

THE NEW COVENANT

It is impossible to study the truths laid down in the writings of the New Testament without a thorough examination of the subject, THE NEW COVENANT. There has been much written about the New Covenant that is false or misleading. The Catholic and Protestant world religious order have committed major errors in dealing with this subject. The old covenant for the most part has not been misconstrued because it has no bearing upon the teaching of the church of this present day.

With this said, it will be necessary to make a comparison of the old and new covenant-----

The old covenant rest upon the promise that God made to Abraham featured at Hebrews 6:13 "For when God made promise to Abraham. because he could swear by no greater, He swore by himself 14. Say, surely blessing I will bless thee and multiplying I will multiply thee". Thus by this covenant and oath, Abraham and his descendants obtained the promise guaranteed by God, for it is impossible for him to lie.

I will continually point out that this promise of the Old and New Covenant is only given to Abraham and his seed. The only exception being of one from the nations becoming a proselyte to Israel and from this time forth they became a member of Abraham's seed. Their Jewish identity over the long term being from the nations is according to Romans 11 :24. They were grafted contrary to nature into Israel's good Olive Tree. Judges 9:8, Jeremiah 11:16, Hosea 14:6 But in the short term as in the Acts period, they are still addressed as gentiles. Their offspring will be classed as Jews. This is a rule that is carried on in scripture that is true even up to the end of the Acts period.

In addition, a gentile that has become a proselyte to Israel is called a gentile even though they are represented in the synagogue. It seems they are set apart from the Jew in the synagogue. God's promise of the old covenant was not conditional but on the other hand, Israel's acceptance was conditional as demonstrated at Ex .19:3-6 " thus shalt thou say to the house of Jacob and tell the children of Israel "ye have seen what I did unto the Egyptians and how I bare you on eagle's wings and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto Me above all people, for all the earth is Mine, and ye shall be unto Me an kingdom of priests and an holy nation".

The requirement was that Israel should obey My voice and keep my covenant. This Israel agreed to do Exodus. 19:8 and all the people answered together, and said, "all that the Lord hath spoken we will do". By keeping this covenant Israel could be the Lord's peculiar treasure and a kingdom of priests.

Israel further agreed to the book of the covenant at Exodus. 24:3:8 when they said "all the words that the Lord hath said will we do and be obedient. and then Moses took blood and sprinkled it on the people and said" behold the blood of the covenant, which the Lord hath made with you concerning all these words". If Israel had kept the law given at Mt. Sinai they would have become a channel of blessing to all the nations.

God's desire is to fulfill His covenant with Abraham and bless the world through them. But the sad fact brought forth at Numbers 14 was that Israel had only been redeemed from Egypt for their heart was not redeemed from sin. But it is for sure if they had kept God's law they would have been covered in righteousness up to the appearance of their Messiah, the Lord Jesus Christ. There is some of Israel that attained their covering of righteousness by faith in God and keeping the law of Moses.

As the old covenant belonged to Israel, the new covenant also refers to Israel. Organized religion does not restrict their teaching of the new covenant to the new testament Church of Israel and even here the plain statements of scripture are ignored in order to rob Israel of the covenants and apply the new covenant to the Gentile church.

This is a direct contradiction of the scriptures for Romans 9:4-5 tells us "who indeed are Israelites, whose are the son-ship, and the glory, and the covenants and the legislation, and the divine service, and the promises, Whose are the fathers and of whom is the Christ, according to the flesh, He who is over all , God, blessed unto the ages. " (Rotherham)

There can be no doubt that the covenants belonged to Israel for this is the teaching of the new testament even the scriptures that speak of the new covenant in the new testament are misconstrued so that the new covenant wrongly rest with the present day church.

The house of Israel and Judah are the main characters of the new covenant and this is definitely taught in Hebrews 8 and Jeremiah 31.

During the Acts, the gentiles who became proselyte Jews were grafted into Israel's good olive tree Rom. 11:24, Judges 9:8 Acts 15:16,17 and they became partakers of the first fruits of the new covenant. No gentile could partake of the blessing of the new covenant without first forming an association with the nation of Israel. That association is becoming a part of the nation as a proselyte. They converted to the church of Israel.

Organized religion has no right to claim the new covenant for today, for God is not blessing under covenants. Some of the most important Bible verses relating to the new covenant are Jeremiah 31; 27:34 "Behold the days come saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast, and it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict, so will I watch over them, to build and to plant, saith the Lord. In those days they say no more, the fathers have eaten a sour grape and the children's teeth are set on edge. But everyone shall die for his own iniquity every man that eateth the sour grape his teeth shall be on edge. (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 and they shall teach no more every man his neighbor, 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".

God promises to make a covenant for no covenant is made but God says the days will come when he will make a new covenant. Contrary to what organized religion says this new covenant and all aspects of it will be made with the whole house of Israel and not with the present day church. God did not break his word and allow organized religion to partake of any aspect of this new covenant.

