW COVENANTS: GOD WITH US & GOD IN US

1B) OLD COVENANT = GOD WITH US in the form of physical Israel

The OLD COVENANT made with Israel is a partial fulfillment of the one covenant made with Abraham, Isaac and Jacob!

Gen 15:13 – 16 God said to Abram, Know for sure that your seed shall be a stranger in a land that is not theirs, during which time they shall become servants and will be afflicted, [this entire period shall last] 400 years; that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. In the fourth generation they shall come here again. (1st = Levi; 2nd = Kohas; 3rd = Amram; 4th = Moses. See Ex. 6:16-20).

Gen 46:27 The entire house of Jacob which came into Egypt totaled 70 people.

Gen. 50:24 Joseph said to his brethren, I die: and God will surely visit you, and bring you out of this land to the land **which he swore to Abraham, to Isaac, and to Jacob**.

Exo 2:24 God heard their groaning, and God remembered **His covenant with Abraham, with Isaac, and Jacob**.

Exo 6:3 – 8 *I appeared to Abraham, Isaac, and Jacob, by the name of God Almighty, but by my name YAHWEH was I not known to them. I have established my covenant with them*, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. I will take you as My people, and I will be to you a God: you shall know that I am the LORD your God, which brings you out from under the burdens of the Egyptians. I will bring you in to the land that **I did swear to give to Abraham, Isaac, and Jacob**, and I will give it you for a heritage.

Exo 33:1 The LORD said to Moses, Depart, you and the people which you have brought out of the land of Egypt, to the land **which I swore to Abraham, to Isaac, and to Jacob**, saying, To your seed will I give it.

Deu 1:8 – 11 I have set the land before you: go in and possess the land which **the LORD swore to your fathers, Abraham, Isaac, and Jacob**, to give to them and to their seed after them. The LORD your God has multiplied you, and you are this day as the stars of heaven for multitude. (The LORD God of your fathers make you a thousand times so many more as you are, and bless you, as he has promised you!)

Deu 7:1 – 8:18 When the LORD your God brings you into Canaan to possess it, and has cast out many nations before you, you shall utterly destroy them; don't make a covenant with them. For you are a holy people to the LORD your God: He has chosen you to be a special people to Himself, above all people on earth. He did not set His love upon you, nor choose you, because you were more in number than any people; for you were the fewest of all people: But because the LORD **would keep the oath which He had sworn to your fathers**, that's why He brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the LORD your God, he is God, the faithful God, who keeps His covenant and mercy to 1,000 generations with those that love Him and keep His commandments. It shall come to pass, **if you obey these judgments, the LORD your God shall keep the covenant and the mercy that He swore to your fathers**. You shall be blessed above all people: there shall not be male or female barren among you. God will love you and will bless the fruit of your womb, and your land, and your animals. The LORD your God brings you into a good land, a land where water springs out of valleys and hills. The LORD will take away from you all sickness, and will put none of the evil diseases of Egypt upon you; but will lay them upon all them that hate you. You shall not be afraid of them: for the LORD your God is among you, a mighty God and terrible. And he shall deliver kings into your hand, and you shall destroy their name from under heaven: no man will be able to stand before you. You shall not lack any thing. But you shall remember the LORD your God: for it is he that gives you power to get wealth, **that he may establish his covenant which he swore to your fathers, as it is this day**.

THE OLD & NEW COVENANTS: GOD WITH US & GOD IN US

1C) NEW COVENANT = GOD IN US in the form of spiritual Israel

The NEW COVENANT made with the Church is a partial fulfillment of the one covenant made with Abraham, Isaac and Jacob!

Note: There's a reason why we know the phrase "Abraham, Isaac and Jacob". It's because the one covenant containing both the physical and spiritual covenant promises were given to them. Jacob's children, **the Israelites, were given only the physical promises**; they were never given the spiritual promises. That's why we don't hear the phrase "Abraham, Isaac, Jacob and Israel". You search the scriptures. In reference to the physical nation of Israel you'll never see the phrase "**IN YOUR SEED SHALL ALL NATIONS BE BLESSED**". That phrase is a signal of the NEW COVENANT --- which God never made with Israel! On the other hand, notice how the Old Covenant promises are absent under the New Covenant --- which God made with the Church!

Acts 3:20 – 26 God shall send Jesus Christ, who was preached to you before: Whom the heaven must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began. For Moses truly said to the fathers, A prophet shall the Lord your God raise up to you of your brethren, like me; him shall you hear in all things he says to you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. All the prophets since Samuel have likewise foretold of these days. You are the children of the prophets, and of **the covenant that God made with our fathers**, saying to Abraham, **IN YOUR SEED SHALL ALL THE KINDREDS OF THE EARTH BE BLESSED**. God raised up his Son Jesus and sent him to you first, to bless you by turning away every one of you from his iniquities.

Acts 13:26, 32 – 33, 38 – 39 Men and brethren, children of the stock of Abraham, and whoever among you fears God, to you is the word of this salvation sent. And we declare to you glad tidings, how that **the promise which was made to the fathers**, God has fulfilled the same to us their children, in that he has raised up Jesus again; as it is also written in the second psalm, You are my Son, this day have I begotten you. Be it known therefore, that through this man the forgiveness of sins is preached to you: and by him all that believe are justified from all things, from which you could not be justified by the law of Moses.

Rom 4:3 – 22 What does the scripture say? Abraham believed God, and it was counted to him for righteousness. Now to him that works is the reward not reckoned of grace, but of debt. To him that works not, but believeth on him that justifies the ungodly, his faith is counted for righteousness. David also describes the blessedness of the man, to whom God imputes righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. We say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. (As it is written, I have made you a father of many nations) He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and therefore it was imputed to him for righteousness.

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Gal 3:1 – 29 O foolish Galatians, who has bewitched you, that you should not obey the truth, seeing that Jesus Christ has clearly been proclaimed as crucified? This only would I learn of you, did you receive the Spirit by the works of the law [Old Covenant], or by the hearing of faith [New Covenant]? Are you so foolish? Having begun in the Spirit, are you now made perfect by the flesh? He therefore that ministered to you the Spirit, and worked miracles among you, does he do it by the works of the law, or by the hearing of faith? Abraham believed God, and it was accounted to him for righteousness. Know you therefore that they which are of faith, the same are the [spiritual] children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, **preached before the gospel to Abraham**, saying, **IN YOU SHALL ALL NATIONS BE BLESSED**. So then they which be of faith are blessed with faithful Abraham. It is evident that no man is justified by the law in the sight of God. The just shall live by faith. Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; **that we might receive the promise of the Spirit** through faith. Now **to Abraham and his seed were the promises made**. He doesn't say seeds, as in plural; it's singular: And **TO YOUR SEED, WHICH IS CHRIST!!!** And this I say, that the [Old] covenant --- the law, which was 430 years after [the Abrahamic covenant], cannot disannul, that it should make the [New Covenant] promise of none effect. For if the inheritance [of the blessings thru Christ] be of the law, it is no more of promise: but **God gave it to Abraham by promise**. Then what purpose does the law serve? It was added because of transgressions, till the seed should come to whom the promise was made. Is the [Old Covenant] law then against the [New Covenant] promises of God? God forbid: for if there had been a law given which could have given life, truly righteousness should have been by the law. But the scripture has concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. *Before faith came, we were kept under the law, shut up to the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.* For you are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs **according to the promise**.

Note: The promise to Abraham, Isaac, and Jacob, that in their Seed would all nations of the earth be blessed, was given to them 430 years before the Law was given at Mt. Sinai. Therefore, the promises preceded the Law and obviously don't depend on the Law for their fulfillment.

