

QUIET TIME

Theme: God's covenant

- Try to make a specific time every day to meet Jesus Christ through reading and meditating his Word.
- Pray, talk with Jesus Christ and make a few short notes about this Bible passage in your notebook.
- Record what you discover, what speaks to your mind and heart, what you find difficult or what you understand.

- Day 1 Genesis 17:1-8
The covenant between God and Abraham
- Day 2 Genesis 22:1-18
Abraham obeys God completely
- Day 3 Genesis 28:10-22
God reaffirms his covenant to Jacob
- Day 4 Exodus 6:1-7
God reaffirms his covenant to Moses
- Day 5 Jeremiah 31:31-34
The new covenant announced
- Day 6^{BS} Hebrews 8:1-13
The new covenant a reality
- Day 7 Exodus 19:3-6
God's people is God's treasured possession
- Day 8 Leviticus 26:12-25
Obedience is a prerequisite
- Day 9 1 Peter 2:9-10
God's New Testament people
- Day 10 Revelation 21:1-10
A new heaven and a new earth
- Think about Matthew 6:5-8 and 1 Peter 3:12. God hears the prayers of the righteous, but turns his face against those who do evil (cf. Exodus 32:9-14).
 - Pray every day for someone or something specific and wait in expectation for what God is going to do (Psalm 5:3).

STUDY

Theme: The second continuous theme in the Old Testament: God's covenant

Read study 6 carefully before the next meeting. If you have questions, write them down and mail them to one of your group leaders. We will seek an answer together.

BIBLE STUDY

Theme: God's old and new covenant

If you like, you may already prepare the Bible Study for the coming meeting by reading through the Bible passage. Make use of the 5-step Bible Study method. The Bible passage is: **Hebrews 8:1-13**

MEMORISATION

1. Motivation

Jesus memorised Bible verses (Luke 4:4-13). Are you doing that?

2. Memorisation

Memorise this verse in the Bible version of your choice.

GOD'S COVENANT
Leviticus 26:12

I will walk among you
and be your God,
and you will be my people.

Leviticus 26:12 (NIV)

3. Review and back-review

Review the last 5 memorised verses once every day and back-review all other memorised verses once every three weeks.

4. Memorisation of the Bible books

The first 6 minor prophetic books:
Hosea, Joel, Amos, Obadiah, Jonah, Micah.

6. The second continuous theme: God's covenant

God reveals himself by speaking and acting within our history! But God desires more than merely reveal himself. He desires to enter into a relationship with people. God wants to be the God of people and he wants them to be his people. This is a second continuous theme in the Bible. God enters into a covenant with his people. He promises: "I will be your God and you will be my people" (Leviticus 26:12). God created man to live for him and with him. He is the God that has a covenant relationship with his people. How does God's covenant progress from Adam to Christ's first coming? How does it progress from Christ's first coming to his second coming?

A. God's covenant in the Old Testament

1. God's covenant

The essence of God's covenant is that the God of the Bible reveals that he desires to be our God and that he desires us to be his people. *Read* Genesis 17:7; Exodus 6:2-8; Deuteronomy 29:13; Jeremiah 7:23; 2 Corinthians 6:16.

After the confusion of languages in Babel and scattering the nations across the earth (Genesis 11:7-8) God made a covenant with Abraham.

The custom was as follows: in an agreement between two equal parties, they slaughtered animals into two halves and then both parties moved between these pieces as a sign that they committed themselves to keep the agreement. Failure to keep the agreement would result in being cut into two! But God's covenant with Abraham was completely unequal. It was not merely 'an agreement between two equal parties', but 'a covenant which a greater party makes with a lesser party and in which only the greater party sets the terms of the relationship'. God made this covenant from his side and therefore he passed through the slaughtered animals all by himself (Genesis 15:9-10,17-18)! This was the strongest possible way for God to say that he would keep his covenant!

God said to Abraham: "Leave your country (Chaldea), your people and your father's household and go to the land I will show you." God formally established his covenant with Abraham (2092 B.C.) and thereafter reaffirmed his covenant several times with Abraham, Isaac and Jacob (Genesis 12:1-3,7; Genesis 15:18, Genesis 22:17-18). The specific contents of God's covenant with Abraham, Isaac and Jacob was:

"I will give this *land* to your descendants."

"I will make you into a great *nation*."

"I will *bless* you."

"*In you all families (nations) on earth will be blessed*" (cf. Galatians 3:8,16).