This promise of the new covenant was ratified in the death of Christ. The old covenant was not ratified without blood (Hebrews 9: 18). Even so was the new covenant initiated by the blood of Christ and is awaiting it's complete fulfillment. One passage of scripture that speaks to the new heart that Israel is to receive under the new covenant is found in Ezekiel. "For I will take you from among the heathen, and gather you out from all countries, and will bring you into your own land, then I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you and a new spirit will I put with in you and I will take away the stony heart out of your flesh and I will give you a heart of flesh and I will put my spirit within you, and cause you to walk in my statutes and ye shall keep my judgements and do them. And ye shall dwell in the land that I give to your fathers and ye shall be My people and I will be your God" (Ezekiel 36:24-28).

Under the new covenant, Israel with a new heart and God's spirit will walk in His statutes and keep his

judgements. Israel under the new covenant will keep the old covenant completely unto perfection. Thus they will finally become a kingdom of priests as promised when the law was given. (Zechariah. 8:23) "Thus saith the Lord of Hosts. In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you for we have heard that God is with you." Thus when finally the new covenant replaces the old covenant, God will have fulfilled his covenant to Abraham. "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is up on the sea shore. And thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed because thou hast obeyed My voice." (Genesis 22:17,18)

The question that remains before us is, did God set His demarcation line against the old covenant at the cross? The religious community has varied opinions about the old and new covenant at the cross and after. Whatever we say or write must confirm to God's holy word in the discussion of whether the old and new covenant is only to and for Israel.

Most of the religious community makes some claims that the new covenant applies to them in some way. Some try to apply the whole law to the church while others take the blood saving redemption of the new covenant and apply it to the church for today. They both error because the prophetic scriptures only refer that the Messiah was to come to Israel and Israel only. The gospels furnish no proof that the cross referred to anyone but the children of Israel. In fact the prophetic work of the cross was limited to Adam and his children continuing with the children of Israel.

It was always in the mind of God that the cross contained a secret, an unlimited work of salvation that was not made known by the Lord or the prophets or by any scripture before Acts 28:28. This great unlimited work is made known first by the apostle Paul in his last seven epistles. I will take up this subject later on in this book.

Now, back to our question---- Did God abolish the old covenant at the cross? Or did He Just abolish part of it? Most of the religious community take some part of this argument.

Our premise is that the new covenant was to replace the old covenant as brought forth by the passage of scripture of Jeremiah 31:28-34. At the fulfillment and at this replacement every man shall die of his own iniquity for man can no longer blame Adam for death. (Jeremiah 31:30) "But everyone shall die for his own iniquity every man that eateth the sour grape his teeth shall be set on edge."

Another question before us is ----Did the new covenant replace the old covenant immediately when the blood of our Lord ratified the new covenant? Or on the other hand, was the new covenant slowly replacing the old covenant all through the Acts period?

First, we must look at what our Lord says about this replacement. The Lord gives us an illuminating thought at Mathew 5:17. "Think not that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfill. Then he goes on to say at Matthew 5:18, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled". The words of God should mean everything to us that love His word. Man's opinion and God's opinion seem to clash with this passage of scripture where the word destroy and fulfill are used. The Lord says "I am not come to destroy but to fulfill. Now, it is apparent that to "destroy" and "fulfill" stand in opposition to each other. The companion bible says "destroy = pull down or abolish". According to Strong's, Young's and Bullinger's concordances, fulfill means, "to fill up". The Greek word pleroo means "to fill up" and not end or abolish. The Greek word "pleroo" is used 45 times from Matthew to Revelation and it's primary meaning is to fill up. Only one time is it used to bring to an end. Mark 13:4. An example of this in every day terms would be, a young couple marries and fulfills their love. Their marriage filled up their love, it did not end it.

The Lord affirms that nothing will change about the law until all be fulfilled. The Lord did not foretell that His own people would reject Him during the Acts period and as a result Israel as a nation and the Mosaic Law went into abeyance and they became Loammi. The prophetic Israel awaits the end of the unprophesied Gentile Dispensation (Acts 28:28, Ephesians 3). Only then will Israel accept their Messiah and be governed under their law.

We have the words of our Lord concerning His sacrifice on the cross where the new covenant was ratified in His blood. (Matthew 26:28) "for this is My blood of the new covenant, which is shed for many for the remission of sins". All of Israel should have known without explanation that the blood He was about to shed was the blood of the new covenant.

Our Lord has told us, that He is not about abolishing the old covenant at Matthew 5:17. We gather some insight upon this when we consider what is said at Hebrews 8:13 "in that He saith, 'A new covenant' He hath made the first old. Now, that which decayeth and waxeth old is ready to vanish away".

The question before us is answered here at Matthew 5:17. Will the Lord abolish the old covenant at the cross? He says that he will not abolish the old covenant but will fulfill it.

Then rather late in the Acts period the Holy spirit tells us that the new covenant hath made the first old and that new covenant is about to replace the old covenant. For the writer says "now that which decayeth and waxeth old is ready to vanish away" (Hebrews 8:13). The truth of whether the old covenant was abolished at the time of the cross of Calvary lies within these two verses. Now for one to believe that the new covenant completely replaced the old covenant at the cross, then this verse of scripture at Hebrews 8:13 should give one pause for thought.

These two verses of Matthew 5:17 and Hebrews 8:13 indicate to us that the new covenant did not replace the old covenant at the cross but rather as Hebrews 8:13 says the new has been replacing the old covenant up to the time that Hebrews is written. What this replacement means is that there has not been a sufficient number of Jews that have accepted their Messiah for God to invoke the terms of the new covenant upon all of Israel. If the old covenant is about to vanish away then it must still exist in the Acts period.

