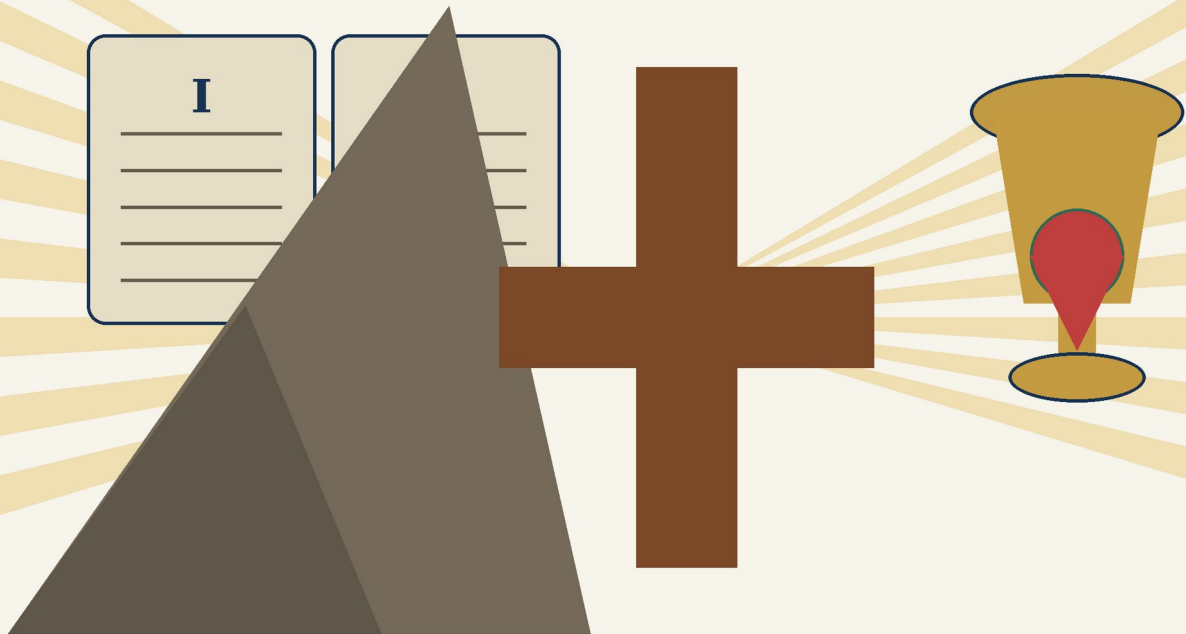


THE CROSS: FULFILLMENT OF THE OLD COVENANT AND INAUGURATION OF THE NEW COVENANT

**The convergence of the Law of Sinai and grace
in the blood of Jesus Christ**



**"He takes away the first, that He may establish the second."
(Hebrews 10:9; translated from RVR1960)**

**Summary Book - A Clear and Precise Biblical Study
Customized for: Ruperto Bravo Benavente (R.B.B.)**

Editorial Information and Purpose

Editorial Title

The Cross: Fulfillment of the Old Covenant and Inauguration of the New Covenant. The expression “fusion” is retained as a teaching device to describe the convergence of both covenants at the Cross, but this study will explain the biblical precision: the first fulfills its purpose and is left behind as a covenant administration; the second is established in the blood of Christ.

Purpose. To gather, organize, and explain the biblical passages that establish the relationship between the Law of Sinai and the New Covenant inaugurated by Jesus Christ, distinguishing between direct passages and complementary passages.

Primary sources. The Reina-Valera 1960 for references and brief excerpts; Francisco Lacueva’s Greek-Spanish Interlinear New Testament as a word-by-word reading guide; and the SBL Greek New Testament (SBLGNT) as a supporting text for lexical verification.

Length criterion. A human, clear, and precise summary book designed to remain within 20 to 40 pages, including a thematic index, doctrinal synthesis, biographical profile, and infographic.

Customized for: Ruperto Bravo Benavente (R.B.B.)

