

THE TWO COVENANTS

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PART 1 – THE TWO COVENANTS

Section 1 – Foreword

Many people miss the important fact that Messiah fulfilled all the requirements of the Mosaic Covenant when he lived a sinless life and then died, thereby (a) ending the Mosaic Covenantal Period and (b) beginning the New Testament Covenantal Period. That is what the following verse is addressing.

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate (KJV Daniel 9:27).

This verse indicates that, in the 1st Half of the 70th Week, the Prince, who is certainly the Messiah, will confirm the “covenant” and thereby cause the animal sacrifices and oblations to cease, because they no longer have any meaning. “Covenant” here might refer to either the Mosaic Covenant or the New Covenant. – or both.

Section 2 - The Mosaic Covenant

During the 3.5 years of His Ministry, Messiah confirmed (fulfilled) the covenant by word (teaching) and deed (observing the Law perfectly). Then at the end of His Ministry, He died on the cross at Golgotha for the sins of Mankind, thereby fulfilling all the requirements of the Law perfectly. His *one-time, all-sufficient, never to be repeated* sacrifice of Himself in 33 AD rendered any further sacrifice of animals and birds to atone for sin both (a) unnecessary and (b) even offensive to God. Passover in early April, 33 AD is the all-important date in human history, marking (a) the end of the Old Order and (b) the beginning of the New Order. Hence, when the Jews continued to sacrifice animals & birds in the temple for another 37 years (33-70 AD) (the

Abomination), God destroyed their Holy City and Holy Temple and expelled them from Judea, thereby subjecting them to the Diaspora for the next 1,878 years (70-1948 AD) (the *Desolation*).

Section 3 - The New Covenant

Messiah's death on the cross at Golgotha activated the covenant that God had delivered to Jeremiah.¹

PART 2 – APPENDICES

Appendix 1 – The Mosaic Covenant

Section 1A – The Mosaic Covenant delivered on Mount Sinai

God instituted the MOSAIC COVENANT² between himself as sovereign and Israel (the descendents of Abraham, Isaac, and Jacob) as his subjects. It is the third restricted or theocratic covenant. It is conditional - it is introduced with the conditional formula, "If ye will obey my voice...then ye shall be a peculiar treasure."

Its expression is recorded in Exodus 19:5-8 > 5 *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. 7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. 8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.(KJV)*

God instituted this covenant with the nation Israel so that the people who believe the promise which he gave to Abraham would know how they should conduct themselves. The Mosaic Covenant in its entirety governs three areas of people's lives:

- ***The commandments*** govern their personal lives, particularly as they relate to God (Ex. 20:1-26).
- ***The judgements*** govern their social lives, particularly as they relate to one another (Ex. 1:21 - 24:11).
- ***The ordinances*** govern their religious lives; they prescribe the manner in which they must approach God. (Ex. 24:12 - 31:18). They must not attempt to approach God in ways of their own devising, as did Cain.

¹ It was delivered to Jeremiah, whom I estimate prophesied from Josiah's year 13 (595 BC) to early in the Babylonian Exile (555-485 BC) - say roughly 40 years (c.595-555 BC).

² The sixth divine covenant.

The Mosaic Covenant in no way replaced or set aside the Abrahamic Covenants. Its function was clearly set forth by Paul (Gal. 3:17-19), who points out that the law, the Mosaic Covenant, was given 430 years after the Abrahamic Covenants. The Mosaic Covenant was added alongside the Abrahamic covenants so that the people of Israel would know how to conduct themselves until "the seed of the woman" (the Christ) comes and makes the complete and perfect sacrifice, toward which the sacrifices of the Mosaic Covenant only point.

The Mosaic Covenant was given, not so that by keeping it people could be saved, but so that people would realize that they cannot do what God wants them to do even when God writes it on tablets of stone. The Law was given so that each person would realize that he cannot achieve righteousness (a right relationship between God and himself) on his own, and that his only hope is to have the righteousness of God imputed to him because of his faith in God himself as his Sovereign and Saviour.

Section 1B - The Reaffirmations of the Abrahamic & Mosaic Covenants

Some commentators regard the passages which follow as the fourth Jewish Covenant, which they call the PALESTINIAN COVENANT. I do not. These passages are reaffirmations of the previous covenants for the next generation, the generation about to enter and take Canaan - the Promised Land.

The 1st passage is Deuteronomy 29:10-15 > *10 Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, 11 Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: 12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day: 13 That he may establish thee today for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. 14 Neither with you only do I make this covenant and this oath; 15 But with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day. (KJV)*

The 2nd passage is Deuteronomy 30:11-20 > *11 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. 12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? 14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. 15 See, I have set before thee this day life and good, and death and evil; 16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. 17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; 18 I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. 19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: 20 That*

thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them. (KJV)

In this restatement of the previous covenants, God makes two kinds of promises:

- **Legal promises**, which are immediate and conditional (Deut. 27-29). The enjoyment of the immediate blessings are introduced by the formula: "if thou shalt hearken diligently unto the voice of the Lord thy God...the Lord will set thee on high above all nations of the earth (Deut. 28:1). Sadly, Israel did not meet the condition of obedience and is still experiencing God's curses and punishment for their disobedience (Deut. 28:15-68).
- **Grace promises**, which are future and unconditional (Deut. 30:1-9). These promises are yet to be realized. God will re-gather the scattered people of Israel and establish them in the land which he has promised unconditionally to give to them.

Deuteronomy concludes this reaffirmation with a final warning and challenge for obedience (Deut. 30:1-20).

Appendix 2 – The New Covenant

God instituted the NEW COVENANT³ between himself as sovereign and Israel (the descendants of Abraham, Isaac, and Jacob) as his subjects. It is the seventh and last, restricted or theocratic covenant. It is unconditional.

Its expression is recorded in Jeremiah 31:31-34 > *31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more. (KJV)*

In this covenant, God promises four things to his people:

- **Regeneration** - God will put his law in their inward parts and write the law on in their hearts (v. 31:33).
- **National restoration** - Yahweh will be their God, and the nation will be his people.

³ The tenth divine covenant and the seventh restricted covenant. It was later revealed to apply to all mankind shortly after it was activated by Messiah's death on the cross on Passover in April 33 AD. It was delivered to Jeremiah, whom I estimate prophesied from Josiah's year 13 (595 BC) to early in the Babylonian Exile (555-485 BC) - say roughly 40 years (c.595-555 BC).

- ***Personal ministry of the Holy Spirit*** – God will teach them individually (v. 31:34).
- ***Full justification*** – God will forgive and completely remove their sins (v. 31:34).

The New Covenant is made sure by the blood that Jesus shed on the cross at Golgotha. That blood, which guarantees to Israel its New Covenant, also provides for the forgiveness of sins for the believers who comprise the Body of Messiah. Jesus' payment for sins is more than adequate to pay for the sins of all who will believe in Him, both Jews and Gentiles. The New Covenant is called "new" in contrast to the covenant with Moses which is called "old" (Jer. 31:32; Heb. 8:6-13) because it actually accomplished what the Mosaic Covenant could only point to, that is, the child of God living in a manner that is consistent with the character of God, which is enabled by Messiah's gift of the Holy Spirit to all who accept and trust in Him as their Savior and Lord..