

Did the Early Church Understand the Need for a New Covenant?

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From the fall of Adam and Eve sin entered the human race (Rom. 5:12). As sin separates us from the one true God, a means of reconciliation had to be provided. This means of reconciliation was shown, in type, to ancient Israel through the animal sacrifices, temple ordinances and purification rituals (Ac. 7:44; Heb. 8:5; 10:1; Ex. 25:40). Admission to the first covenant was through physical circumcision (Gen. 17:10-13; Ex. 12:48). However, the physical temple system and the shedding of animal blood could not permanently remove sin and offer everlasting life (Heb. 9:11-15; 10:1-4). Instead, the sacrificial law was given as a schoolmaster or disciplinarian intended to remind us of our sins and bring us to Christ, the perfect sacrifice, that



**THEREFORE, JUST AS SIN ENTERED
THE WORLD THROUGH ONE MAN, AND
DEATH THROUGH SIN, IN HIS WAY
DEATH SPREAD TO ALL MEN,
BECAUSE ALL SINNED.**

Romans 5:12

we might be justified (Gal. 3:24).

Due to man's stubbornness, lack of faith and rejection of God's authority (Rom. 8:5-11; 9:30-33), God had determined long ago to make a new covenant according to His appointed time. This would provide a permanent means of reconciliation if its conditions were met (Jer. 31:31; Heb. 8:6-13).

The new covenant was introduced by Messiah

through the symbolism of the Lord's Supper and realized at his death with the shedding of his blood (Mt. 26:28). This was the moment the sacrificial system was fulfilled (Mt. 5:17).

It is thus a fact, that the New Covenant and the Old Covenant are one agreement with two parts. The first was ratified by animal blood (Ex. 24:8), the second by Christ's blood (Mk. 14:24; Lk. 22:20).

This aspect of the plan of God was the central purpose for the Father sending His son and the main reason for the New Testament. Jesus Christ was sent to fulfill the law (sacrificial system, Mt. 5:17), by offering his own life in our place. This satisfies the requirement of the law, making it possible for us to be judged righteous after living a life of obedience (Rom. 8:3-4; Ac. 5:32; 1 Jn. 3:24).

This document is the collaborative work of individuals who believe God's truth should be given freely (Mt. 10:8; 1Cor. 2:12; 2Cor. 11:7; Rom. 10:14-21) and the message of the one true God should be made available to all nations (Mt. 24:14) as a prerequisite to the return of Jesus Christ as King of kings (Mt. 17:10; 19:17; Mk. 9:11; Lk. 1:17; Rev. 19:11-16).

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