Copyright note. The RVR1960 and Lacueva’s Interlinear are copyrighted works. Therefore, this study reproduces only brief excerpts and directs readers to the complete passages in authorized editions. The explanatory content and thematic organization are original to this compilation.

Doctrinal note. Every argument should be examined in light of the full context of Holy Scripture. The conclusions presented here seek to be biblically verifiable and to avoid claims that the text does not explicitly support.

Biographical Profile of the Compiler



RUPERTO BRAVO BENAVENTE (R.B.B.)

Senior project developer and process engineering expert with more than 40 years of experience structuring the technical and financial aspects of industrial, agri-food, and critical infrastructure complexes. He specializes in modernizing investment models and implementing advanced technologies (extrusion, cryogenics, and HIMSS 7), with an emphasis on economic feasibility under International Chamber of Commerce (ICC) standards.

Compiler and editor of biblical and educational materials prepared for study and free distribution.

Resident of Buenos Aires, Argentina.

In this work, he serves as the project initiator, compiler, and editor responsible for the publication's presentation. The doctrinal content is grounded in the cited biblical references and should be examined in light of Holy Scripture.

Editorial note: Only professional information relevant to a public publication has been included. Sensitive personal data - including identity documents, home addresses, and other private information - has been omitted.

Book Road Map

A brief guide for moving through the study without losing the central thread.

- 1. Refined editorial prompt
- 2. Executive summary
- 3. Clarifying the term “fusion”
- 4. Method and classification criteria
- 5. Foundation of the Old Covenant
- 6. Function and limitation of the Law
- 7. Prophetic promise of the New Covenant
- 8. The promised messianic sacrifice
- 9-15. Direct passages: the Gospels, Paul, Hebrews, and the General Epistles
- 16-20. Complementary passages: justification, priesthood, the Spirit, access, and hope
- 21. Key Greek words
- 22. Doctrinal synthesis
- 23. What the Cross fulfills, removes, and inaugurates
- 24. Interpretive safeguards
- 25-26. Broad thematic index of references
- 27. Conclusion and study questions
- 28. Teaching infographic
- 29. Sources consulted

Reading Key

Direct passages explicitly name the first covenant, the New Covenant, the blood of the covenant, the Cross, replacement, or mediation. Complementary passages explain why this change was necessary and what benefits it produces: forgiveness, justification, the Spirit, access, reconciliation, inheritance, and hope.

1. Refined Editorial Prompt

READY-TO-REUSE PROMPT

Prepare a 20-to-40-page biblical summary book titled “The Cross: Fulfillment of the Old Covenant and Inauguration of the New Covenant.” Explain how the Law of Sinai reveals God’s righteousness and humanity’s sinful condition, and how the death of Jesus Christ satisfies the just demand, redeems from the curse, brings the former covenant administration to its end, and inaugurates the New Covenant in His blood. Use the Reina-Valera 1960 as the primary Spanish source version and Francisco Lacueva’s Greek-Spanish Interlinear New Testament to examine key terms. Classify the references as: (a) direct passages, which name or describe the transition from the first covenant to the New; and (b) complementary passages, which explain its characteristics, promises, hope, and results. Write in a human, pastoral, clear, and precise manner. Include a doctrinal clarification concerning the pedagogical use of the word “fusion,” a synthesis of Greek vocabulary, a broad thematic index of passages, a conclusion, and a clear infographic. Customized for: Ruperto Bravo Benavente (R.B.B.).

This prompt avoids two extremes: portraying the Law as evil, or portraying the two covenants as parallel systems that remain equally operative. The Law is holy and fulfilled a genuine purpose; the New Covenant is better because it rests on Christ’s finished work and on better promises.

2. Executive Summary

The Bible presents a covenant story that reaches its center at the Cross. At Sinai, God gave Israel His Law, established a priesthood, a sanctuary, and sacrifices, and confirmed the covenant with blood. That covenant revealed divine holiness, defined sin, and showed that human beings could not justify themselves through their own obedience.