Some use the verse in 2 Corinthians 3 to attempt to prove that the old covenant was abolished at the cross. If one will carefully look at 2 Corinthians 3:13, this verse does not say that the old covenant has been abolished, only that it was being done away with. This completely agrees with Hebrews 8:13.

Rotherham in his emphasized bible renders this king James word 'abolished' in this verse 2 Corinthians 3:13 as that which was to be done away.

The Englishman's Greek New Testament, Nestle's Greek English new testament and Strong's Greek dictionary of the new testament all render this word 'abolish' as is being done away with. As a result, the old covenant is still in existence during the Acts period and the ministers of the new covenant minister the truths of the old covenant. Since the new covenant does not have a separate law that compares with the Mosaic law then we must accept that the new covenant is slowly replacing the old covenant.

The covenant administration of the Acts period is the new covenant, for the ministers of the new covenant ministered the truths of the old covenant. All changes and instruction to the gospel of the kingdom were instituted under the new covenant with the Lord as the mediator of this better covenant Hebrews 8:6.

Since it is apparent that the old covenant was not abolished at the cross but only that God's work with the old covenant was fulfilled or filled up. We have already mentioned that God did not give a

separate law to take the place of the Mosaic law. The new covenant in the Acts period is not mentioned until the Lord's Passover supper of 1 Corinthians 11:23. The world religious order have erred for they have led their followers into false hood. There is varied opinions of when they partake of this supper. Some will partake every Sunday, others every three or four months or no definite time. Their questions of reason for partaking of this supper are: Did not the Lord Jesus say to do this in remembrance? Are we not also told to do this until He comes? No one ever asks the question. Who are the people that are Lord addresses as you and ye? All seem to partake of the bread and the cup in the hope that they are accruing some merit or grace which will avail them salvation. These words of 11:23 plainly show that these Corinthians were in the habit of partaking of this supper. Also these passages refers this supper back to Luke 22: 19,20. If all that partake of this supper would carefully read the text they would discover that this refers to the new covenant. 1 Corinthians 11:25. "After the same manner also He took the cup, when He had supped, this cup is the New Covenant in My blood this do ye as oft as ye drink it, in remembrance of Me ." This is a quotation brought by the apostle Paul from Luke 22:20. This supper is the Lord's Passover supper to be taken only by the Nation of Israel. The new covenant was only upon Israel and the gentiles that had converted to Israel.

The present day church would not be allowed to partake of Israel's Passover supper. 1 Corinthians as well as all other epistles during the Acts period were written to Israel or the Israel of God. Paul issues a warning of judgement to any individual who partakes of Israel's Passover supper who is not worthy to partake of it. (1 Corinthians 11:29) "For he that eateth and drinketh unworthily eateth and drinketh damnation to himself not discerning the Lord's body. (30) For this cause many are weak and sickly among you and many sleep=(dead)." Our Lord gives a new signification to the Lord's Passover supper. This is my body, The Cup is the blood of the new Covenant. Luke 22:19,20 Under the new covenant Israel is to remember back to the exodus but also to remember the Lord Jesus "for as often as you eat this bread and drink this cup, you do shew the Lord's death till He come." (1 Corinthians 11:26)

This Lord's Passover supper was to be celebrated one time a year (14th day of Nisan) and to be kept by an ordinance forever. The Corinthian Israel of God was under grace and judgement and they were to remember and celebrate the Lord's Passover supper. The present day Acts 28:28 Gentile church is only under pure grace and are not under the Covenants or ordinances of Israel. The Lord's Passover Supper should mean nothing to the present day Gentile church but on the other hand it means by attempting to partake of Israel's Passover Supper that they have missed the mark.

Israel as a nation failed to keep the old covenant. Because of Israel's failure to accept their Messiah, the Lord Jesus makes known to Israel of their only hope which is the new covenant.

For the new covenant to be ratified at the cross is not disputed but only that the new covenant completely replaced the old covenant at the cross is disputed. If the new replaced the old completely then the scriptures after the cross should verify this. The new covenant was not prophesied to have a separate law from the law of the old covenant but was to take the place of the old covenant.

If Israel had accepted the Lord Jesus Christ by faith after the cross the terms of the new covenant would have been completely fulfilled. Jeremiah 31:33-34. "I will put my law in their inward parts and write in their hearts and will be their God, and they shall be my people (34.) and they shall teach no more every man his neighbor 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".

One doesn't have to be a rocket scientist to understand that this refers to a repentant Israel that have all accepted the Lord Jesus Christ as Messiah Savior. On the other hand one should be able to see that this fulfillment did not take place during the Acts period. For just the opposite took place for Israel as a nation would not have their king, the Lord Jesus Christ to rule over them.

