

Jehovah's Law and Jesus' Gospel

Introduction

By observing the law in the Old Testament we can see the famous Ten Commandments related in Exodus 20:3 to 17.

Jesus said in Mathew 5:17 that he didn't come to abolish the law, but to fulfill it. Despite of that fact, he not only fulfilled, but also enlarged it and gave a more coherent dimension to the law.

He said too that if the righteousness of his disciples don't surpasses pharisees', there wouldn't have ingress to any of them in the kingdom of heaven (Mathew 5:20).

Therefore it is evident that the commandments taught by Jesus are more comprehensive and exceed the commands given by Jehovah, as related in the Old Testament.

First and second mile

In the symbolic language of Mathew 5:41, the "first mile" typifies Old Testament's commands whereas the "second mile" typifies the enlarged commands of New Testament, given by Jesus.

- Sixth commandment forbade killing (Exodus 20:13). Jesus mentioned this command and enlarged it, saying that the action of being angry with somebody, will be subject of judgment (Mathew 5:21 and 22). In Old Testament the pattern was in basis of "eye for eye and tooth for tooth" (Exodus 21:24; Deuteronomy 10:21), but Jesus taught to recon ciliate with an adversary and a no-retaliation against the affronts, which is harder and demands renunciation and humbleness.
- Seventh commandment said about adultery. Jesus mentioned this command and enlarged it, saying that the action of coveting a woman is already a sin, for it shows up the intentional adultery (Mathew 5:28).
- Tenth commandment forbade covetousness but the doctrine that Jesus had taught to his disciples doesn't borders on not coveting, but also on being selfless and charitable, like did Zacchaeus after his conversion (Luke 19:1 to 10), which is much more comprehensive.

As a general rule, we can affirm that Jesus enlarged all the law, giving it a complete sense, not only arbitrating judge about we do, but on we let to do (Mathew 25:45 and James 4:17).

It is not admirable that although a rich man admitted to fulfill all the law of Old Testament since he was a boy, couldn't fulfill a single commandment that Jesus gave him in the concept of the "second mile" (Mark 10:17 to 22).

We conclude that the difficulty in fulfilling a few commandments of Jesus is higher than all ritual complexity of Jehovah's law in the Old Testament.

The Sabbath

The doctrine of Sabbath (signifies "rest" in Hebrew language) is an important requirement of the Old Testament's law, which both Jews and Adventists of 7th day defend so hotly.

Jesus had been accused of violating the Sabbath, simply because he didn't select special days to make miracles and cures (Luke 13:14 to 17).

Due to this liberality to do goodness at any time, Jesus had been persecuted by Jews (John 5:16 to 18), not only for violating the traditions of religious people, but also for saying that he was the Sabbath's Lord.

In Galatians 4:3 and 4, the temporary Sabbath is considered as a "basic principle of the world", to whom those that still are immatures, are still subjected to, like

slaves. Keeping on this logic, the author says that "when the time had fully come" through Jesus' manifestation, there is no more reason to someone keep himself under that yoke.

The author of Hebrew tells in Hebrew 4:8 and 9 about a "new Sabbath"; a rests that Israel didn't know as well as present Christianity, which keeps on don't understanding that mystery. The reality is that this Sabbath isn't a common 24 hours' day, but it is told TODAY.

The present discussion about the observation of the 7th day (Sabbath) or the 1st day (Sunday) is simply ridiculous and doesn't treat absolutely with which Jesus taught.

When he says TODAY the author explains that this symbolic 24 hors' day had been enlarged. It means that the generic TODAY covers all days.

Therefore, if in the Old Testament the obligation was to observe only the 7th day, in the New Testament the obligation is to observe all the days, because the vigilance of good conduct and honesty can't be restricted to only a day in the week, but to all day like Jesus taught (Mathew 24:44 and 25:1).

The real meaning of the holy Sabbath is the presence of Jesus among us. Rest's signify from Sabbath is totally fulfilled in Jesus, for he has the genuine rest to our souls (Mathew 11:29).