The prophets announced a New Covenant, distinct from the one Israel broke, characterized by the law written on the heart, the knowledge of God, definitive forgiveness, and the inward work of the Spirit. Jesus identified the cup of the Supper with that New Covenant in His blood. The Cross is therefore the point of fulfillment and transition.

Hebrews gives the most precise formulation: Christ is the mediator of a better covenant; His death redeems the transgressions committed under the first; the first is declared obsolete; and Christ “takes away the first” in order to “establish the second.” Colossians adds that the record that stood against us was nailed to the Cross, and Galatians declares that Christ redeemed us from the curse of the Law.

Central Thesis

The Cross does not blend two covenants so that they continue operating in the same way. At the Cross, Christ fulfills the righteousness revealed by the Law, bears its curse, completes the perfect sacrifice, and establishes the New Covenant in His blood. Continuity is found in the same God, His holiness, and His redemptive purpose; discontinuity is found in the administration, priesthood, sacrifice, and basis of access.

For the believer, the result is not a license to sin, but a new relationship with God: justification by faith, forgiveness, reconciliation, access to the Father, the gift of the Spirit, a new identity, and the hope of an eternal inheritance.

3. Clarifying the Term “Fusion”

The word “fusion” can be useful as an illustration: at the Cross, the demand for justice revealed in the Old Covenant converges with the mercy promised in the New. Yet the language of the New Testament is more specific than the idea of a simple blending.

Reference	Classification	Doctrinal Contribution
Hebrews 8:6-7	Direct	Speaks of a “better” covenant established on “better promises,” clearly distinguishing the first from the second.
Hebrews 8:13	Direct	By naming a New Covenant, the first is declared obsolete and ready to disappear.
Hebrews 9:15	Direct	Christ’s death mediates the New Covenant and redeems transgressions committed under the first.
Hebrews 10:9-10	Direct	Christ takes away the first to establish the second; His body is offered once for all.
2 Corinthians 3:6-14	Direct	Contrasts the ministry of the letter and condemnation with the ministry of the Spirit and righteousness.
Ephesians 2:14-16	Direct	In His flesh and through the Cross, Christ removes hostility and creates one reconciled people.

Recommended Wording

“The Cross is the place where the Old Covenant reaches its fulfillment and where the New Covenant is inaugurated in the blood of Christ.” This wording preserves the idea of convergence without suggesting that both covenants continue as parallel systems of justification.

4. Method and Classification Criteria

Direct Passages

- They explicitly name the “covenant,” the “first covenant,” the “New Covenant,” or the “better covenant.”
- They connect the blood of Jesus with the inauguration of the New Covenant.
- They describe the death of Christ as redemption from transgression under the Law.
- They state that the first is removed, made obsolete, abolished, or rendered inoperative as a condemning administration.
- They connect the Cross with the end of hostility, the cancellation of the record of debt, or access to God.

Complementary Passages

- They explain the holy yet limited function of the Law: to reveal sin, condemn, and lead to Christ.
- They announce the substitutionary sacrifice, the eternal priesthood, and the promise of the Spirit.
- They describe the benefits of the New Covenant: forgiveness, justification, a cleansed conscience, reconciliation, and inheritance.
- They show the future hope: resurrection, the kingdom, glory, new creation, and eternal fellowship with God.

Scope of the Catalog

The expression “all the passages” is understood here as a broad and systematic thematic catalog of the passages that directly support the doctrine and of their principal canonical connections. It does not include every remote allusion or every repeated passage that expresses the same idea in equivalent words.