The covenant contained four issues: the land, the people, the earthly blessings and the blessing for all the nations through the Seed of Abraham!

2. The fulfilment of God's covenant

The promise with respect to the land (Genesis 15:18)

This already went into fulfilment during the time of Joshua (1497–1387 B.C.) (Joshua 21:43–45). King Solomon (971–931 B.C.) ruled over all the kingdoms from the River to the land of the Philistines, as far as the border of Egypt (1 Kings 4:20–21). But God's people must realise that God's promise was bound to a condition (Joshua 23:14–16).

The promise with respect to the people (Genesis 13:16;

15:5; 22:17; Deuteronomy 10:22)

This already went into fulfilment! Abraham became the father of the Ishmaelites (Arabs), Edomites, Keturah's descendants and the Israelites. The descendants of Israel and Judah were too numerous to count or number (1 Kings 3:8), as numerous as the dust of the earth (2 Chronicles 1:9) and as numerous as the sand on the seashore (1 Kings 4:20). Thus a literal fulfilment of the promises in Genesis 15:18; 15:5; 16:10 and 18:17!

But this promise also has a spiritual fulfilment. This is described in the New Testament. Abraham is spiritually called the father of people from all the nations in the world that believe in Jesus Christ! (Romans 4:17a; Galatians 3:7–9,29; Revelation 7:9!)

The promise with respect to blessing the patriarchs themselves together with their descendents (Genesis 12:2)

This has also been fulfilled in the Old Testament period. They received the land and their descendents became a great nation. They and their descendents also received many earthly blessings (Genesis 24:35).

The promise with respect to the blessing of all the families (nations) on earth through Abraham's 'Seed' (Galatians 3:16)

This *began* to be fulfilled at the first coming of Jesus Christ. Paul speaks about this in Acts 13:32–33.

But only at the second coming of Christ will this be completely fulfilled (Romans 11:25–26a). Then the believers from every tribe and language and people and nation (Revelation 5:9–10) "will be his peoples and God himself will be with them and will be their God" (Revelation 21:3,7). God himself will live with his people on the new earth.

B. God's covenant includes the other covenants in the Old Testament

1. God's covenant with Adam

Already to the first people God promised that 'the offspring (Hebrew: Seed) of the woman' would crush the head of the devil (Genesis 3:15) (study 5).

2. God's covenant with Abraham, Isaac and Jacob

God established his covenant with Abraham. He promised that all the nations on earth would be blessed through Abraham's offspring (Hebrew: Seed). And God reaffirmed this covenant again and again with Abraham, Isaac and Jacob (Genesis 12:1-3; 17:7; 22:18; 26:4; 28:14).

The Bible does not speak about his 'descendants' (plural) (i.e. the Israelites), but about his 'descendent' (singular) (i.e. Jesus Christ) (Galatians 3:16)! God's covenant only becomes a reality in Jesus Christ (Isaiah 42:6-7; Isaiah 49:3,6). Since the first coming of Christ the gospel is preached in the whole world (Mark 16:15) and people from all the nations are made disciples of Christ (Matthew 28:19a). In this way people from all the nations on earth are being blessed in Jesus Christ (the Seed of Abraham).

3. God's covenant with Moses

God reaffirmed his covenant with Moses before and after the exodus from Egypt (1447 B.C.) (Exodus 2:24-25; 3:6-17; 6:2-7; 19:3-6) and then *added the law to his covenant* (Exodus 20:1-17).

The intention of the (moral) law was not to be the means by which lost people would become God's people, but rather to teach God's saved people how to live as God's covenant people (Exodus 20:1-2; Galatians 3:17-19)! In the Bible the law has never served as a means to be justified! God's covenant with Abraham, Isaac and Jacob also included God's covenant with Moses.

God's covenant affects all God's words and all God's dealings with Israel. That is why God's people are called 'a kingdom of priests and a holy nation' (Exodus 19:6; cf. 1 Peter 2:9-10).

4. God's covenant with the Levites and with King David

In the period of the kings of Israel God reaffirmed his covenant (which he made with Abraham) to the Levites (the priests) and to David (the king) (1011–971 B.C.) (Jeremiah 33:20-22). The king and the Levites together express 'a kingdom of priests' (Exodus 19:6). God promised that one of David's descendants would become the Great King of God's kingdom (1 Chronicles 17:11-14,20-23; Jeremiah 33:14-17). This king would sit on God's throne and reign over everything and be Priest forever (Psalm 110:1,4). This covenant of God with the Levites and King David is the same as his covenant with Moses and his covenant with Abraham (Jeremiah 33:25-26).