The supremacy of a New Covenant

The Old Testament is totally overshadowed by the power of the New Testament.

The weakness of the Ministry of the Law of Moses was highlighted by the fantastic effectiveness of Jesus' Gospel.

What purpose does the Old Testament serve nowadays?

- Many episodes in the Old Testament are represented as realities in the New Testament through illustrations and parables in which the characters and situations are related to Jesus and the Church. Consequently, the Old Testament is of interest only in historical and symbolic terms.

Why has the Law of Jehovah become obsolete?

- Because it has shown itself inconsistent and superficial, dealing only with man's external condition, ignoring the real inner problem.

Is it worth believing in a Law that discriminates against people and races?

Leviticus 12:1 to 5

And Jehovah said to Moses,

*Say to the children of Israel, If a woman is with child and gives birth to a **male** child, she will be unclean for seven days, as when she is unwell.*

And on the eighth day let him be given circumcision.

And she will be unclean for thirty-three days till the flow of her blood is stopped; no holy thing may be touched by her, and she may not come into the holy place, till the days for making her clean are ended.

*But if she gives birth to a **female** child, then she will be unclean for two weeks, as when she is unwell; and she will not be completely clean for sixty-six days.*

Genesis 17:10 to 14

And this is the agreement which you are to keep with me, you and your seed after you: every male among you is to undergo circumcision.

*In the flesh of your private parts you are to undergo it, as a **mark of the agreement** between me and you.*

Every male among you, from one generation to another, is to undergo circumcision when he is eight days old, with every servant whose birth takes place in your house, or for whom you gave money to someone of another country, and not of your seed.

He who comes to birth in your house and he who is made yours for a price, all are to undergo circumcision; so that my agreement may be marked in your flesh, an agreement for all time.

And any male who does not undergo circumcision will be cut off from his people: my agreement has been broken by him.

Leviticus 21:16 to 21

And Jehovah said to Moses,

Say to Aaron, If a man of your family, in any generation, is damaged in body, let him not come near to make the offering of the bread of his God.

For **any man whose body is damaged** may not come near: one who is blind, or has not the use of his legs, or one who has a broken nose or any unnatural growth, Or a man with broken feet or hands,

Or one whose back is bent, or one who is unnaturally small, or one who has a damaged eye, or whose skin is diseased, or whose sex parts are damaged;

No man of the offspring of Aaron whose body is damaged in any way may come near to give the fire offerings of Jehovah Lord: he is damaged, he may not come near to make the offerings.

Deuteronomy 23:1 to 3

No **man whose private parts have been wounded or cut off** may come into the meeting of the Jehovah's people.

One whose father and mother are not married may not come into the meeting of Jehovah's people, or any of his family to the tenth generation.

No **Ammonite** or **Moabite** or any of their people to the tenth generation may come into the meeting of the Jehovah's people.

Is it worth believing in a god that incites violence and war?

1 Samuel 23:1 and 2

And they sent word to David, saying, The Philistines are fighting against Keilah and taking the grain from the grain-floors.

So David, questioning Jehovah, said, Am I to go and make an attack on these Philistines? And **Jehovah said to David, Go and make an attack on the Philistines** so that Keilah may be kept from falling into their hands.

Deuteronomy 20:10 to 17

When you come to a town, before attacking it, make an offer of peace.

And if it gives you back an answer of peace, opening its doors to you, then all the people in it may be put to forced work as your servants.

If however it will not make peace with you, but war, then let it be shut in on all sides:

And **when Jehovah your God has given it into your hands, let every male in it be put to death without mercy. But the women and the children and the cattle and everything in the town and all its wealth, you may take for yourselves:** the wealth of your haters, which the Lord your God has given you, will be your food.

So you are to do to all the towns far away, which are not the towns of these nations.

But in the towns of these peoples whose land the Lord your God is giving you for your heritage, let no living thing be kept from death:

Give them up to the curse; the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, as Jehovah your God has given you orders.