If the new covenant completely replaced the old covenant at the cross then the scriptures must

demonstrate this fact. There is no doubt that during the Acts period the apostles and a few characters of scripture operated under the new covenant with the Lord Jesus Christ as the mediator. (Hebrews. 8:6)

1. A new apostle was appointed. Acts 1 :26
2. Christ baptized with the baptism of the holy spirit on the day of Pentecost resulting in the sign gifts. Luke 24:49, Acts 2
3. The apostle Paul made an apostle to Jew and Gentile. Acts 9:15, 26:17:18
- 4 God made an adjustment at Acts 10:17,18 resulting in the gospel of the grace of God.
5. The nation of Israel called to repent, Acts 3.

The apostle Peter proves that the new covenant had not completely replaced the old covenant when he spoke these words, (Acts 3:18,19,20) "But those things which God before had shewed by the mouth of all his prophets that Christ should suffer, He hath so fulfilled (19.) Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. (20.) And he shall send Jesus Christ which before was preached unto you". With these words the apostle called for the whole nation of Israel to repent. If this had happened the new covenant would have replaced the old covenant where Jeremiah 31 would have been fulfilled and Jeremiah 31:34 would have come to past. Since apparently this did not happen, it causes us to look further for the truth.

If we believe that the words of the scripture are inspired, then I think that we must place the same creditable importance on the Bible characters and their statements as given in the Acts period as well as in the other books of the Bible. They were there and should give good inspired witness upon the old covenant as well as the new covenant. The witness of the Acts is that both old and new covenant are present in the Acts period. The old covenant didn't immediately morph into the new covenant.

One of the first characters to witness to this fact is Gamaliel, who is a doctor of the law, Acts 5:34 "Gamaliel, a doctor of the law had in reputation among all the people". This man was a doctor of the law before Calvary and so here we find him still a doctor of the law after Calvary. Since the new covenant had no law apart from the old then it would only be reasonable to believe that he was the doctor of the same law, THE OLD COVENANT.

We see the witness of Stephen who makes a charge in front of the high priest at Acts 7:51-53. Why would he be making this charge to the high priest if the old covenant had been abolished at the cross "Who have received the law by disposition of angels and have not kept it". This charge is brought against those that were present as well as in the past before the cross.

It is impossible to believe that Stephen did not know that he was under the new covenant while making this charge to the high priest according to the old covenant. A further word upon this premise is brought forth at Acts 21:20-26. The scripture says that "many thousands of Jews there are which believe and they are which believe and they are all zealous of the law." A further charge was that Paul taught all the Jews to forsake Moses, saying that they ought not to circumcise their children neither to walk after the customs. This charge is that Paul taught all the Jews to forsake Moses, for Moses was the mediator of the old covenant.

Surely anyone of sound mind would not try to separate Moses from the law called the Mosaic law. What would this statement mean other than to say that the charge was that Paul taught the Jews to forsake the Mosaic law. If we compare this passage with Acts 21:28 we find that this would have to refer to the old covenant.

The elders of the church of Israel showed their authority over Paul and the other apostles when they told Paul that he could refute the charges that he told the Jews to forsake Moses. (Acts 21:23-24) "Do therefore this that we say to thee; we have four men which have a vow on them (24.) them take and

purify thyself with them and be at charges with them, that they may shave their heads and all may know that those things whereof they were informed concerning thee are nothing". Paul complied with the authority of the elders of the church of Israel and proved that the Jews charges were wrong. This proves that Paul did not have a separate ministry to the Gentiles independent of Israel.

Paul refutes the Jews charges when he spoke before Felix at Acts 24:13 "Neither can they prove the things whereof they now accuse me. (14.) but this I confess into thee that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets". Paul has no problem referring to the old covenant because the new covenant as yet had not replaced the old covenant. The witness of the book of Acts gives no scriptural evidence that the new had completely replaced the old covenant.

With this in mind we turn to some passages of scripture penned by the apostle Paul, that organized religion uses to justify their teaching that the old covenant has been replaced by the new covenant. The Acts period contains the book of Acts, the apostle Paul's first seven epistles, the epistles of Peter, James, John, Jude and Revelation all referring to God's plan and purpose through His chosen nation, Israel.

The effort by organized religion to put forth what suits them reminds me of a great cafeteria. They select what they choose from the table and declare that this selection refers to the body of Christ, the present day church. They completely ignore that during the period of the book of the acts that God is allowing some gentiles to convert to the church of Israel. And many claim today that they are under the new covenant. They strive to take many passages of scripture out of context and as a result denying the old covenant is mentioned as alive and well in the Acts period. The Galatians epistle lends some proof that the apostle Paul had the Israel of God in mind when he penned the first of his seven epistles. Galatians 6:16 "And as many as walk according to this rule peace be on them and mercy and upon the Israel of God". The Israel of God are Jewish believers including the gentile converts that are mentioned in the text of the Acts period.

Since Galatians is more than likely written because of the great controversy that was instigated by the decision of the apostles at Acts 15 where God has allowed the gentiles to convert to the Israel of God without the rite of circumcision and keeping the letter of the Mosaic law. As the elders reported at Acts 21:25 "As touching the gentiles which believe we have written and concluded that they observe no such thing save only that they keep themselves from things offered to idols and from blood and from strangled and from fornication." Acts 15:24 "For as much as we have heard that certain which went out from us have troubled you with words, subverting your souls saying, ye must be circumcised and keep the law to whom we gave no such commandment". These two verses are at the heart of the great controversy when Paul wrote the Galatians letter for correction of this issue.