THE OLD & NEW COVENANTS: GOD WITH US & GOD IN US

God <u>with</u> Israel	God <u>in</u> the Church
Law written on 2 tables of stone	Law written on “2 tables” of our hearts and minds
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Israel the lead nation in the world	Church will rule with Christ
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Live a long life	Eternal Life (Glorification)

Heb 8:6 – 13 But now has Jesus obtained a more excellent ministry, by how much also **He is the mediator of a BETTER COVENANT**, which was **established upon BETTER PROMISES**. For **if that first covenant had been faultless, then should no place have been sought for the second**. Because God did *find fault with them*, He says, the day is coming when **I will make a new covenant** with the house of Israel and with the house of Judah: 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, says the Lord. 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 into their mind, and write them in their hearts**: and I will be to them a God, and they shall be to me a people: I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he says, A **new covenant**, he has made **the first old**.

Rom 11:7 – 27 What then? *Israel has not obtained that which it seeks for*; but the election has obtained it, and the rest were blinded (*According as it is written, God has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;*) *to this day*. You will say then, the branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and you stand by faith. But I don’t want you to be ignorant of this mystery, or else you’ll become be wise in your own conceits: blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For **this is my covenant to them**, when I shall take away their sins.

Heb 12:18 – 19, 22 – 24 You are not come to the mount that could be touched, and that burned with fire, nor to darkness, and the sound of a trumpet, and the voice of words; which voice Israel heard and asked that the word not be spoken to them any more. You are come to mount Sion ... to Jesus the mediator of the **new covenant**.

Luke 1:69 – 77 God has raised up a horn of salvation for us in the house of his servant David; As he spoke by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To **perform the mercy promised to our fathers, and to remember his holy covenant**; **The oath which he swore to our father Abraham**, That he would grant to us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life, To give knowledge of salvation to his people by the remission of their sins.

THE OLD & NEW COVENANTS: GOD WITH US & GOD IN US

2. OLD COVENANT (with emphasis on the *COMPONENTS* of the covenant)

2A) Nation of Israel set apart

Lev 26:12 – 13 I will walk among you, and will be your God, and you shall be my people. I am the LORD your God, which brought you forth out of the land of Egypt, that you should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

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#### 2B) Levitical priesthood set apart

Exo 27:21 In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever to their generations on the behalf of the children of Israel.

Exo 28:1 Take Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar.

Num 1:49 – 53 You shall appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and they shall minister to it, and shall encamp round about the tabernacle. And when the tabernacle moves forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up. The Levites shall keep the charge of the tabernacle of testimony.

Deu 10:8 – 9 At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister to him, and to bless in his name, to this day. Wherefore Levi has no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD your God promised him.

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2C) Tabernacle built

Exo 25:8 – 9 And let them make me a sanctuary; that I may dwell among them. According to all that I show you, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall you make it.

Exo 29:42 – 46 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there to you. There I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. I will dwell among the children of Israel, and will be their God. And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

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## THE OLD & NEW COVENANTS: GOD WITH US & GOD IN US

### 2D) 10 Commandments given on 2 Tables of Stone

Exo 31:18 And he gave to Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Exo 34:28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

Deu 4:13 And he declared to you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

Deu 5:22 These words the LORD spoke to all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them to me.

Deu 9:9 – 10:5 When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: And the LORD delivered to me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spoke with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant. At that time the LORD said to me, Hew you two tables of stone like to the first, and come up to me into the mount, and make you an ark of wood. And I will write on the tables the words that were in the first tables which you broke, and you shall put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like to the first. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spoke to you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them to me. And I put the tables in the ark which I had made; and there they are, as the LORD commanded me.

1 Ki 8:9 *There was nothing in the ark save the two tables of stone*, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

Note: The 10 Commandments were the central part of the Old Covenant because it provided the MORAL BASIS for Israel's relationship to God and to one another. It held a much higher place than the Statutes, Ordinances and Judgments, which were instituted for religious and civil purposes.

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2E) Statutes, Ordinances and Judgments given

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STATUTES

Exo 27:20 – 21 And you shall command the children of Israel, that they bring you pure oil olive beaten for the light, to cause the lamp to burn always. In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever to their generations on the behalf of the children of Israel.

Exo 28:40 – 43 And for Aaron's sons you shall make coats, and you shall make for them girdles, and bonnets shall you make for them, for glory and for beauty. And you shall put them upon Aaron your brother, and his sons with him; and shall anoint them, and consecrate them, and sanctify them, that they may minister to me in the priest's office. And you shall make them linen breeches to cover their nakedness; from the loins even to the thighs they shall reach: And they shall be upon Aaron, and upon his sons, when they come in to the tabernacle of the congregation, or when they come near to the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever to him and his seed after him.

Exo 29:26 – 29 And you shall take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and it shall be your part. And you shall sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons: And it shall be Aaron's and his sons' by a statute for ever from the children of Israel.

Exo 30:17 – 21 And the LORD spoke to Moses, saying, You shall also make a laver of brass, and his foot also of brass, to wash withal: and you shall put it between the tabernacle of the congregation and the altar, and you shall put water therein. For Aaron and his sons shall wash their hands and their feet thereat: When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire to the LORD: So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

Lev 3:12 – 17 And if his offering be a goat ... he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. ...the fat that covers the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savor: all the fat is the LORD'S. It shall be a perpetual statute for your generations throughout all your dwellings, that you eat neither fat nor blood.

Lev 10:8 – 11 And the LORD spoke to Aaron, saying, Do not drink wine nor strong drink, you, nor your sons with you, when you go into the tabernacle of the congregation, lest you die: it shall be a statute for ever throughout your generations: And that you may put difference between holy and unholy, and between unclean and clean; And that you may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses.

Lev 16:29 – 31 And this shall be a statute for ever to you: that in the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourns among you: For on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the LORD. It shall be a Sabbath of rest to you, and you shall afflict your souls, by a statute forever.

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Lev 17:1 – 9 ...Whatever man there be of the house of Israel, that kills an ox, or lamb, or goat, in the camp, or that kills it out of the camp, and brings it not to the door of the tabernacle of the congregation, to offer an offering to the LORD before the tabernacle of the LORD; blood shall be imputed to that man; he has shed blood; and that man shall be cut off from among his people: To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them to the LORD, to the door of the tabernacle... They shall no more offer their sacrifices to devils, after whom they have gone a whoring. This shall be a statute forever to them throughout their generations

Lev. 18:1 – 30 Prohibition against perverted sex.

Lev. 19:19 – 37 Keep things pure and natural, e.g. no mixing of animals or plants.

Lev 20:6 – 8 Condemnation for following witchcraft.

Lev 23:4 **These are the Feasts of the LORD, even holy convocations**, which ye shall proclaim in their seasons.

Passover

Lev 23:5 In the 14th day of the first month at evening is the Lord's Passover.

Unleavened Bread

Lev 23:6-8 On the 15th day of the same month is the feast of Unleavened Bread to the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. Offer an offering made by fire unto the LORD seven days: in the seventh day is a holy convocation: ye shall do no servile work therein.

Firstfruits / Pentecost

Lev 23:10-21 Speak to the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. You shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that you have brought an offering to your God: it shall be a statute for ever throughout your generations in all your dwellings. You shall count to you from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even to the morrow after the seventh Sabbath shall you number 50 days; and you shall offer a new meat offering to the LORD. You shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits to the LORD. And you shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering to the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savor to the LORD. Then you shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD with the two lambs: they shall be holy to the LORD for the priest. And you shall proclaim on the selfsame day, that it may be an holy convocation to you: you shall do no servile work therein: it shall be a statute forever in all your dwellings throughout your generations.