5. Foundation of the Old Covenant: Sinai, Word, and Blood

Reference	Classification	Doctrinal Contribution
Exodus 19:3-8	Complementary	God calls Israel to be His special treasure, and the people respond by committing themselves to obey.
Exodus 20:1-17	Complementary	The commandments reveal God's holy character and order the life of the people.
Exodus 24:3-8	Direct	The Book of the Covenant is read, and the covenant is confirmed with blood sprinkled on the people.
Exodus 34:27-28	Direct	The words of the covenant are connected with the Ten Commandments.
Deuteronomy 4:13	Direct	God declares His covenant and commands the people to put the Ten Words into practice.
Deuteronomy 5:2-3	Direct	Moses identifies the covenant made at Horeb with the generation of Israel.
Deuteronomy 27:26	Complementary	Continuing in everything written is required; disobedience brings a curse.
Deuteronomy 28:1-68	Complementary	Blessings for obedience and curses for disobedience display the covenant's legal structure.
Deuteronomy 31:24-26	Complementary	The Book of the Law remains as a witness against the people.
Leviticus 17:11	Complementary	Life is in the blood, and God gives it to make atonement on the altar.

Key Idea

The Old Covenant was not a mistake by God. It was holy, true, and instructional. Its weakness did not lie in the holiness of the Law, but in sinful human beings, who could not keep it perfectly or attain through it a conscience that was finally clean.

6. Function and Limitation of the Law

The Law fulfills several functions at the same time: it reveals God's moral will, defines transgression, silences every mouth, exposes guilt, pronounces the curse on the disobedient, and leads the sinner to recognize the need for Christ. The problem arises when the Law is turned into a path of self-justification.

Reference	Classification	Doctrinal Contribution
Psalm 19:7-11	Complementary	Affirms the perfection, righteousness, and value of the Law as divine revelation.
Psalm 143:2	Complementary	Acknowledges that no human being will be justified before God by personal merit.
Romans 3:19-20	Complementary	The Law silences every mouth and gives knowledge of sin; no one is justified by works of law.
Romans 5:20	Complementary	The Law enters so that transgression becomes evident; grace abounds all the more.
Romans 7:7-13	Complementary	The Law is holy, but sin uses the commandment to produce death.
Galatians 3:19-25	Complementary	The Law was added because of transgressions and served as a guardian until Christ.
1 Timothy 1:8-11	Complementary	The Law is good when used lawfully and exposes what is contrary to sound doctrine.
Hebrews 7:18-19	Direct	The former commandment is set aside because of its inability to perfect; a better hope is introduced.
Hebrews 10:1-4	Direct	The Law has a shadow of coming good things; repeated sacrifices cannot finally take away sins.

7. The Prophetic Promise of the New Covenant

Reference	Classification	Doctrinal Contribution
Deuteronomy 30:6	Complementary	Promises circumcision of the heart so that the people may love God.
Isaiah 42:1-9	Complementary	The Servant is presented as a covenant for the people and a light to the nations.
Isaiah 49:6-8	Complementary	The Servant extends salvation and is given as a covenant for the people.
Isaiah 54:10	Complementary	Announces a covenant of peace that will not be removed.
Isaiah 55:3	Complementary	Invites people to listen and live under an everlasting covenant connected with sure mercies.
Isaiah 59:20-21	Complementary	Connects the Redeemer with the covenant and with the abiding presence of the Spirit and the word.
Jeremiah 31:31-34	Direct	Announces a New Covenant, unlike the one that was broken, with an inward law, knowledge of God, and forgiveness.
Jeremiah 32:38-40	Complementary	Promises an everlasting covenant, a united heart, and the fear of God planted within.
Ezekiel 11:19-20	Complementary	Promises a new heart and a new spirit for obedience arising from within.
Ezekiel 16:60-63	Complementary	God remembers and establishes an everlasting covenant that leads to shame, forgiveness, and knowledge.
Ezekiel 36:25-27	Complementary	Promises cleansing, a new heart, and the Spirit who enables people to walk in God's ways.
Ezekiel 37:24-28	Complementary	Unites the Davidic King, a covenant of peace, the sanctuary, and God's presence.
Joel 2:28-32	Complementary	Promises the outpouring of the Spirit and salvation for everyone who calls on the Lord.