The world religious order see the book of Galatians as only written to the gentiles of Galatia but the text does not bear this out. It has been well reported that in all the synagogues and churches during the Acts period there were many gentiles among the Jews. An example of this is the synagogue at Acts 13:42,43. If this book was written only to gentiles then it would fly in the face of Romans 1:16 "for the gospel of Christ was to the Jew first and also to the Greek".

The gospel of grace of Christ brought out at Gal 1:6 "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel." This is the message brought forward at Acts 10:34-37 and reaffirmed at Acts 11:1,18,23 and Acts 15: 11. Which is nothing more than the gospel of the grace of God. This special gospel of grace means that God has allowed gentiles to believe and convert to the church of Israel and this is only possible if these gentiles believe the word which God sent unto the children of Israel. Acts 10:34-37

This Galatians letter of correction is written directly at the Jewish nation for even the apostle Peter is led away from the truth at Acts 10 according to Galatians 2:11 "but when Peter was come to Antioch,

I withstood him to face because he was to be blamed." Peter has not stood for the gospel of the grace of God because apparently James has had second thoughts about the position of the gentile converts of the Israel of God. So they have reverted back to the Jewish position before God called Peter forth to preach to Cornelius at Acts 10. They demonstrated their rebellion against God by refusing to eat with these gentile converts. The Apostle Peter, James and the Jews are directly violating God's word as recorded at Acts 10:34-35 "Then Peter opened his mouth and said of a truth I perceive that God is no respecter of persons (35.) But in every nation he that feareth him and worked righteousness is accepted with him." Paul's correction of Peter has the desired effect because Peter goes on to pen two books relating to the Acts period.

The conversion of the gentiles to the church of Israel is according to prophecy according to Acts 15:15-17 "and to this agree the words of the prophets as it is written (16.) after this I will return and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof and I will set it up. (17.) That the residue of men might seek after the Lord, and all the gentiles upon whom my name is called saith the Lord, who doeth all these things". Amos 9:11,12

The book of Galatians also confirms that the conversion of the gentiles in the Acts period was according to the prophets of the old testament. Galatians 3:8 "and the scripture, foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham saying "in thee shall all the nations be blessed". The gentile converts were also under the authority of the elders at Jerusalem.

These passages of scripture should prove to anyone that is not of a closed mind that these gentiles of the Acts period were converted to the church of Israel according to prophecy and not a separate gentile church independent of Israel.

For the scriptures explains this conversion of the gentiles when Paul writes "So then they (gentiles) which be of faith are blessed with faithful Abraham" (Galatians 3:9). The text of Galatians is misunderstood because many take the scriptures that speak of the old covenant out of context whereby they teach that the scripture passages teach that the old covenant law has been abolished. This is certainly not the case for the old covenant law is in effect and alive all through the Acts period as Paul explains here in Galatians. Paul explains to his detractors that what happened with the gentiles at Acts 15 was according to prophecy and this continued all through the Acts period. (Galatians 3:8,9, Acts 15:15,16,17) If the gentiles were blessed with faithful Abraham then this blessing is becoming a convert to Israel.

The Acts period passages that cause many to say that Paul is teaching that the old covenant law is done away with is "And by him all that believe are justified from all things from which you could not be justified by the law of Moses". (Acts 13:39, Gal. 2:19,3:10,13,14,18,25, Gal. 4:5, Gal. 5:4,18)

1. Galatians 2:19 ... For I through the law am dead to the law that I might live unto God
2. Galatians 3:25 But after that faith is come we are no longer under a school master.
3. Galatians 5: 18 But if ye be led of the spirit ye are not under the law.
4. Romans 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.
5. Romans 6:14 For sin shall not have dominion over you for ye are not under the law but under grace.
6. Romans 10:4 For Christ is the end of the law for righteousness to everyone that believeth.

This selection of passages of scripture seems to give an illustration of the teaching that the characters of the Acts period are not under the Mosaic law.

What follows is a selection of verses that seem to teach directly or indirectly that the Jews are still

subject to the Mosaic law. And further more the gentile converts of Israel were to be respectful of the Mosaic law. Compare Acts 21:21 with Acts 21:24,25,26, Acts 22:26, Acts 23:11. The Lord spoke to Paul. (Acts 24:13-14, Acts 25:8, Gal. 5:2)