This 'Descendent' (Hebrew: Seed) (1 Chronicles 17:11) of David would build 'a house for God'; would 'be a Son to God'; and would 'reign forever over God's house and God's kingdom'. 'The Descendent of David' is the same as 'the Descendent of Abraham' (Genesis 22:18) and the same as 'the Descendent of Adam and Eve' (Genesis 3:15).

This covenant with the Levites and with King David was fulfilled in Jesus Christ as the High Priest (Hebrews 8:1-2) and the King of kings (Revelation 19:16). At his first coming Jesus established God's kingdom on earth (Matthew 12:28; Mark 1:14-15), provided purification for sins (Hebrews 1:3) and then ascended the heavenly throne as the King of kings (Matthew 28:18; Ephesians 1:20-23; 1 Peter 3:21b-22).

The New Testament believers in Christ are now the 'royal priesthood' and 'the holy nation' (1 Peter 2:5,9-10; Revelation 1:5-6; cf. Exodus 19:6).

5. God's covenant was broken by the Israelites!

Certain terms belonged to God's covenant. Obedience to these terms would bring God's blessings, but disobedience would bring God's curses. These terms are recorded in Genesis 17:14. *Read* Leviticus 26, Deuteronomy 28 and 29. Everyone who was disobedient to these terms of God's covenant broke God's covenant and was cut off from God's covenant people!

The blessings that followed faith and obedience were already fulfilled in the time of Joshua (Joshua 23:14) and Solomon (1 Kings 4:20; 5:1) (land, people and earthly blessings) and finally go into fulfilment in the new covenant: all families (nations) on earth are being blessed by their faith in Jesus Christ.

But also the curses that followed unbelief and disobedience (violating the covenant) went into fulfilment when both the northern kingdom of Israel (721 B.C.) and the southern kingdom of Judah (586 B.C.) went into exile as a punishment for violating the covenant. *Read* Jeremiah 11:6-14; 2 Kings 17:1-41; 2 Kings 23:4-27 and 2 Kings 25:8-12,21,26 (Joshua 23:15-16; 1 Kings 14:15-16; Jeremiah 11:3-4). The unbelieving and disobedient nation of Israel was no longer 'God's people' (Hosea 1:9)!

However, in every generation there was 'a rest' from the people of Israel that remained faithful to God and his covenant:

- (1) Seven thousand people in the time of the prophet Elijah (874–845 B.C.) did not succumb to the worship of idols (1 Kings 19:18).
- (2) 'Some survivors' in the time of the prophet Isaiah (740–680 B.C.) (Isaiah 1:8-9; 6:13) continued to put their trust in the LORD and his Word (Isaiah 8:16-18).

(3) Another 'rest or survivors' returned from exile in Babylon (538 B.C.) (Isaiah 10:20-23) (cf. Romans 11:1-5).

God's covenant was clearly promised to people within the natural nation of Israel who believed in God and his Word (promises). They were not all natural Jews. God's covenant people during the Old Testament period included aliens (Isaiah 56:3-8)!

6. God's new covenant

In the days of the exile God announced the making of a new covenant. This new covenant was made with God's Old Testament people, Israel (Jeremiah 31:31-34). It would replace the old covenant which Israel had broken.

The new covenant would be characterised by an inner renewal (rebirth), by a personal knowledge of God and by the real atonement of sins. God would be their God and they would be God's people (Jeremiah 31:31-34).

The new covenant became a reality in the New Testament ('testament' means 'covenant') (Hebrews 8:6-13).

C. God's covenant in the New Testament

1. The crushing of the head of Satan or the binding of Satan makes the new covenant a reality in the experience of believers

By his first coming, his ministry on earth and especially by his death, resurrection, ascension and enthronement in heaven Jesus Christ has bound the devil (1 John 3:8b) (cf. Matthew 12:28-29; Luke 10:17-20; John 12:31-33; 1 Corinthians 2:7-9; Colossians 2:15; Hebrews 2:14; Revelation 12:7-12; Revelation 20:1-3).

Between his first and second coming the devil can no longer hinder the proclamation of the gospel to all the nations on earth (Matthew 24:14). He can no longer prevent that Jesus Christ draws people from all the nations to himself (John 12:31-32; Colossians 1:13-14). At his second coming Jesus Christ will cast the devil and all his angels into hell forever (Romans 16:20; Revelation 20:10).