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Trumpets

Lev 23:24-25 Speak unto the children of Israel, saying, In the seventh month, in the 1st day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

Atonement

Lev 23:27-32 Also on the 10th day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

Tabernacles

Lev 23:33 – 44 Speak to the children of Israel, saying, The 15th day of this seventh month shall be the feast of tabernacles for seven days to the LORD. On the first day shall be an holy convocation: you shall do no servile work therein. Seven days you shall offer an offering made by fire to the LORD: on the eighth day shall be an holy convocation to you; it is a solemn assembly; and you shall do no servile work therein. These are the feasts of the LORD, which you shall proclaim to be holy convocations, to offer an offering made by fire to the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: Beside the Sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which you give to the LORD. Also in the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep a feast to the LORD seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. And you shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and you shall rejoice before the LORD your God seven days. And you shall keep it a feast to the LORD seven days in the year. It shall be a statute forever in your generations: you shall celebrate it in the seventh month. You shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God. **And Moses declared to the children of Israel the Feasts of the LORD.**

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JUBILEE YEAR

Lev 25:1 – 12 Speak to the children of Israel, and say to them, When you come into the land which I give you, then shall the land keep a Sabbath to the LORD. Six years you shall sow your field, and six years you shall prune your vineyard, and gather in the fruit thereof. In the seventh year there shall be a Sabbath of rest to the land, a Sabbath for the LORD: you shall neither sow your field, nor prune your vineyard. And you shall number seven Sabbaths of years to you, seven times seven years; and the space of the seven Sabbaths of years shall be to you forty and nine years. Then shall you cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall you make the trumpet sound throughout all your land. And you shall hallow the fiftieth year, and proclaim liberty throughout all the land to all the inhabitants thereof: it shall be a jubilee to you; and you shall return every man to his possession, and you shall return every man to his family.

TITHE FOR LEVITES

Num 18:20 – 24 The LORD spoke to Aaron: You shall have no inheritance in their land: I am your inheritance among the children of Israel. I have given the children of Levi all the tenth in Israel for an inheritance, for their service of the tabernacle of the congregation. Neither must the children of Israel henceforth come near the tabernacle of the congregation, lest they bear sin, and die. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute forever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel, which they offer as an heave offering to the LORD, I have given to the Levites to inherit: therefore I have said to them, Among the children of Israel they shall have no inheritance.

Num. 19:1 – 10 Water purification for sin.

Num. 27:7 – 10 Inheritance for daughters without brothers.

Num. 30:1 – 16 Vows of wives, and vows of daughters living with their fathers.

Num. 35:9 – 29 City of Refuge for accidental killers.

Deut. 7:1 – 11 Destroy the people and their religious system when you enter the Promised Land.

Deut. 12 & 14 Tithing

Deut. 12 Bring offerings to the place where God places His name.

Deut. 13 Kill false prophets.

Deut. 14 Clean and Unclean meats

Deut. 15 Canceling debt; freeing servants; offering firstborn of animals.

Deut. 17 Principles of a judicial system; warning against following a bad king.

Deut. 19 In the mouth of 2 or 3 witnesses; Eye for an eye, tooth for a tooth.

Deut. 20 Laws concerning warfare.

Deut. 21 – 26 Family; business.

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ORDINANCES

Num. 9:9 – 14 Establishment of the “2nd Passover” if the first Passover is missed.

Num. 10:1 – 10 Blowing of trumpets for movement of camp, for war, and for new moons.

Num 15:14 – 16 And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savor to the LORD; as you do, so he shall do. One ordinance shall be both for you of the congregation, and also for the stranger that sojourns with you, an ordinance forever in your generations: as you are, so shall the stranger be before the LORD. One law and one manner shall be for you, and for the stranger that sojourns with you.

Ezek. 40 – 46 Ordinances for priests, the Temple and the altar.

Mal 3:7 – 11 Even from the days of your fathers you are gone away from mine ordinances, and have not kept them. Return to me, and I will return to you, says the LORD of hosts. But you said, Wherein shall we return? Will a man rob God? Yet you have robbed me. But you say, Wherein have we robbed you? In tithes and offerings. You are cursed with a curse: for you have robbed me, even this whole nation. Bring you all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, says the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

JUDGEMENTS

Exo 6:6 Wherefore say to the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

Ezek 14:21 For thus says the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

Exo. 21 – 23 Judgments concerning slaves, kidnapping, murder, medical reimbursement, etc.

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2F) Sacrifices and Offerings instituted

Exo 20:24 An altar of earth you shall make to me, and shall sacrifice thereon your burnt offerings, and your peace offerings, your sheep, and your oxen: in all places where I record my name I will come to you, and I will bless you.

Exo 29:26 –28 And you shall take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and it shall be your part. And you shall sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons: And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering to the LORD.

Lev. 1:1 – 17 Burnt offering

Lev. 3:1 – 9 Peace offering

Lev 9:17 Meat offering

Lev 22:29 When you will offer a sacrifice of thanksgiving to the LORD, offer it at your own will.

Lev 23:19 Then you shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

Lev 23:20 And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD with the two lambs: they shall be holy to the LORD for the priest.

Lev 23:37-38 These are the feasts of the LORD, which you shall proclaim to be holy convocations, to offer an offering made by fire to the LORD, a burnt offering, a meat offering, drink offerings and a sacrifice: beside the Sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which you give to the LORD.

1 Sam 15:22 – 23 Samuel said, Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because you have rejected the word of the LORD, he has also rejected you from being king.

2 Sam 24:22 – 25 Araunah said to David, Let my lord the king take and offer up what seems good to him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give to the king. And Araunah said to the king, The LORD your God accept you. And the king said to Araunah, Nay; but I will surely buy it of you at a price: *neither will I offer burnt offerings to the LORD my God of that which does cost me nothing.* So David bought the threshing floor and the oxen for fifty shekels of silver. And David built there an altar to the LORD, and offered burnt offerings and peace offerings. So the LORD was entreated for the land, and the plague was stayed from Israel.

Psa 51:16 17 *For you desire not sacrifice; else would I give it: you delight not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, you will not despise.*

NOTE: *This is the attitude God is looking for.*

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3. NEW COVENANT (with emphasis on the *COMPONENTS of the covenant*)

3A) Individuals become the spiritual Nation of Israel thru the Holy Spirit

1 Pet 2:5 – 10 You also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. You are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that you should show forth the praises of him who has called you out of darkness into his marvelous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

Rom 2:28 – 29 For he is not a Jew [the type God is really looking for], which is one outwardly [by physical birth]; neither is [physical] circumcision important. But he is a Jew, which is one inwardly [by spiritual birth]; and the important circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Rom 9:3 – 8 For I could wish that I were accursed from Christ for my brethren, my kinsmen according to the flesh. Who are Israelites; to whom pertains the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God has taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the [physical] seed of Abraham, are they all [spiritual] children: but, In Isaac shall your seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Gal. 4:22 – 28 It is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which leads to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answers to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, You barren that bears not; break forth and cry, you that travails not: for the desolate has many more children than she which has an husband. Now we, brethren, as Isaac was, are the children of promise.

Gal. 3:29 **If you are Christ's, then are you Abraham's seed, and heirs according to the promise.**

2 Cor 6:16 – 18 What agreement has the temple of God with idols? for you are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be you separate, says the Lord, and touch not the unclean thing; and I will receive you, and will be a Father to you, and you shall be my sons and daughters, says the Lord Almighty.

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3B) Melchizedec priesthood replaces Levitical priesthood

Heb 7:1 – 27 Melchisedec, king of Salem, priest of the most high God, met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like to the Son of God; abides a priest continually. Now consider how great this man was, to whom even the patriarch Abraham gave the tenth of the spoils. Verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receives them, of whom it is witnessed that he lives. And as I may so say, Levi also, who received tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertains to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spoke nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there arises another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifies, you are a priest forever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh to God. And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but this with an oath by him that said to him, The Lord swore and will not repent, You are a priest for ever after the order of Melchisedec:) By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continues forever, has an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come to God by him, seeing he ever lives to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needs not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

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3C) Tabernacle is Christ, and the Church, and is in Heaven

Heb 8:1 – 5 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man has somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: *Who serve to the example and shadow of heavenly things*, as Moses was admonished of God when he was about to make the tabernacle: for, See, says he, that you make all things according to the pattern showed to you in the mount.

Heb 9:1 – 24 The first covenant also had ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first part, had the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, there was the tabernacle, which is called the Holiest of all. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

1 Cor 3:16 – 17 Know you not that you are the temple of God, and that the Spirit of God dwells in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple you are.

1 Cor 6:19 What? know you not that your body is the temple of the Holy Spirit which is in you, which you have of God, and you are not your own?