- Galatians 5:3 For I testify again to every man that is circumcised (Jews) that he is a debtor to do the whole law.
- Galatians 5:11--- and I brethren if I yet proclaim circumcision why do I yet suffer persecution? Then is the offense of the cross ceased.
- Gal. 3:10 For as many as are of the works of the law are under the curse for it is written "cursed is everyone that continueth not in all things which are written in the book of the law to do them.
- Gal.3:13 Christ has redeemed us from the curse of the law being made a curse for us for it is written. Cursed is everyone that hangeth on a tree.
- Gal. 5:2 Behold I Paul say unto you that if you be circumcised Christ shall profit you nothing.
- Gal. 5:6 For in Christ Jesus neither circumcision nor uncircumcision availeth any thing, but faith which worketh by love.
- And I testify again to every man being circumcised that he is a debtor to do the whole law.
- Gal. 5:11 But I brethren if yet proclaim circumcision yet why do I yet suffer persecution? Then is the offense of the cross ceased?
- Gal. 6:13 For neither they [Jews] themselves who are circumcised keep the law: but desire to have you (gentile converts) circumcised, that they may glory in your flesh.
- Gal. 6: 15 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision but a new creature.
- Acts 15:1 and certain men which came down from Judea taught the brethren and said, except ye be circumcised after the manner of Moses ye cannot be saved".
- Acts 15:5 But there rose up certain of the sect of the Pharisees which believed saying that it was needful to circumcise them and to command them to keep the law of Moses.
- Acts 15:24 For as much as we have heard that certain which went out from us have troubled you (Gentiles) with words subverting your souls. Saying ye must be circumcised and keep the law(Mosaic law) to whom we gave no such commandment.
- 21:24 Them take and purify thyselves with them and be at charges with them, that they may shave their heads and all may know that those things whereof they were informed concerning thee are nothing, but that thou also walked orderly and keepeth the law.
- 21:26 Then Paul took the men and the next day purifying himself with them entered into the temple to signify the accomplishment of the days of purification until that an offering should be offered for every one of them.
- 22:3 I am verily a man which am a Jew born in Taurus a city in Celicia yet brought up in this city at the feet of Gamaliel and taught according to the perfect manner of the law of the fathers and was zealous toward God as ye all are this day.
- 24:14 But this I confess unto thee after the way which they call hearsay so worship I the God of my fathers believing all things which are written in the law and in the prophets.
- 25:8 While he answered for himself neither against the law of the Jews neither against the temple, nor yet against Caesar, have I offended anything at all.
- 28:23 And when they had appointed him a day there came many to him into his lodging to whom he expanded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets from morning till evening.
- Rom. 2:13 For not the hearers of the law are just before God but the doers of the law shall be justified.
- Romans 2:14 For when the gentiles which have not the law do by nature the things contained, these having not the law are a law unto themselves.
- Rom. 2:15 Which show the work of the law written in their hearts, their conscience also bearing witness and their thoughts the mean while accusing or else excusing one another.
- Romans 2:17 Behold thou art called a Jew and retest in the law, and makest thy boast of God.
- Romans 2:18 And knowest His will and approvest the things that are more excellent, being

instructed out of the law.

- Romans 3:1 What advantage then hath the Jew or what profit is there of circumcision?
- Romans 3:2 Much every way chiefly because that unto them were committed the oracles of God.
- Romans 3:31 Do we then make void the law through faith, God forbid, yea we establish the law.
- Romans 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith.
- Romans 7:1 Know ye not brethren (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth
- Romans 9:3-4-5 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh. (4.) Who are Israelite: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises, (5.) Whose are the fathers and of whom as concerning the flesh Christ came, who is overall God blessed forever. Amen
- Romans 9:30 What shall we say then that the gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. (31.) But Israel, which followed after the law of righteousness hath not attained to the law of righteousness. (32.) Wherefore because they sought it not by faith, but as it were by the works of the law, for they stumbled at the stumbling stone.
- 1 Corinthians 9:20 and unto the Jews I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them that are under the law. (21.) To them that are without the law, (gentiles) as without law (being not without law to God, but under the law to Christ) that I might gain them that are without law.
- 1 Corinthians 14:21. In the law it is written with men of other tongues and other lips will I speak unto this people and yet for all that will they not hear me saith the Lord.
- 1 Corinthians 14:34 Let your women keep silence in the churches for it is not permitted unto them to speak: but they are commanded to be under obedience as also saith the law.
- 2 Corinthians 3:13 And not as Moses, which put a vail over his face that the children of Israel could not stedfastly look to the end of that which is being done away with. (14.) But their minds were blinded, for until this day remaineth the same vail untaken away in the reading of the old testament. which vail is done away in Christ. (15.) But even unto this day when Moses is read the vail is upon their heart. (16.) Nevertheless when It shall turn to the Lord, the vail shall be taken away. (17.) Now the Lord is that spirit, and where the spirit of the Lord is, there is liberty.
- James 2:10 For whosoever shall keep the whole law and yet offend in one point he is guilty of all.
- 1 John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

This selection of passages of scripture gives us what is taught about the law during the Acts period including Paul's first seven epistles and the epistles of James and John.

First, let us establish that God has no separate work with the Gentiles during this Acts period including all epistles written during that time. As Israel has a vail over their heart and mind about the Mosaic law, so organized religion have also placed a vail over their own mind whereby they can not see that God has no independent work with the gentiles during the Acts period.

From Cornelius of Acts 10 to Acts 13:26-46 and then Acts 16:17 where it was said (17.) "The same followed Paul and us and cried saying These men are the servants of the most high God which shew unto us the way of salvation".

This new way began with Peter at Acts 10:36 "The word which God sent unto the children of Israel, preaching peace by Jesus Christ 'he is the Lord of all'. Acts 10:35 "But in every nation he that feareth him and worketh righteousness is accepted with him. (37.) That word I say ye know which was published throughout all Judea, and began from Galilee after the baptism which John preached."