2. The new covenant is the real fulfilment of the promise of the Old Testament covenant

Although the formulation of God's covenant remained the same throughout all the ages, it received a new meaning in the New Testament period with the coming of Jesus Christ. That is why it is called 'the new covenant' (Hebrews 8:13), 'a better covenant' (Hebrews 7:22; 8:6) and 'the second covenant' (Hebrews 10:9).

This new covenant became a reality with the inauguration of the Lord's Supper by Jesus (30 A.D.) (Matthew 26:28; Luke 22:20) and is intended for all believers in the Lord Jesus Christ from every nation in the world, including the nation of Israel (2 Corinthians 1:19-20; 6:16; Hebrews

4:1-3; Revelation 21:3).

The difference between the old covenant and the new covenant is as the difference between 'a shadow' and 'the reality' that makes that shadow (Hebrews 8:5; 10:1; Hebrews 9:9-10; Colossians 2:17). It is as the difference between 'promise' and 'fulfilment' (Matthew 5:17).

3. The differences between the old and the new covenant

The first difference between the old and the new covenant is the place of God's law.

The expression 'the old covenant' refers especially to the written ceremonial law, which God added to the covenant in the time of Moses (Galatians 3:17,19). These laws were not written in the mind and heart of people, but were recorded in books (scrolls), declared people 'guilty' and threatened them with death (Colossians 2:14).

The expression 'the new covenant' refers since the first coming of Christ especially to the words and will of God, which God writes through his Holy Spirit in the minds and hearts of believers that are born again and which he causes them to follow (Ezekiel 36:25-29; Galatians 3:14; John 3:3-8; John 7:37-39).

The second difference between the old and the new covenant is the knowledge of God.

The Israelites possessed knowledge of God from hearsay by the prophets. But believers in Jesus Christ have a personal knowledge of God and a personal relationship with God (2 Corinthians 3:16-18; 2 Corinthians 4:6).

The third difference between the old and the new covenant is the genuine experience of the forgiveness of sins.

The sins of the Israelites were symbolically and ceremonially atoned for by the sacrifice of animals (Hebrews 9:7-10). But the Israelites did not feel forgiven. Their guilt and shame remained. And they continued to be slaves of their sins (Hebrews 10:1-4).

The believers in Jesus Christ really experience the forgiveness of all their sins in the past, in the present and in the future (Hebrews 8:12). They also experienced the liberation from the power of sin in their lives (Hebrews 9:14-15; Romans 6:6,12-14)!

That is why the new covenant is also a much better covenant than the old covenant. Jesus is appointed the Mediator of the new covenant. And the new covenant has better promises (Hebrews 8:6). It promises regeneration (rebirth), a personal knowledge of God and the forgiveness of all sins (Hebrews 8:6-13). And it makes believers really righteous (forgiven), holy and perfect forever (Hebrews 10:10-14).

While the old covenant only promised a land with many inhabitants and temporary earthly blessings, the new covenant promises a whole new earth (cf. 'the world' in Romans 4:13) on which all God's chosen people throughout history will live forever in the direct presence of God (2 Peter 3:13)!

At the first coming of Jesus Christ the old covenant (the law consisting of ceremonial laws and external regulations) was fulfilled (Matthew 5:17), declared 'obsolete' and as out-dated 'soon to disappear' (Hebrews 8:13)! The old covenant 'is set aside in order to establish the second' (Hebrews 10:9) during the inauguration of the Lord's Supper (Luke 22:20).

All people from all nations who believe in the Lord Jesus Christ belong to the new covenant (2 Corinthians 6:16; Galatians 3:26-29). And at the end of the Bible, after the second coming of Jesus Christ, God's covenant reaches its final fulfilment, when God will live amidst his people consisting of believers from all peoples on the new earth (Revelation 21:3; cf. 5:9-10)!

D. God's covenant people

1. God's covenant people during the Old Testament period

Who really belong to God's covenant people? Some people equate God's covenant people with the nation of Israel. However, the word 'Israel' in the Old Testament is a term as elastic as the word 'Church' in the New Testament. In many places in the Old Testament the word 'Israel' refers to the natural descendents of Jacob and to the natural nation of Israel, the Jews.

