

*us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds*” (Hebrews 1:1,2). The writer is saying that in the past God had spoken to man in different ways through different people, but in these last days—the days in which we presently live — He speaks to us through His son, Jesus.

In further showing the difference between the Old Covenant and the New Covenant, the Old Testament and the New Testament, the Hebrew writer goes on to say, “*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, sanctifieth 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?*”

“*And for this cause he is the mediator of the new Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called*

*might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth*” (Hebrews 9:11-17).

Continuing to discuss the difference in the laws, the Hebrew writer says, “*In burnt offerings and sacrifices for sin thou hast had no pleasure.... Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. **He taketh away the first, that he may establish the second.** By the which will we are sanctified through the offering of the body of Jesus Christ once for all*” (Hebrews 10:4-10).

Jesus, therefore, is our Lord and Saviour today. No other law or covenant can match His. Who could want more?

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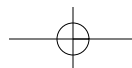
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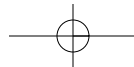
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# Two Covenants

J.C. Choate





## The Two Covenants

J.C. Choate

A covenant is an agreement or a law. In this study we are discussing agreements between God and man, laws that God has given to man. There are two covenants with which man is primarily concerned. One is found in the Old Testament and is often referred to as the Law of Moses. The other is found in the New Testament and is called the Law of Christ.

The statement was made that man today is concerned with both of these laws, though one would wonder, “Why would people be equally concerned about two laws, when one is designated ‘old’ and the other ‘new’? Don’t the very names show that the second has replaced the first?” But there are many in the world today who believe that we must keep both of these laws, if we are to be pleasing to God. The purpose of this study will be to see what the Bible itself teaches on this subject.

We need to realize that God gave both of these covenants or laws, but He gave them at **different times**, to **different peoples**, and for **different purposes**. *Fifteen hundred years* before the coming of Christ, God made a covenant with *the nation of Israel* that we call the law of Moses.

This law served as *a preparation* for Israel and for the world, for the coming of Christ.

Just as Christ is greater than Moses (Hebrews 3:1-6), so the law He brought superceded and replaced the law that was given through Moses. This means that the first law is no longer binding.

Though some people today try to do it, we cannot actually live under two laws at the same time! Have you thought about that? Most of those who were born under the law of Moses were unable to live under the law of Christ because they had died before Jesus’ law came into force. Only the comparative few who were living at the time of the changing of the law were able to make the transition from the law of Moses to the law of Christ. *None, however, who were born after the coming of the law of Christ were able to go back to the law of Moses and live by that earlier law and be acceptable to God.* Neither can we who are living today go back to the law of Moses and have God’s approval.

Some people mistakenly go back to the law of Moses to justify their observance of the Sabbath Day, their use of musical instruments in worship, and their practice of tithing. However, they try to explain away their failure to offer animal sacrifices and to keep other commands of the law, saying that “the ceremonial law is no longer

binding”. But the Scriptures nowhere bind one part of the Law of Moses and discard other parts. Galatians 5:3 states that those who would keep one command of the law are bound to keep *the whole law*.

We cannot, however, keep **any** part of the law since **all of it was done away** when Christ died on the cross. Paul explained, “*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*” (Colossians 2:14).

The scriptures say that when Christ died on the cross, the veil of the temple was rent in twain from the top to the bottom. This was symbolic of the fact that Christ had entered the “Holy of Holies” as High Priest for us, and that the law of Moses had come to an end (Matthew 26:51).

At the time of Christ’s death, He made a revealing statement, “*It is finished*” (John 19:30). The work Christ had come to do had been finished — fulfilling the Old Law and replacing it with His New Law — thus ushering in the “last days”.

The Hebrew writer described it like this: “*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto*