This is proven by the apostle Peter when he stood up at Jerusalem Acts 15 and declared "and when there had been much disputing Peter rose up and said unto them, men and brethren ye know how that a good while ago God made choice among us, that the gentiles by my mouth should hear the word of the gospel, and believe". The word of the gospel that was bringing salvation to the gentiles was the word which God sent to the children of Israel. All gentiles that believed and accepted this word, that was sent to Israel during the Acts, were converted to the church of Israel and they became proselyte Jews.

By bringing together the scriptures that apply to the Mosaic law during the Acts period it is possible to understand how the law affected both Jew and gentile during that time. There are passages of scripture that seem to say that Israel is not under the law. But on the other hand there are many passages of scripture that seem to say that Israel is still to be subject to the mosaic law.

In answer to his detractors Paul is told, (Acts 21:21) "and they are informed of thee that thou teachest all the Jews which are among the gentiles to forsake Moses, saying that they ought not to circumcise their children neither to walk after the customs." Circumcision was necessary for those keeping the old covenant.

The elders told Paul at Acts 21:23,24 "Do therefore this that we say to thee: we have four men which have a vow on them. (24.) Them take and purify thyself with them and be at charge with them that they may shave their heads and all may know that those things, whereof they were informed concerning, are nothing but that thou thyself also walkest orderly and keepest the law. " (Romans 3:31) "Do we make void the law through faith, God forbid, yea we establish the law."

These verses on both sides of the issue seem to contradict each other. An understanding of the Galatians Epistle would seem to settle this whole issue of whether the Mosaic law was abolished or that it was still in force during the Acts period.

Paul continues speaking to his nation and the converted Galatians gentiles for he says "for as many as are of the works of the law are under the curse for it is written cursed is everyone that continueth not in all things, which are written in the book of the law to do them". (Gal.3:10)

Paul continues to explain to his Jewish nation and the converted gentiles. Galatians 3;13 "Christ hath redeemed us from the curse of the law being made a curse for us for it is written, cursed is everyone that hangeth on a tree".

Our Lord has made a change from the old covenant when he ratified the new covenant on the cross of Calvary. The change is that Christ has redeemed Israel from the curse of the law. " Christ hath redeemed us from the curse of the law" being made a curse for us for it is written "cursed is everyone that hangeth on a tree.

Immediately Paul included the converted gentiles with his people Israel when he said "that the blessings of Abraham might come on the gentiles through Jesus Christ that we (Israel) might receive the promise of the spirit through faith. " (Gal,3:14)

Israel could now say that they are dead to the law meaning that Christ has removed the curse that before Christ came they were shut up under the law according to this curse. "but before faith came we were kept under the law shut up unto the faith which would afterwards be revealed" (Gal 3:23).

The law acted as a schoolmaster to bring Israel to Christ according to "Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith. "And this faith is the faith of Christ. (2:16) "knowing that a man is not justified by the works of the law but by the faith of Jesus Christ even we have believed into Jesus Christ that we might be justified by the faith of Christ and not by the works of the law for by the works of the law shall no flesh be justified".

The writer explains about the Lords work on the cross of Calvary for he says "but after the faith is come we are no longer under the schoolmaster". Gal. 3:25 This does not do away with the Mosaic law for it only means that the law has brought them to Christ. For Galatians 3:26 says exactly that "for ye are all the children of God by faith in Christ Jesus".

The writer sums up what these scriptures mean when he says, The end of the law, Dead to the law. According to Romans 10:4, for Christ is the end of the law for righteousness to everyone that believeth. The law is no longer bringing Israel to the righteous one for that has ended because Christ has gone to the cross and now Israel and gentile converts are justified by the faith of Christ by believing into Christ Jesus.

The religious order of the world have misunderstood what happened to the old covenant after the cross of Calvary. The writers and the characters of the scripture understand that the old covenant was not annihilated but was still in force up until the end of the Acts period.

The rite of circumcision as brought forth in the Galatians epistle is directly connected to the Mosaic law. For from the time the rite was instituted it was necessary for each man child of Israel to be circumcised. Beginning from the time of Abraham all gentile converts to Israel were to be circumcised.

Henceforth we have the Pharisees which believed standing up before the church (of Israel) and saying "but there rose up certain of the sect of Pharisees which believed (Christians) saying that it was needful to circumcise them (gentiles) and command them (gentiles converts to Israel) to keep the law of Moses."

The apostle Peter speaks first where he refers this whole argument back to Acts 10 where God uses Peter to offer Israel's salvation to these God fearing gentiles. Our detractors would say that this is nothing more than Peter dealing with the proselyte Cornelius and many would say that this is a continuation of what happened at Pentecost (Acts 2). But they are all just dead wrong.

These believing Pharisee were just stating what was the word of God before Acts 10 but now God has made an adjustment under the new covenant at Acts 10 where circumcision is disallowed for the gentile converts of the church of Israel. Many point to Galatians 5:1,2 as proof that the Mosaic law is not in force. 'behold I Paul say unto you (converted gentiles) that if you (converted gentiles) be circumcised, Christ shall profit you nothing. Paul goes right straight to the argument that the Pharisees brought at Acts 15 that converted gentiles were to be circumcised and keep the letter of the law.

Immediately, Paul's answers the circumcision question to the Jew for he says at Galatians 5:3 "for I testify again to every man (Jew) that is circumcised that (he, Jew) ;is debtor to do the whole law."

