

Summary of New and Sinai Covenants in Romans 2

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Keys of the Kingdom: The New and Sinai Covenants in Romans 2

Main Topic: Relationship of Covenants in Scripture

- The episode continues the Covenant series, focusing on how the Sinai (Mosaic) Covenant relates to the New Covenant inaugurated by Yeshua (Jesus).
- The speaker emphasizes that the New Covenant does not abolish the Sinai Covenant but rather absorbs or incorporates it, much like the Abrahamic Covenant was absorbed into the Sinai Covenant.
- Cites 2 Corinthians 3, explaining that followers of Yeshua are epistles "written not with ink but with the Spirit of the Living God"—the law is written on the heart, not on stone tablets.
- The New Covenant is seen as a fulfillment and internalization of the law, not its replacement.
- Jeremiah 31 is referenced to show that the New Covenant is made with Israel, not separately with the Nations (Gentiles join by being grafted into Israel).
- The shift in the New Covenant is not the content of the law but the transformation of the heart and the power of the Holy Spirit to enable obedience.
- The law remains the standard by which all mankind is judged; it has not been abolished.

Key Points

- The law of Moshe (Moses) and the book of the Covenant are integral to the New Covenant.

- The covenants build upon each other; fulfillment does not equal abolishment.
- The law shows the character of God and how to love both God and neighbor.
- Yeshua exemplified perfect obedience and showed how to fulfill the law through the Spirit.
- The process of having the law written on the heart is ongoing and not yet fully completed (Jeremiah 31:34 is not yet fulfilled in national Israel).
- The New Covenant includes the same law but adds the perfecting power of Yeshua and the Holy Spirit.

Questions Raised

- In what way is the New Covenant "not like" the Sinai Covenant? (Answer: The difference is the supernatural work of the Holy Spirit changing hearts, not the content of the law.)
- Are Gentiles part of the New Covenant? (Answer: Yes, by being grafted into Israel.)
- Does grace or faith in Yeshua abolish the need to keep the law? (Answer: No, faith includes obedience to the law.)

Decisions & Action Plans

- Continue exploring Romans chapters 2 and 3 and later Hebrews chapters 7–10 in upcoming teachings.
- Encourage viewers to subscribe and participate in live discussions.
- Maintain a consistent biblical approach to understanding covenants—no covenant annuls a previous covenant and its promises.

Additional Topic: Tradition of Men vs. Law of Moshe

- Paul addresses confusion in the first century where Jewish tradition sometimes equated man-made traditions with the law of Moses.
- The "prati" or proselyte system (conversion to Judaism by man-made rules) is not part of Torah and cannot be added to Yeshua's work for salvation.
- Salvation is by faith and obedience to Yeshua, not ethnic identity or conversion rituals.
- Both Jews and Gentiles are judged by the same law; ethnic pride or outward

rituals (like circumcision) do not guarantee covenant membership.

- The law is written on the hearts of believers (Jew or Gentile) by the Spirit, fulfilling Jeremiah 31.

Key Points

- Obedience to the law is evidence of faith, not a means of earning salvation.
- The traditions of men (such as the proselyte system) are rejected as requirements for salvation.
- Paul uses plays on words to show that true covenant membership is a matter of the heart, not external rituals.

Action Plan

- Recognize and reject additions to the Gospel that require ethnic or ritual conversion.
- Focus on inward transformation and obedience by the Spirit as the mark of true covenant faithfulness.

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