1 Cor 12:27 Now you are the body of Christ, and members in particular.

2 Cor 6:16 And what agreement has the temple of God with idols? for you are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

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3D) Law written on our hearts and in our minds

Heb 8:6 – 13 But now has Jesus obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. For if that *first covenant* had been *faultless*, then should no place have been sought for the second. For *finding fault with them*, he says, Behold, the days come, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 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, says the Lord. 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 into their mind, and write them in their hearts:** and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he says, A new covenant, he has made the first old. Now that which decays and waxes old is ready to vanish away.

Rom 8:3 – 14 What *the law* could not do, in that it *was weak through the flesh*, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: **That the righteousness of the law might be fulfilled in us**, who walk not after the flesh, but after the Spirit. They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man has not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwells in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if you live after the flesh, you shall die: but if you through the Spirit do mortify the deeds of the body, you shall live. For as many as are led by the Spirit of God, they are the sons of God.

Rom 7:6 – 12, 14 We are delivered from the law, being dead wherein we were held; **that we should serve in newness of spirit**, and *not in the oldness of the letter*. What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, You shall not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be to death. The law is holy, and the commandment holy, and just, and good. For we know that the law is spiritual.

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3E) Statutes, Ordinances and Judgments are good where applicable

Note: Statutes, Ordinances and Judgments existed before the Old Covenant. Those that existed prior to the Old Covenant and those revealed during the Old Covenant can be observed after the Old Covenant --- if done with the proper understanding of their value.

Gen 26:3 – 5 Sojourn in this land, and I will be with you, and will give to your seed all these countries, and I will perform the oath which I swore to Abraham your father; And I will make your seed to multiply as the stars of heaven, and will give to your seed all these countries; and in your seed shall all the nations of the earth be blessed; *Because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.*

Ezek 11:16 – 20 Although I have cast them far off and scattered them among the heathen, yet will I be to them as a little sanctuary in the countries where they have gone. Thus says the Lord GOD; I will even gather you and assemble you out of the countries where you have been scattered, and I will give you the land of Israel. And they shall come there, and they shall take away all the detestable things and all the abominations from there. I will give them one heart, and I will put a new spirit within them; and I will take the stony heart out of their flesh, and will give them a heart of flesh: *That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.*

Mal 4:1 – 6 Behold, the day comes when all the proud, and all that do wickedly, shall be burned up and become stubble; that it shall leave them neither root nor branch. But to you that fear my name shall the Sun of righteousness arise with healing in his wings; and you shall go forth and tread down the wicked; for they shall be ashes under the soles of your feet, says the LORD of hosts. *Remember the law of Moses my servant, which I commanded to him in Horeb for all Israel, with the statutes and judgments.* Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Note: There's no value in keeping the Statutes, Ordinances and Judgments for the same religious reasons Israel did under the Old Covenant. After all, God has abolished the Old Covenant. Plus, there's no Temple anyway.

Heb 9:1 – 14 The first covenant had ordinances of divine service, and a worldly sanctuary. There was a tabernacle made; the first, wherein were the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle that is called the Holiest of all; Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: *The Holy Spirit thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.* But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. **For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifies to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?**

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Note: This next verse is another one of the overriding principles in determining whether or not to keep an Old Covenant statute, ordinance or judgment. What it tells us is: don't think that we'll obtain a higher level of righteousness by keeping the statutes, ordinances and judgments --- if they are kept without understanding that they teach us about God's all-sufficient grace for us through Christ's work!

Col 2:6 – 25 As you have therefore received Christ Jesus the Lord, so walk you in him: Rooted and built up in him, and established in the faith, as you have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwells all the fullness of the Godhead bodily. And you are complete in him, which is the head of all principality and power: In whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who has raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, has he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: Which are a shadow of things to come; but the [substance] is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God. Wherefore if you be dead with Christ from the rudiments of the world, why, as though living in the world, are you subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh. If you then be risen with Christ, seek those things that are above, where Christ sits on the right hand of God. Set your affection on things above, not on things on the earth.

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Note: Because of self-righteousness and because no one can be made righteous through the keeping of law, God had to do the following:

Eph 2:8 – 19 For by grace are you saved through faith; and that not of yourselves: it is the gift of God: **Not of works, lest any man should boast.** For we are his workmanship, created in Christ Jesus to good works, which God has before ordained that we should walk in them. Wherefore remember, that you 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 you 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 you who sometimes were far off are made near by the blood of Christ. *He is our peace, who has made both one, and has broken down the middle wall of partition between us;* Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both to God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. *For through him we both have access by one Spirit to the Father.* Now therefore you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

Note: We might not be able to keep some of the Statutes, Ordinances and Judgments given to the nation of Israel because the nation we are citizens of has its own laws that take precedence. For example, a judgment in Israel was stoning to death a blasphemer if 2 or 3 witnesses attested to the crime. But Israelites, during Jesus' time, were not supposed to carry that out because Roman law governed them.

Rom 13:1 – 7 Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resists the power, resists the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Will you then not be afraid of the power? do that which is good, and you shall have praise of the same: For he is the minister of God to you for good. But if you do that which is evil, be afraid; for he bears not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that does evil. Wherefore you must be subject, not only for wrath, but also for conscience sake. For this cause pay you tribute also: for they are God's ministers [in this area].

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Note: Given the fact that none of the Statutes, Ordinances and Judgments can forgive us of sins, make us righteous, purify our consciences from dead works to serve the living God, or give us eternal life, what is their value? Given the fact that the Old Covenant reasons for keeping the Statutes, Ordinances and Judgments is not valid for Christians, what is their value? Given the fact that most of mankind doesn't live in Israel, and thereby are governed by different regulations, what is the value of the Statutes, Ordinances and Judgments?

Jesus Christ answered those questions by saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say to you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven." (Mt. 5:17 – 19) "Woe to you, scribes and Pharisees, hypocrites! You shut up the kingdom of heaven against men: you neither go in yourselves, neither suffer you them that are entering to go in. You compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of hell than yourselves. You [follow the statute to] pay tithe of mint and anise and cummin, but have omitted the weightier matters of the law, judgment, mercy, and faith: these ought you to have done, and not to leave the other undone. You blind guides, which strain at a gnat, and swallow a camel. You make clean the outside of the cup and of the platter, but within they are full of extortion and excess. You are like whitened sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity. You build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Wherefore you be witnesses to yourselves, that you are the children of them which killed the prophets." (Mt. 23:13 – 31) "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like to it, You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets." (Mt. 22:37 – 40) "The hour comes, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeks such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." (Jn. 4:23 – 24)

The bottom line is: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness so that the man of God may be perfect, thoroughly furnished to all **good works**." (2 Tim 3:16 – 17) The key is learning how to apply the spirit behind scripture, for the purpose of bringing us closer to God and our neighbors! We should learn the principles behind the specifics and apply them to our everyday lives. Love is the fulfilling of the Law. (Rom. 13:8 – 10) **Therefore, everything should be done in the spirit of Godly love!**

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3F) Jesus is our sacrifice; we are the offering

Heb 9:28 So Christ was once offered to bear the sins of many; and to them that look for him shall he appear the second time without sin to salvation.

Heb 10:1 – 10 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereto perfect. For then, would they not have ceased to be offered, because the worshippers, once purged, should have had no more conscience of sins? But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when Jesus came into the world, He said, Sacrifice and offering you would not, but a body have you prepared me: In burnt offerings and sacrifices for sin offered by the law you had no pleasure. He takes away the first, that he may establish the second. We are sanctified through the offering of the body of Jesus Christ once for all.

Eph. 5:2 And walk in love, as Christ also has loved us, and has given himself for us an offering and a sacrifice to God for a sweet-smelling savor.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

Rom 15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

Phil 2:12 – 17 Wherefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which works in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That you may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom you shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

Phil 4:15 – 18 Now you Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but you only. For even in Thessalonica you sent once and again to my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, a sweet smell, a sacrifice acceptable, well pleasing to God.

Heb 13:15 – 16 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

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4. LESSONS FROM THE OLD AND NEW COVENANTS.