Then Paul issues a warning to the Jew, Galatians 5:4 "Christ is become of no effect unto you whosoever of you are justified by the law ye are fallen from grace." Those of the Israel that believe that they are justified by the law are doing away with the saving work of the Lord Jesus Christ on the cross of Calvary.

Our apostle then reasons with both Jew and converted Gentile for he says "for in Christ Jesus neither circumcision availeth anything, nor uncircumcision but faith which worketh by love". (Gal 5:6) This is the faith that shined down upon all from the cross of Calvary. Paul again explains his position on circumcision when he says" and I brethren (Jews) if I still proclaim circumcision why do I still suffer persecution? Then is the offence of the cross ceased. (Galatians 5:11)

Paul ends his argument on circumcision and uncircumcision in the book of Galatians when he says "for in Christ Jesus neither circumcision availeth anything, nor uncircumcision but a new creature." (Galatians 6: 15) The position that the Jew had by the law and the gentile observing the law would not

bring them the mercy of Calvary. For only believing in to the Lord Jesus Christ would bring them salvation. The witness of the scriptures up until Acts 28:28 is that circumcision and the Mosaic law are connected.

From the evangelistic travels of Paul and others in the Acts to the book of Romans, the new covenant had not replaced the old covenant. Paul sums up the Mosaic law and the advantage of the Jew when he writes that he is separated unto the gospel of God. The same gospel as the gospel of Christ which is according to prophecy.

The gospel of Christ is the gospel of the grace of God. We find from his first epistle to his latest epistle during the Acts period, Paul is writing to the Israel of God in the Roman letter. (Romans 1:1,2) "Paul, a servant of Jesus Christ, called to be an apostle separated unto the gospel of God. (2.) Which he had promised afore by his prophets in the holy scriptures." Paul affirms that the gospel of the grace of God under the new covenant is according to the prophets of the old testament.

It is useless for one to try to jump through hoops trying to prove that Romans is not a book referring to the Mosaic law because Paul sums this up with this scripture. (Romans 3:1,2,31) "what advantage then hath the Jew or what profit is there of circumcision? (2.) Much every way, chiefly because that unto them (Jews) were committed the oracles of God. (31). Do we make void the law through faith? God forbid (no): Yea we establish the law (the Mosaic law). "

Although Paul adds to the gospel of the grace of God under the new covenant in his early epistles including Romans, this does not change his ministry from according to the prophets. His first seven epistles stand in opposition to his last seven epistles where grace and judgement in first seven epistle are replaced by pure grace. Without judgement in his last seven epistles. The truth is that the new covenant never successfully replaced the old covenant up until the end of Acts.

Israel as a nation with the new covenant, the old covenant the gospel of the grace of God and the things pertaining to the nation of Israel passed on into history with these fateful words of judgement from Isaiah 6, (Acts 28:26) "saying go unto this people and say hearing you shall hear, and shall not understand and seeing ye shall see and not perceive. (27.) for the heart of this people is waxed gross and their ears are dull of hearing and their eyes have they closed lest they should see with their eyes and hear with their ears and understand with their heart, and should be converted, and I should heal them."

Although this fateful pronouncement of Isaiah 6 came and had been issued to Israel two times before in our new testament but Israel received no judgement. So Israel was not ready for what God would do next because of this announcement.

Paul, by pronouncing these next words, sends God's Salvation to the Gentiles. And what is very important he sends his salvation, the Lord Jesus Christ to the hated gentiles independent of the nation of Israel. Acts 28:28 "Be it known unto you that the salvation of God (the Lord Jesus Christ) is sent unto the gentiles and that they will hear it. God has dismissed Israel and they receive the dreaded judgement of Loammi. The broad unlimited work of salvation in the Cross now rest with the Gentiles apart from the nation of Israel.

The national leaders of Israel at Rome have denied their Messiah under the new covenant, so from that day to the present time they are not back under God's salvation. The gentiles go forward into history living in an unpropheied period with God giving His word for the gentiles through the apostle Paul in his last seven epistles, which are 1 Timothy, Philippians, Colossians, Ephesians, Philemon, Titus, 2 Timothy. These seven epistles referring to the present day Gentile church are the basis for the teaching of all general truth contained in the rest of the bible.

If the present day Acts 28:28 church was within the Acts period it would not be allowed to act under the

new covenant because the new covenant was only given to the nation of Israel.

Overall what the world religious movement has caused to happen on the church of the lord Jesus Christ is more than disastrous. They are still trying to operate under the new covenant with a mixed up gospel, part from the four gospels and the book of Acts placing Paul's early and later epistles in the same time period. Not caring that they have placed a prophesied period within an unprophesied period concerning only the gentiles.

In God's own time, He will again begin with Israel and the new covenant will finally replace the old covenant and finally the terms of the new covenant will be fulfilled. (Jeremiah 31:33) "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 I will be their God and they shall be my people. (34.) And they shall teach no more every man his neighbor and every man his brother, saying know the Lord, for they shall all 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."

Because of the large amount of false hood put forth by the world religious order, it was necessary for me to use quite a bit of repetitious material to present the truth's of the new covenant.

Thomas Worth