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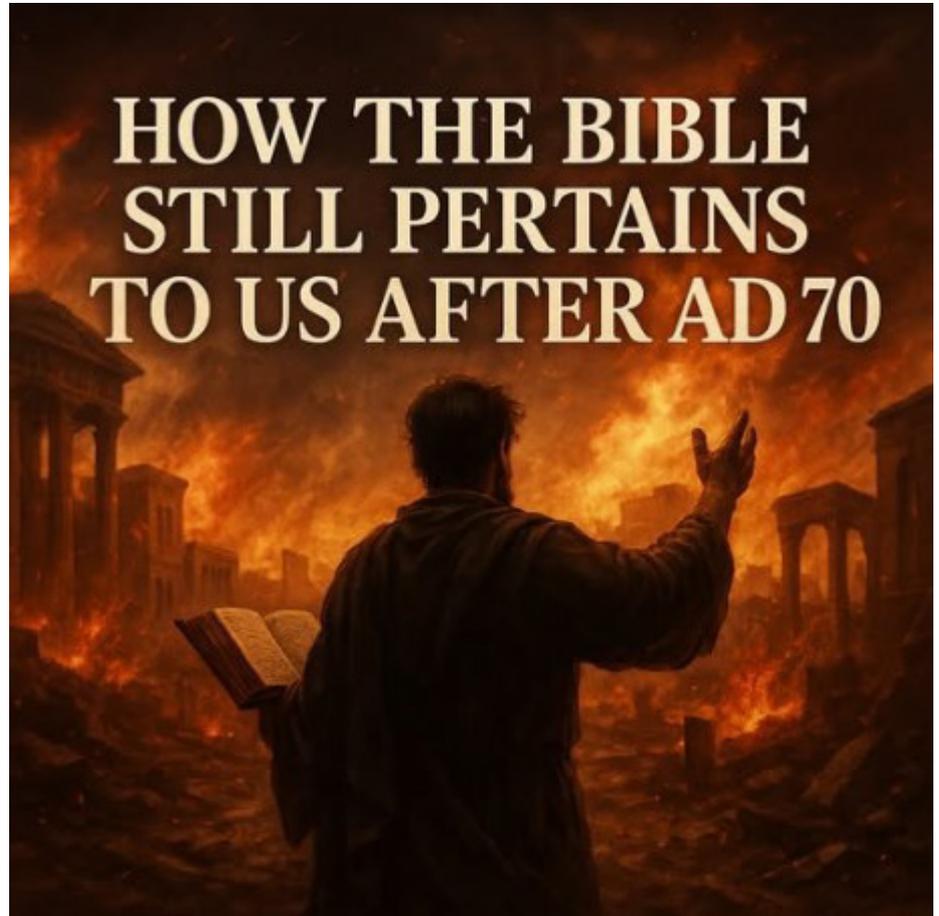
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Hermeneutics -
**HOW THE BIBLE
STILL PERTAINS
TO US AFTER AD
70**



By Dan Maines

HOW THE BIBLE STILL PERTAINS TO US AFTER AD 70

As a believer holding to the fulfilled perspective, I often hear the objection, "If the Bible was written for first century Jews during the covenant transition, how does it apply to us today?" The truth is, the Bible's covenant context does not make it irrelevant to us. In fact, it makes it even more powerful, because we live in the fullness of the covenant it describes.

The First-Century Audience and Timeless Truth Paul's letters were written to specific believers in places like Corinth

and Ephesus, but they were also inspired by the Holy Spirit for the benefit of all generations. Romans 15:4 says, "For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope." 1 Corinthians 10:11 reminds us that the events recorded in Scripture "happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come." 2 Timothy 3:16-17 confirms that "All Scripture is inspired by God and beneficial for teaching, for rebuke, for correction, for training in righteousness; so that the man or woman of God may be fully capable, equipped for every good work."

The Law and the Gentiles It is true that the Law of Moses was never given to the Gentiles as a covenant. Psalm 147:19-20 says, "He declares His words to Jacob, His statutes and His ordinances to Israel. He has not dealt this way with any other nation." Deuteronomy 4:7-8 shows that the covenant law was unique to Israel. Yet Paul explains that sin existed long before the Law was given to Israel (Romans 5:12-14). Gentiles still stood guilty before God, not because of the Mosaic covenant, but because of God's moral law written on their hearts (Romans 2:14-16).

Where There is No Law When Paul says, "Where there is no law, there also is no violation" (Romans 4:15), he is referring to the Mosaic Law's covenantal function. This does not mean that people without the Mosaic Law are guiltless. Instead, it means they are judged according to the light they have received. Under the New Covenant, all are accountable to the gospel of Christ, which transcends the Law of Moses.

The Covenant Transition and Our Place Today In the first century, the gospel went "to the Jew first, and also to the Greek" (Romans 1:16). This was the time of covenant transition, when the Old Covenant was becoming obsolete and ready to disappear (Hebrews 8:13). Once the temple fell in AD 70, the

Old Covenant was gone forever, and the New Covenant stood alone. Ephesians 2:13-16 says that Christ "broke down the barrier of the dividing wall" and made Jew and Gentile "one new man."

Today, we are not living in the Old Covenant era or in a transition period. We are fully under the New Covenant. The promises, warnings, and instructions given to the first century church are the same truths we live by now. We are saved by the same faith, in the same Savior, and part of the same body of Christ.

In Summary:

The Bible was written in a first-century covenant context, but for all believers in every generation (Romans 15:4, 1 Corinthians 10:11, 2 Timothy 3:16-17).

The Mosaic Law was given only to Israel, but God's moral law is universal (Psalm 147:19-20, Romans 2:14-16).

Sin existed before the Law, and the Law revealed it more fully (Romans 3:20, Romans 5:12-14).

After AD 70, only the New Covenant remains, uniting Jew and Gentile in one body (Ephesians 2:13-16, Hebrews 8:13).

The commands, promises, and hope in Scripture still apply today, because we are heirs of the same covenant blessings that the first century believers received.

We are not under the Old Covenant, but we are fully under the reign of Christ, who is the same yesterday, today, and forever. The Bible is not less relevant because it has been fulfilled, it is more relevant, because we live in the reality it describes.

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