In summary, the one covenant given to Abraham, Isaac and Jacob contained two parts, i.e. physical and spiritual blessings. The physical blessings were passed on to the physical nation of Israel and became known as the Old Covenant. This was at the time of the Exodus in 1447 B.C. The spiritual blessings were passed on to individuals from all nations and became known as the New Covenant. This was at the time of the forming of the “Spiritual Nation of Israel” --- the Church --- on the day of Pentecost in 31 A.D.

The reason why God formed the physical nation of Israel was to give them every possible physical blessing, and a major spiritual blessing --- God with them, to prove that *without* God in them, they would utterly fail at achieving their ultimate human potential. The reason why God formed the Church and promised no physical blessings --- only spiritual blessings, was to prove that *with* God in them, they would achieve their ultimate human potential.

Another way of putting it is: achieving our ultimate human potential is not possible through human effort. That’s the lesson of the Old Covenant. Achieving our ultimate human potential is only possible through God’s effort. That’s the lesson of the New Covenant.

Our ultimate human potential is to be born into God’s Family, as spirit-composed, eternal, Children of God!

This occurs through a process called Salvation. Salvation begins with God drawing us to Jesus Christ (Jn. 6:44, 65). Our response is repentance from sin, and believing --- having faith in --- what God says He’ll do for us. What God will do for us, through Jesus Christ, is forgive us of our sins; impute to us righteousness; write upon our hearts and minds His Law; and change our vile bodies into glorified, spirit-composed, eternal bodies.

By faith we accept Jesus’ death for the remission of our sins (Rom. 3:23 – 25; Mt. 26:27 – 28).

By faith we accept Jesus’ life for our righteousness (Rom. 5:17 – 19; Rom. 3:21 – 22; Rom. 8:3 – 4, 10; Philip. 3:8 – 9).

By faith we accept Jesus’ resurrection for our guarantee of eternal life (Jn. 3:16; Rom. 5:21; 6:23; 8:11 – 32; 1 Cor. 15:20 – 23; Eph. 1:1 – 2:7).

So if we have salvation by faith --- and even that faith is a gift from God, why is God writing His eternal, spiritual, Law in our hearts and minds? Because God wants us to think and feel the way He does. God hates sin. God is love (1 Jn. 4:8 – 16).

Sin is the transgression of God’s Law (1 Jn. 3:4; Jms. 2:9 – 11; Rom. 7:7). Repentance means turning around and going in the opposite direction. Obviously, we must turn away from breaking God’s Law and turn toward keeping God’s Law. God’s spiritual, holy, royal, liberating, and good Law, is the 10 Commandments (Rom. 7:12, 14; Jms. 2:8, 12). It is summed up in the Two Great Commandments as “Loving God with all our heart, mind and soul”, and “Loving our neighbors as ourselves” (Mt. 22:36 – 40). Therefore, love is the fulfilling of the Law (Rom. 13:8 – 11). Fulfilling the Law does not earn us Salvation. Salvation comes by faith. Do we then make void the Law through faith? God forbid: rather, we establish the law (Rom 3:19 – 31)! Fulfilling the Law is the way that we prove our faith (Jms. 2:14 – 26)! Fulfilling the Law is a divine, “natural” commitment to a way of life (2 Pet. 1:2 – 11)!

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With a careful reading of Romans 5:19 – 6:22, this whole process becomes very clear.

Rom 5:19 Through Adam's disobedience many were made sinners; likewise, by the obedience of Jesus Christ shall many be made righteous.

Disobedience to something = sin. Obedience to something = righteousness. The "something" = the Law (see v.21).

Rom 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

The more the Law revealed sin, the more God revealed grace. Grace = forgiveness of sins.

Rom 5:21 That as sin has reigned to death, even so might grace reign through righteousness to eternal life by Jesus Christ our Lord.

The result of sin = death. The result of Jesus Christ obeying the Law perfectly = righteousness. Because He was sinless/righteous, He was qualified to pay the penalty for our sins. Because we have been forgiven of our sins, we no longer have to die = eternal life!

Rom 6:1 – 4 What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, who are dead to sin, live any longer therein? Don't you know that as many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so *we also should walk in newness of life*.

Since grace forgives us of sin and gives us eternal life, shall we continue to disobey God's Law? That's foolishness! With all our heart and mind *we must strive to stop sinning and strive to start living by God's Law!*

Rom 6:12 – 13 Therefore, don't let sin reign in your mortal body. Neither yield your members as instruments of unrighteousness to sin: but yield yourselves to God, and your members as instruments of righteousness to God. Disobedience to God's Law = sin = unrighteousness. Perfect obedience to God's Law = righteousness. Can we obey the Law perfectly like Christ did? No! Should we therefore give up trying? No! We must yield to God and let God write the Law in our minds and hearts! The Law is inscribed on our hearts and minds by the instrument of Jesus Christ living in us and walking in us the same way He walked while on earth --- in perfect obedience to the Law. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. To be carnally minded is death ... because **the carnal mind is enmity against God: for it is not subject to the law of God**, neither indeed can be. So then they that are in the flesh cannot please God. But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in you. Now if any man has not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:3 – 10). Since we want to yield ourselves as instruments of righteousness to God, we, like David --- a man after God's own heart, should be shouting "O, How Love I your Law, it is my meditation all day long!" (Ps. 119:97)

Rom 6:14 – 15 Sin shall not have dominion over you: for you are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid!

Please, please don't make the mistake of thinking God's eternal, spiritual Law, as summed in the spirit of the 10 Commandments, is done away. If there is no Law there is no sin. So what does it mean "you are not under the Law, but under Grace"? We'll come back to that point a little later.

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Rom 6:16 – 22 Don't you know that to whom you yield yourselves servants to obey, his servants you are; whether of *sin to death*, or of *obedience to righteousness*? But God be thanked that now ***you have obeyed from the heart*** the doctrine that was delivered to you. Being made free from sin, *you became the servants of righteousness*. I speak after the manner of men because of your flesh: for as you have yielded your members servants to iniquity; even so now yield your members servants to righteousness and holiness. When you were the servants of sin, you were free from righteousness. What fruit had you then in those things of which you are now ashamed? for the end of those things is death. But now being made free from sin, *and become servants to God, you have your fruit to holiness, and the end everlasting life*.

By faith, and eventually through experience, we know that God's sinless, righteous, and holy lifestyle is the best and only way to bring about the utopian society we all crave. We come to love God's Law. We obey God because we want to, not because we're scared God will punish us if we don't. After all, He's already forgiven us of our sins. We obey God because we want to, not because we're trying to earn the right to receive all of God's blessings. After all, He's already made us righteous. We obey God because we want to, not because we're working to earn salvation. After all, He's already given us the down payment and guarantee of eternal life. We obey God because we want to, not because there's some external force compelling us to do so. We obey God because it's in our heart and mind to love God and love our neighbors. We obey God because we want to!

Now let's answer the question, "what does it mean: we are not under Law but under Grace?"

The main application of this statement is: we are no longer under the system of keeping the 10 Commandments *written on two tables of stone*, or the Statutes, Judgments, and Ordinances, as a method of obtaining God's favor and promises; now we receive God's favor and promises by grace, through faith. Whenever the Law is spoken of negatively it's because of the wrong use of the Law. It's wrong to use of the Law to try to obtain forgiveness of sins (justification), righteousness, and eternal life (salvation). These all come by God's grace, through faith. Whenever the Law is spoken of positively it's because of the correct use of the Law. It's right to use the Law to help define sin. It's right to use the Law to help define God's loving way of life. God wants us to hate evil and love good.

God put Israel "under the Law" to prove that they couldn't receive justification, righteousness and salvation through the Law. But the Law was the only thing God gave Israel. Why? To prove to the whole world that in vain we worship God when we try to obtain spiritual blessings through physical effort. That lesson was the whole reason behind the Old Covenant! Now, under the New Covenant, we are "under grace", meaning: God has GRACIOUSLY given us all spiritual blessings in Jesus Christ! *After* we accept God's grace by faith, we yield to God to let Christ live in us. Christ, who never has and never will sin, will therefore live in us according to the perfect righteousness of the Law of Liberty. So it's not our works, lest any man should boast. It's God working in us to do His good works (Eph. 2:8 – 10).