But the word 'Israel' also refers to 'God's people' in both the Old Testament as the New Testament. 'God's people' is not the same as 'the natural nation of Israel'. Already during the Old Testament period God calls the natural nation of Israel 'not my people' (Hosea 1:9). And the New Testament says that not everyone who is a descendent of the natural nation of Israel belongs to 'Israel as God's people' (Romans 9:6)! When the word 'Israel' refers to 'God's people', then it refers to the spiritual descendents of Abraham! In the Old Testament period this also included non-Jews (Isaiah 56:3-8), who were justified because they believed in God and his promised Messiah (Galatians 3:8-9; Galatians 3:26-29).

In short, not all Israelites automatically belong to God's people. The national nation of Israel is not identical with God's people! Only those Israelites within the natural nation of Israel *that believed* belonged to God's people!

2. God's covenant people during the New Testament period

But God's covenant promise is not only for the believers in the natural nation of Israel. The New Testament reveals that the believers from all the nations in the world belong to God's people (John 10:16)!

God's plan to make the believers from the Gentile nations completely equal with the believers from Israel remained 'a mystery' during the Old Testament period. A 'mystery' is a secret that is finally revealed. This mystery was finally revealed by the Holy Spirit to the apostles (Ephesians 3:2-6; Acts 13:38-39,46-48)!

The New Testament revelation teaches that all the promises which God made to his Old Testament people are also intended for his New Testament people in Jesus Christ! This New Testament people consist of all the believers in Jesus Christ from all the nations on earth! From the first coming of Jesus Christ believers from all the nations may claim everything God had promised to his Old Testament people and to his New Testament people (2 Corinthians 1:20)! They are all heirs of God's covenant promise, which God made to the patriarchs and were fulfilled in Jesus Christ. No longer is there a distinction between the believers of the old covenant and believers of the new covenant (Romans 10:12-13; 1 Corinthians 12:13; Galatians 3:28; Colossians 3:11)!

E. The replacement of the Old Testament institutions with the New Testament institutions

Although God's covenant is the second continuous theme in the Bible, it does NOT follow that everything that has been taught during the Old Testament period simply continues during the New Testament period. The letters to the Romans and to the Hebrews very clearly teach that there is a distinct change in the relationship between the Old Testament and the New Testament. *Therefore Christians may not simply introduce Old Testament institutions into the New Testament!*

The Old Testament prophecies have been fulfilled in the New Testament (study 16).

The Old Testament Israel was the preparation for the New Testament Church.

The Old Testament community of Israel (the believers during the Old Testament period) is not simply terminated or replaced by the New Testament community (the Church, the believers during the New Testament period), but it is *continued on a higher plane in the New Testament Church and extended (enlarged) to include all the believers from all the other nations on earth* (Galatians 6:14-16).

The Old Testament institutions were 'shadows' of the New Testament 'realities' (Colossians 2:16-17; Hebrews 8:3-5; 10:1-4).

Jesus Christ came to fulfil the (Old Testament) Law and the Prophets (Matthew 5:17)! And he cancelled (Colossians 2:14) and abrogated (Ephesians 2:14-15) the Old Testament ceremonial law. What he fulfilled may not be continued in the New Testament!

The prophets

The Old Testament prophets (in the sense of the mouth-pieces of God for new revelation) are terminated with John the Baptist (Matthew 11:13). God speaks his final words through the last great Prophet, Jesus Christ (Deuteronomy 17:18-19; Acts 3:18-24; Hebrews 1:1-2).

All people who claim to be prophets in this sense after the first coming of Jesus Christ are false prophets, because their prophecies have not taken place (Deuteronomy 17:20-22), they have not turned people from their evil deeds (Jeremiah 23:21-22), they themselves do not bear the fruit of the Spirit (Matthew 7:15-20), they have spoken and written lies about Jesus Christ (2 Peter 2:1; 1 John 4:1-3) and they have deluded millions of people to follow the antichrist (the beast) (Revelation 19:20)!

Jesus' reference to 'the Counsellor' in John 14:16-18 is not a reference to any future prophet, but to the Holy Spirit, who would be poured out "a few days" after Jesus' ascension and not hundreds of years later (John 7:37-39; Acts 1:6)!

The New Testament 'prophets' (Ephesians 4:11) did not reveal God and his will as the Old Testament prophets did, but only proclaimed what God had already revealed in his Word.

The ceremonial law

Also the ceremonial law of the Old Testament has been fulfilled, cancelled and abolished. The ceremonial laws have been fulfilled by Jesus Christ (Matthew 5:17). The ceremonial laws have consequently been 'cancelled and have been taken away' (Colossians 2:14). They 'have been destroyed and abolished' and may therefore never be built up again as a wall that divides Jewish Christians (who sometimes continue to practise some parts of the ceremonial law) (cf. Romans 14:1-8) from Gentile Christians (who do not practise these ceremonial laws) (Ephesians 2:14-15)!