Joshua 10:40

So Joshua overcame all the land, the hill-country and the South and the lowland and the mountain slopes, and all their kings; **all were put to death: and every**

living thing he gave up to the curse, as Jehovah, the God of Israel, had given him orders.

Judges 14:5,6

And **the spirit of Jehovah came on him with power**, and, unarmed as he was, pulling the lion in two as one might do to a young goat, **he put him to death**; (but he said nothing to his father and mother of what he had done.)

So he went down and had talk with the woman; and she was pleasing to Samson.

Judges 15:14,15

And when he came to Lehi, the Philistines came out, meeting him with loud cries; then **the spirit of Jehovah came rushing on him**, and the cords on his arms became like grass which has been burned with fire, and the bands came falling off his hands.

And taking up the mouth-bone of an ass newly dead, which he saw by chance on the earth, **he put to death a thousand men with it.**

1 Samuel 11:6,7

And at their words, **the spirit of God came on Saul with power, and he became very angry.**

And he took two oxen and, cutting them up, sent them through all the land of Israel by the hand of runners, saying, If any man does not come out after Saul and Samuel, this will be done to his oxen. And the **fear of Jehovah** came on the people and they came out like one man.

An obsolete and unbalanced law

Jehovah is the author of the Old Testament's law. He gave his commandments in a scenery of darkness and fright. In Hebrew 12:18 and 19 it is written that there was "darkness, gloom and storm" in the mountain so terrible that "they could not bear". The sight was so terrifying that Moses said: "I am trembling with fear". Now we question:

Is it worth believing in a law...

- That inflicts curses on descendents because of the parents' bad behavior? (Exodus 20:5; 32:9 and 10; Isaiah 14:21)
- That imposes the death penalty through barbarous practices such as stoning? (Exodus 31:15; Leviticus 20:27; 24:13 to 23; Isaiah 7:25)
- That decrees the extermination of the many because of the sins of the few? (Numbers 25:3 to 5; 11:33)
- That demands human sacrifice and inflicts a holocaust on the animal kingdom? (Leviticus 4:13 and 14; 5:10 to 16; 6:1 to 7)
- That places women in an inferior position relative to men? (Leviticus 12:1 to 5)
- That prevents a man serving in the Temple simply because he has a physical deficiency? (Leviticus 21:16 to 21)
- That is antagonistic to illegitimate children purely on account of their illegitimacy? (Deuteronomy 23:1 to 3)
- That sees the Jews as the chosen people and rejects other nationalities?
- That allows anger, retaliation and revenge? (Exodus 21:23 to 25; Deuteronomy 19:21)
- That castigates people through plagues and collective punishments?
- That recognizes the merely physical sign of circumcision as proof of adoption by God? (Genesis 17:10 to 14)
- That deliberately prescribes rules by which many are condemned?
- That sets aside only one day of the week as a Holy day, as if individual conduct were not important on the other days?
- That inflicts annihilating terror on the disobedient for banal reasons, such as touching sacred objects? (II Samuel 6:6 to 8)

- That sanctions the murder of a young man simply because his father has made a vow and cannot go back on it? (Judge 11:30 to 33)

Is it reasonable to assume that a Law as absurd and divisive as this is the responsibility of a God so merciful and understanding, described by Jesus as the God of Love?

Are Jehovah and the Father the same? If so, why are their personalities so different?

Is it permissible for a God who maintains that he is absolute, omnipresent, omniscient and omnipotent to show such weaknesses as anger, jealousy, repentance and pleasure in inflicting punishment? A God whose anger was appeased only when he saw the blood of the poor victims killed in Numbers 25:4.

Conclusion

The violence and intolerance present in the Law of Jehovah in the Old Testament are incompatible with the mercy and love present in Jesus' Gospel in the New Testament.

Jesus gives us commandments and teachings that are consistent and in perfect harmony with the will of the Father. He teaches us that it is of no use to want to serve God only by appearances and through the external trappings of religious devotion.

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