Can you see the cycle? God created a righteous Law, which when transgressed, brings sin and death. He formed the Nation of Israel, gave them the **10 Commandments written on two tables of stone** (a physical copy of His eternal, spiritual Law), and asked them to do the best they could at keeping the righteousness of the Law. But God never offered them the Holy Spirit, which is the only way they could have the **Law written on their hearts and minds**. There was no way for Israel to be saved from sin; there was no way Israel could develop the heart and mind to love God and love their neighbors, i.e. worship God in spirit and in truth. There was no way ... except through Jesus Christ! By accepting the Father's gracious gift of His firstborn Son, Israel could be forgiven of her sins; Israel could be counted as righteous; Israel could be given eternal life; Israel could walk in newness of life --- a life of Godly love!

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Isn't this exactly what God inspired Paul to write?

Rom 9:31 But Israel, which followed after the *law of righteousness*, has not attained to the law of righteousness. "Behold, I have taught you statutes and judgments, even as the LORD my God commanded me [Specially the day that you stood before the LORD your God in Horeb ... And he declared to you His covenant, which He commanded you to perform, even **10 Commandments written on two tables of stone** (Deut. 4:10 – 13)], that you should do so in the Promised Land. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who has God so nigh to them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that has statutes and judgments so *righteous as all this law*, which I set before you this day? Only take heed to yourself, and keep your soul diligently, lest You forget the things which your eyes have seen, and lest they depart from your heart all the days of your life" (Deut. 4:5 – 9). "Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that you might do them in the Promised Land: that You might fear the LORD your God, to keep all his statutes and his commandments, which I command you, and your son, and your son's son, all the days of your life; and that your days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with you, and that you may increase mightily, as the LORD God of your fathers has promised you, in the land that flows with milk and honey" (Deut. 6:1 – 3). And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. *It shall be our righteousness*, if we observe to do all these commandments before the LORD our God, as he has commanded us" (Deut. 6:23 – 25).

Rom 10:5 For Moses describes the righteousness which is of the law, That *the man which doeth those things shall live by them*.

"Now therefore hearken, O Israel, to the statutes and to the judgments, which I teach you, for to do them, *that you may live*, and go in and possess the land which the LORD God of your fathers gives you. You shall not add to the word that I command you, neither shall you diminish anything from it, that you may keep the commandments of the LORD. Your eyes have seen what the LORD did to all the men that followed Baalpeor: *the LORD your God destroyed them from among you*. *But you that did cleave to the LORD your God are alive* this day" (Deut. 4:1 – 4).

Rom 10:1 – 3 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal for God, but not according to knowledge. They are ignorant of God's righteousness, and *going about to establish their own righteousness, they have not submitted themselves to the righteousness of God*.

Rom 9:32 – 33 Why? *Because they sought it not by faith, but as it were by the works of the law*. For they stumbled at that stumbling stone; As it is written, Behold, I lay in Zion a stumbling stone and rock of offence: and whosoever believeth on him shall not be ashamed.

Rom 10:4 – 10 Christ ended [using] the law for righteousness for every one that believes. The righteousness which is of faith speaks this way: The word is in your heart: that is, the word of faith, which we preach. So if you confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised him from the dead, you shall be saved. With the heart man believes to righteousness; and with the mouth confession is made to salvation.

God put Israel "under the Law" and told them it was their righteousness. God also told them that if they kept the Law --- and kept it from the heart, they would have life and have it more abundantly. But God did not give them His Holy Spirit, and thereby denied them the faith to accept Christ living in them to make them righteous. Now why didn't God give Israel the Holy Spirit? Why didn't God give them Christ? Why did God put them under the Law as their system of obtaining righteousness and deny them the righteousness that comes by faith?

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Be careful how you answer, because Israel was simply a proxy for all humanity.

To Israel God says, “All day long I have stretched forth my hands to a disobedient and gainsaying people.” “Has God permanently cast away His people? No way! (Rom 10:29 – 11:1)

Israel has not obtained that which it seeks for because **God blinded them**. According as it is written, **God has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, to this day**. You will say then to me, Why does He yet find fault? For who has resisted His will? What shall we say then? Is there unrighteousness with God? God forbid. He says to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that wills, nor of him that runs, but of God that shows mercy. Again I ask, Have they stumbled that they should fall? God forbid: but rather through their stumbling salvation is come to the Gentiles, for to provoke Israel to jealousy. Now if the stumbling of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For **this is my covenant to them**, when I shall take away their sins. For as in times past you have not believed God, you have now obtained mercy through their unbelief: Even so have these also now not believed, that through your present mercy they also may obtain mercy in the future. **God, at one time or another, has concluded everyone in unbelief, that He might have mercy upon all**. O the depth of the riches both of the wisdom and knowledge of God! (Rom., chapters 9 – 11)

2 Cor 3:3–14 You are declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; *not in tables of stone, but in fleshly tables of the heart*. Who also has made us able ministers of the **new covenant**; not of the letter, but of the spirit: for the letter kills, but the spirit gives life. But if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not behold the glorious face of Moses, which glory was to be done away: How shall not the ministration of the spirit be more glorious? For if the ministration of condemnation be glory, much more does the ministration of righteousness exceed in glory. **But their minds were blinded: for until this day remains the same veil untaken away in the reading of the old covenant**; which veil is done away in Christ.

God never offered Salvation to Israel under the Old Covenant. God proved a lesson to the whole world when He chose the nation of Israel as a proxy for the world and gave them everything under the Old Covenant --- except the Holy Spirit. The lesson is: they failed at achieving their ultimate human potential and so will every other human being if we try without accepting, by faith, Jesus Christ to live in us through the power of the Holy Spirit! Israel, as a proxy for the world, was concluded in unbelief, so that they (all humanity) would have no hope except to acknowledge the Almighty's all-encompassing sufficiency! The Church, as living proof to the world, testifies to God's grace, mercy, and all-encompassing sufficiency! (Eph. 3:4 – 11 NIV). The New Covenant is all about accepting, by faith, God's gracious gifts, as wrapped up in His Son, Jesus Christ; and living a life that proves we believe that Love toward God, and Love toward our neighbors, is the way we want to live forever!

THE OLD & NEW COVENANTS: GOD WITH US & GOD IN US

With this understanding in mind, let's take a look at exactly how the Old Covenant concludes everyone in unbelief/sin/death, and how the New Covenant delivers everyone from sin and death through faith.

Earlier I wrote:

The Old Covenant gave us death thru sin --- and brought us to Jesus Christ.

The New Covenant gives us life thru forgiveness of sin because we accept Jesus Christ.

In both covenants God had to deal with sin. How was God going to permanently rid the world of sin?

First, God had to make the world aware of sin, and prove to the world its utter helplessness in delivering itself from sin. This is what the first covenant --- The Old Covenant --- did.

Secondly, God had to show the world how, thru Jesus Christ alone, it could be delivered from sin into righteousness and eternal life. This is what the second covenant --- the New Covenant --- does.

So let's talk about how God made the world aware of sin --- and then dealt with it.

Many people have their own ideas about what sin is. God knows what sin is, so we should listen to what He says. There are only two definitions for sin that God gives us in the Bible. All scripture talking about sin fit into one of the two definitions.

1st definition = "sin is the transgression of the Law" (1 Jn. 3:4).

2nd definition = "whatever is not done in faith is sin" (Rom. 14:23).

God preserved, as an example, the following scriptures talking about the 1st definition.

- Jms. 2:9 – 10 If you have respect to persons, you commit sin, and are convicted of the law as transgressors. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, "Do not commit adultery", said also, "Do not kill." Now if you don't commit adultery, but you do kill, you are become a transgressor of the law.
- Rom. 7:7 Is the law sin? God forbid. I had not known sin, but by the law: for I had not known lust, except the law had said, You shall not covet.
- Rom. 3:20 By the law is the knowledge of sin.