The ceremonial laws consisted of the laws pertaining to the temple, the priests serving at the temple, the Sabbath, the fasting days and the Old Testament festivals and finally the ceremonial actions: the circumcision, the ceremonial washings, the animal sacrifices, the eating of ceremonial clean food, the bringing of the first born, the first fruits of the harvest and the tithes (plural).

The temple

The temple (a religious building) has been abolished (Matthew 27:51) and has been replaced by a spiritual community consisting of living believers (Ephesians 2:21-22; 1 Peter 2:5). Christians may meet together anywhere.

The high priests

The institution of successive high priests in Israel has been abolished and has been replaced by the permanent and eternal High Priesthood of Jesus Christ (Hebrews 7:11-28). The priests and the Levites (offices limited to the family of Aaron and the tribe of Levi) have been abolished and replaced by the priesthood of all believers. All Christians have a prophetic, priestly and royal function and these functions may not be limited to certain church leaders (1 Peter 2:9-10).

The Sabbath

The Sabbath on the seventh day of the week (signifying the end of God's work of creation and the end of our work during the week) has been abolished and replaced by the resurrection of Jesus on the first day of the week (signifying the beginning of God's new creation and the beginning of our new life with the resurrected Lord).

Fasting

Fasting (or better: 'denying yourself', of which denying food may be one application) had already been replaced during the Old Testament period by the doing of righteousness (Isaiah 58:3-12). It has also been replaced during the New Testament period by feasting (as an expression of the joy of Christ's resurrected presence with believers) (Mark 2:18-22; John 16:19-22).

Circumcision

Circumcision of the flesh (the foreskin) of a boy of 8 days old has been abolished and replaced by the circumcision of the hearts of men and woman (rebirth) (Romans 2:28-29).

The ablutions

The repetitive ceremonial washings (ablutions) of the Jews (signifying ceremonial purification of sins) have been abolished and replaced by the baptism with water (signifying the genuine washing away of sins or the baptism with the Spirit, i.e. regeneration) (Acts 10:47-48; cf. Acts 22:16).

The animal sacrifices

The repetitive animal sacrifices (as a sign of the necessity of the atonement of sins) (Hebrews 9:7-10) have been abolished and replaced by the death of Jesus Christ on the cross (the real sacrifice of atonement of sins) (Hebrews 9:12-14).

Giving

The Old Testament way of giving has been replaced by the New Testament way of giving. The Old Testament way of giving consisted of bringing fixed amounts of possessions or money (three 'tithes') (Leviticus 27:30-32; Deuteronomy 12:10-19; 14:22-27; 14:28-29) and the bringing of the first-born of the family and the first fruit of the harvest.

The New Testament way of giving consists of first giving yourself and then giving your possessions. You give your possessions (money) in keeping with your income and in accordance with what you have decided in your heart to give, not reluctantly or under compulsion (Luke 6:38; 1 Corinthians 16:1-2; 2 Corinthians 8:12-15; 9:6-8).

What Jesus says about tithes in Matthew 23:23-24 is not addressed to Christians or the Church, but was meant to expose the hypocritical Jews who pretended to keep the law. Christ's rebuke was uttered *before* the ceremonial law had been fulfilled, cancelled and abrogated by the death of Christ.

The Old Testament giving of tithes for the support of the temple service in Jerusalem and the support of the poor and the aliens in Israel have been abolished and replaced by New Testament giving. New Testament giving is destined for those who teach you God's Word (Galatians 6:6); to those who preach the gospel – not necessarily people from your own congregation (1 Corinthians 9:14); to the elders of your own congregation who do their task well (1 Timothy 5:17-18); to the needy brothers and sisters – also not necessarily belonging to your own congregation (James 2:14-17; 1 John 3:16-18; 2 Corinthians 8:13-15); and to the poor people in general (Proverbs 19:17; 21:13; Matthew 6:1-4). New Testament giving does not have any requirement concerning the amount you should give.

Ceremonial clean food

The eating of ceremonial clean food (Leviticus chapter 11) has been abolished by Jesus Christ when he pronounced all food 'clean' (Mark 7:19; cf. Acts 10:15,28; Romans 14:17; 1 Corinthians 8:8; 10:25-26; 1 Timothy 4:3-4).