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God preserved, as an example, the following scripture talking about the 2nd definition.

James 2:14 – 23 What does it profit, my brethren, though a man say he has faith, and has not works? Can faith save him? If a brother or sister be naked, and destitute of food, and one of you say to them, Depart in peace, be you warmed and filled; notwithstanding you give them not those things that are needful to the body; what does it profit? Even so faith, if it has not works, is dead, being alone. Yes, a man may say, “You have faith, and I have works”: show me your faith without your works, and I will show you my faith by my works. You believe that there is one God; You doest well: the devils also believe, and tremble. But don’t you know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? See You how faith combined with his works, and by works was faith made perfect? And the scripture was fulfilled which said, Abraham believed God, and it was imputed to him for righteousness: and he was called the Friend of God.

In other words, we can’t say that we believe something is right and then not do it. Satan and his demons believe there is one God, but they don’t obey Him! What Law of God did they break? “You shall have no other God besides Me”. Didn’t Satan say, “I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; **I will be like the most High** (Is. 14:13 – 14). Adam and Eve obviously believed in God, but they disobeyed Him too. What Law of God did they break? “You shall have no other God besides Me”. Didn’t Satan convince Adam and Eve to follow him instead of God?

Notice how Satan influenced them with the exact same *lust of the eyes and pride of life* that he was filled with. “Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said to the woman, Yea, has God said, You shall not eat of every tree of the garden? And the woman said to the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God has said, You shall not eat of it, neither shall you touch it, lest you die. And the serpent said to the woman, You shall not surely die: For God does know that in the day you eat thereof, then your eyes shall be opened, and **you shall be as gods**, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her; and he did eat” (Gen. 3:1 – 6). Unfortunately, sin didn’t stop with Adam and Eve. God says that “all have sinned”, and “the wages of sin is death” (Rom. 3:23; 6:23).

So the Law of God --- the 10 Commandments --- define what sin is. And there is a process God took the world through to make it aware of sin.

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But here's an interesting twist: not all have sinned on the same level. Let's dissect Romans 5:12 – 20 to undeniably prove this point.

Rom 5:12 By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Everyone fits this description. So we're all on the same level here.

Rom 5:13 For until the law sin was in the world: but sin is not imputed when there is no law.

"Until the Law" means that there was a time when the Law was not in the world. But how could that be if "sin was in the world" and Sin is the transgression of the Law? The 10 Commandments --- *written on two tables of stone* --- was not always in the world, but the 10 Commandments --- *in the Spirit of the Law* --- was always in the world because it has existed from eternity (or at least since the creation of spirit beings). Now we're beginning to see a different awareness level of sin. "Sin is not imputed when there is no Law", meaning, no one is condemned to **eternal death** if they sin without doing it knowingly, purposefully, continuously, and in an unrepentant manner. It is appointed for all people to die once; this is the first death --- from which there is a resurrection to judgment and the first chance for eternal life (Heb. 9:27; Mt. 11:21 – 24). Only those people who commit the unpardonable sin will suffer the second death --- eternal death --- from which there is no resurrection (Heb. 10:26 – 39; Rev. 20:14 – 15).

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

"Nevertheless", refers to **sin is not imputed when there is no Law**. Why would Paul's next words be "death reigned from Adam to Moses"? Because there was a time when the 10 Commandments *written on two tables of stone* was not in the world. That time was from Adam to Moses. During Moses' life the 10 Commandments *written on two tables of stone* came into the world. All people sinned, and therefore died the first death during the time between Adam and Moses, but most people sinned on the level of complete ignorance of God's Law. Therefore, they are not in danger of the second death --- eternal death. The next statement is harrowing. "Even over them that had not sinned in the same way as Adam" means Adam and Eve had direct contact with God, and God specifically revealed His Laws to them (Gen. 2:2 – 3, 24), yet they still sinned. Adam and Eve had a higher level of awareness of sin. Thus far we see two levels of awareness of sin: at the lowest level are those who sinned after Adam & Eve but before Moses; at the next level up is Adam & Eve and those to whom the Law was given starting in Moses' time. Adam "is the figure of Him that came" in that, just like Jesus, who is called the second Adam, the first Adam had an intimate relationship with God. But unlike Jesus, Adam rejected God --- The Tree of Eternal Life (Gen. 3:22 – 24). The next set of verses further illustrate the different paths the "two Adams" took.

Rom 5:15 – 19 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, has abounded to many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences to justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

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Please pay attention to this next scripture. It is a blockbuster! If you grasp what God is saying here you will have unraveled one of the most confusing theological arguments ever devised.

Rom 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Why did God give the Law --- the 10 Commandments *written on two tables of stone* in the time of Moses? “Moreover, **the Law entered that the offence might abound**”! God wanted to use Israel as a proxy for the world to prove that, even with knowledge of the right way to live, no one can love God with all his heart, mind and soul, and love his neighbors as himself --- without God in him! The Law was written down in black and white for everyone to see so that there would be no excuse for sin. Once the Law entered, people saw their sin for what it was. Sin, offences against God, abounded in the sense that they became abundantly clear. It’s a foolish argument to say that the Law makes us sin more. But it’s a wise acknowledgment to say that the Law makes us see sin more. **“For by the Law is the knowledge of sin”** (Rom. 3:20). The same question about the 10 Commandments *written on two tables of stone* was answered in Paul’s letter to the Galatians. “Now to Abraham and his seed were the promises made. He does not say, And to seeds, as of many; but as of one, And to your seed, which is Christ. And this I say, that the covenant, the law, which was 430 years after the promise, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. **What purpose, then, does the Law serve? It was added because of transgressions**, till the seed should come to whom the promise was made” (Gal. 3:16 – 19). Some people mistakenly think Israel was sinning so much that God had to add the laws concerning sacrifices. Hogwash! This is not talking about the laws concerning sacrifices, offerings, or washings. It is clearly talking about the 10 Commandments *written on two tables of stone*. Paul continues: “Is the Law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. **But the scripture has concluded all under sin**”! (v. 21 – 22). There you have it; the sacrifices simply reminded people of sin; the 10 Commandments *written on two tables of stone* defined sin for Israel. The Law was added because God wanted to make transgressions abundantly clear so that He could completely conclude all of them under sin. Israel, yes the world, has no excuse for sin!!! That’s the conclusion to which God brings us.

There are two other examples I’d like to give to further illustrate this point that there are different awareness levels of sin. The first surrounds Jesus; the second involves Saul/Paul.

Jesus, as He’s about to be crucified, tells His disciples: “These things I command you, that you love one another. If the world hates you, you know that it hated me before it hated you. If you were of the world, the world would love his own: but because you are not of the world, but I have chosen you out of the world, therefore the world hates you. Remember the word that I said to you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do to you for my name’s sake, because they know not him that sent me. **If I had not come and spoken to them, they had not had sin: but now they have no cloak for their sin**” (Jn. 15:17 – 22). We’ve already seen that sin was in the world since Adam’s time, so “they had not had sin” simply means that prior to Jesus’ ministry, people didn’t have their sin counted against them in the same way as they did after Jesus came and revealed the righteousness of the Law by His words and deeds. Jesus magnified the Law so much so that He stripped away all cloaks for sin. In the mouth of two or three witnesses is a matter settled. Well, Adam, the Law under the Old Covenant, and Jesus’ ministry are three witnesses that testify to man’s sinfulness --- even when we have what’s right and wrong spelled out in detail. There is no excuse, no cloak for sin. The scripture has concluded us guilty as charged!

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Saul, an Israelite *well versed in Judaism*, persecuted Christ. After Saul's conversion to Christianity his name was changed to Paul. Paul proclaims the goodness of the Law because, through the Law, he knew what sin was. But notice this interesting comment: "For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be to death. For sin, taking occasion by the commandment, deceived me, and by it slew me" (Rom. 7:9 – 11). As Saul, following the 10 Commandments *written on two tables of stone*, he thought he was alive and doing well by God. But he was without the spiritual understanding of the Law. As Paul, God magnified the Law to reveal its spiritual nature. That's when "sin revived" because he now saw himself through God's eyes. With God in him through the Holy Spirit, he was no longer deceived into thinking his righteousness came by the Law. He now understood that death came by the Law because sin is the transgression of the Law, and the wages of sin is death. Paul surmises: "Therefore the Law is holy, and the commandment holy, and just, and good" (v.12). Why? Because the Law did for Paul exactly what God intended it to do. And what did God intend for the Law to do? "Was then that which is good made death to me? God forbid. **But sin, that it might appear sin**, worked death in me by that good [Law]; **so that sin, by the commandment, might become exceedingly sinful**" (v. 13). Now Paul knew that **THE LAW IS SPIRITUAL**: but he, as Saul, was carnal, sold under sin (v. 14). *Paul reached the highest level of awareness of sin.*

Have you ever wondered why the scripture says that sin and blasphemy against Jesus can be forgiven, but blasphemy against the Holy Spirit is the unpardonable sin? (Mt. 12:31 – 32). It has to do with the different levels of awareness of sin. Jesus can literally be with us, standing right next to us, as He was with the world for 3 ½ years. We can sin as a direct rebellion against one of Jesus' directives. But, as long as Jesus is not living in us God by the indwelling of the Holy Spirit, our sins are not imputed against us with respect to eternal condemnation. It's a totally different story when the Holy Spirit is in us. For it is through the Holy Spirit dwelling in us that we understand the depth of spiritual things --- most importantly, the mind and heart of God! (1 Cor. 2:9 – 16). If we sin willfully and continuously after we've become one with God, then we have truly rejected the only power by which God conforms us to His image, and there remains no place for God to dwell in us (Heb. 10:26 – 31). This is blasphemy against the Holy Spirit; this is the unpardonable sin. It is unpardonable because God can't pardon a sin that we refuse to repent of. The most merciful thing God can do is cast us into the Lake of Fire --- which is the second death.

As we saw, Paul reached the highest level of awareness of sin. Thankfully, he also reached the highest level of awareness of his utter helplessness in eradicating sin from his life. That's why he pondered: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24).

Thankfully, he also became very aware of the answer. "I thank God through Jesus Christ our Lord. There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:" (Rom. 7:25 – 8:3). Jesus, the only sinless person, and therefore the only person who didn't have to die for his own sins, died for Paul's sins. But there was one more step. Jesus Christ was resurrected.

Finally, Paul reached the highest level of spiritual evolution. He understood that Jesus was resurrected "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if you live after the flesh, you shall die: but if you through the Spirit do mortify the deeds of the body, you shall live. For as many as are led by the Spirit of God, they are the sons of God" (8:4 – 5, 12 – 14). Paul's life is a microcosm of how God made the world aware of sin --- and then dealt with it.

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God wants us to see the horror of sin in society and self --- and help Him crucify it! God revealed the ugliness of sin through the Law --- and God is eradicating sin through the death and resurrection of Jesus Christ!

There are different levels of awareness of sin, different levels of motivation for committing sin, and therefore different levels of consequences meted out by God. Adam and Eve knew God intimately, yet they knowingly and callously broke God's divinely revealed Law. They were kicked out of the Garden of Eden, and no humans ever entered in thereafter. This was symbolic of God cutting the world off from access to Himself. From Adam to Moses, humanity had no revelation of God's Law. Nevertheless, because **God's eternal, spiritual Law is always in effect**, people still sinned. God, in Moses' time, reestablished contact with mankind in a big way. He formed Israel into a nation and gave them 10 Commandments *written on two tables of stone*. This brought in a new level of awareness of sin. Israel had Moses as the mediator between them and God. From Moses, the mediator of the Old Covenant, to Jesus, the mediator of the New Covenant, only the 10 Commandments *written on two tables of stone* were available to mankind. While Jesus walked on the earth in the flesh He talked about a higher level of awareness concerning sin, but the New Covenant, where *the Law is written on ones heart and mind*, wasn't instituted until the giving of the Holy Spirit on the Day of Pentecost in 31 A.D. Paul, because he had God's Holy Spirit in him, achieved the highest level of awareness of sin. He also fully understood his need for Christ's atoning blood and life giving, life transforming power.

In conclusion, let me repeat:

To the whole world God asks, did you **receive the Spirit** by the works of the law [Old Covenant], or by the hearing of faith [New Covenant]? Having begun in the Spirit, are you now made perfect by the flesh? Abraham believed God, and it was accounted to him for righteousness. Those who have faith are the [spiritual] children of Abraham. God, foreseeing that He would justify humanity through faith, **preached the gospel to Abraham**, saying, **IN YOUR SEED SHALL ALL NATIONS BE BLESSED**. Now **to Abraham and his seed were the promises made. YOUR SEED IS CHRIST!!!** Christ has redeemed us from the curse of the law [death], being made a curse for us [Jesus died in our stead]: for it is written, Cursed is every one that hangs on a tree: That the blessing of Abraham might come on the nations through Jesus Christ; **that we might receive the promise of the Spirit** through faith. No man is justified by the law in the sight of God, for the just shall live by faith. And this I say, that the [Old] Covenant, which came 430 years after [the Abrahamic covenant], cannot make the [New Covenant] promise of none effect. If the inheritance [of the blessings thru Christ] be of the law, it is no more of promise: but God gave it to Abraham by promise. Then what purpose does the law serve? It was added because of transgressions, till the seed should come to whom the promise was made. Is the [Old Covenant] law then against the [New Covenant] promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law (Gal 3:1 – 21).

The scripture has concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. *Before faith came, we were kept under the law, shut up to the faith that should afterwards be revealed* [after the Old Covenant ended]. Wherefore **the law was our schoolmaster to bring us to Christ, that we might be justified by faith**. *But after that faith has come, we are no longer under a schoolmaster* (Gal 3:22 – 25).

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Please understand this! The Law made us aware of sin and our total inability to deliver ourselves from death. It brought us to the point where we had to acknowledge our need for a deliverer. It also taught us that we had to be delivered by faith rather than our own works. After all, it was our own best efforts that earned us the wage of death. Keeping the Law can't forgive us of sins --- it points out our sins. Keeping the Law can't make us righteous --- it reveals how far short we fall. Keeping the Law can't earn us eternal life --- it earns us death. The Law as a schoolmaster has done its job. It pointed us to Jesus Christ! We learned that it's only by faith that we have forgiveness of sins, the imputation of righteousness, and the guarantee of eternal life. And even that faith is a gift from God!

Gal 3:26 – 29 For you are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus. And if you be Christ's, then are you Abraham's seed, and heirs according to the promise.

The Old Covenant showed Israel how much they sinned and how utterly helpless they were, as mere humans, to deliver themselves from sin. Even though God was with them, they still were helpless, because God wasn't in them! The Old Covenant / Law pointed them to the only source for deliverance!! The Deliverer is the Anointed Savior --- Jesus Christ!!! Christians are Abraham's spiritual seed because God dwells in us!!!! We therefore are heirs of the New Covenant promise that says we receive, by faith, forgiveness of sins, the imputation of righteousness, and the gift of eternal life. Moreover, God says He'll write His Law on our minds and hearts through the power of the Holy Spirit. Why? Because keeping the Law proves we don't want to live in sin. Keeping the Law proves we have faith that God's way of life --- love toward God and love toward our neighbors, is the best way to live --- forever!!!!.

Our ultimate human potential is to be born into God's Family, as spirit-composed, eternal, Children of God! The Old Covenant was never supposed to fulfill God's ultimate purpose for humanity. Forgiveness of sins, righteousness, eternal life, and the gift of the Holy Spirit come only thru Jesus Christ. This is the Gospel --- this is the New Covenant. There was a different purpose for the Old Covenant. The purpose for the Old Covenant was to lead us to the New Covenant.

THANK YOU, GOD, FOR DWELLING IN US THRU JESUS CHRIST BY THE POWER OF YOUR HOLY SPIRIT!!!!!!