8. The Promised Messianic Sacrifice

Reference	Classification	Doctrinal Contribution
Genesis 22:7-14	Complementary	The substitute ram anticipates God's principle of sacrificial provision.
Exodus 12:1-14	Complementary	The blood of the Passover lamb delivers from judgment and marks a new beginning.
Leviticus 16:1-34	Complementary	The Day of Atonement displays substitution, blood, restricted access, and the symbolic removal of sin.
Psalms 22	Complementary	Describes suffering, mockery, the division of garments, and later worldwide proclamation.
Psalms 40:6-8	Complementary	The obedience of the One who comes to do God's will is applied to Christ in Hebrews 10.
Psalms 110:1,4	Complementary	Announces an eternal King and Priest according to the order of Melchizedek.
Isaiah 52:13-53:12	Complementary	The Servant bears sins, is wounded for transgressions, and justifies many.
Daniel 9:24-27	Complementary	Connects the messianic work with ending transgression, making atonement for iniquity, and bringing everlasting righteousness.
Zechariah 12:10	Complementary	Announces the One who is pierced and the mourning of repentance.
Zechariah 13:1	Complementary	Promises an opened fountain for cleansing from sin and impurity.

From Shadow to Reality

The ancient sacrifices were not useless: they taught that sin deserves death, that blood is connected with atonement, and that access to God requires mediation. At the same time, their repetitive character showed that they awaited the definitive sacrifice.

9. Direct Passages in the Gospels

Reference	Classification	Doctrinal Contribution
Matthew 5:17-18	Complementary	Jesus does not come to destroy the Law and the Prophets, but to fulfill them.
Matthew 20:28	Complementary	The Son of Man gives His life as a ransom for many.
Matthew 26:26-29	Direct	Jesus identifies His blood, poured out for forgiveness, as the blood of the New Covenant.
Matthew 27:50-51	Direct	When Jesus dies, the temple curtain is torn, signaling opened access and a change in worship administration.
Mark 10:45	Complementary	Christ's life is given as a ransom for many.
Mark 14:22-25	Direct	The cup is connected with the blood of the covenant poured out for many.
Luke 22:19-20	Direct	The cup is declared to be the New Covenant in Jesus' blood.
Luke 23:44-46	Direct	Christ's death and the torn curtain signal completion and access.
John 1:17	Direct	Contrasts the Law given through Moses with grace and truth coming through Jesus Christ.
John 1:29	Complementary	Jesus is presented as the Lamb of God who takes away the sin of the world.
John 3:14-17	Complementary	The Son is lifted up so that the believer may have eternal life.
John 6:51	Complementary	Christ gives His flesh for the life of the world.
John 10:11,15-18	Complementary	The Good Shepherd voluntarily lays down His life for the sheep.
John 12:24,31-33	Complementary	The death of the grain and the lifting up of the Son produce fruit and judgment upon the world.
John 19:30	Direct	"It is finished" expresses that the sacrificial mission has reached its fulfillment.
John 19:34-37	Complementary	The blood, the water, and the pierced One connect the Cross with prophetic testimony.

10. Direct Passages in Acts and Romans

Reference	Classification	Doctrinal Contribution
Acts 2:16-21,32-39	Complementary	The promise of the Spirit is proclaimed on the basis of Christ's exaltation.
Acts 10:43	Complementary	The prophets bear witness that everyone who believes receives forgiveness through His name.
Acts 13:38-39	Direct	Through Jesus, forgiveness and justification are proclaimed from what the Law of Moses could not justify.
Acts 15:7-11	Direct	Peter rejects placing the legal yoke on the Gentiles and affirms salvation through the grace of the Lord Jesus.
Acts 20:28	Complementary	The church is purchased with blood associated with the Lord.
Romans 3:19-31	Direct	God's righteousness is manifested apart from the Law, although witnessed by it, through faith in Jesus Christ.
Romans 4:23-25	Complementary	Christ is delivered for transgressions and raised for justification.
Romans 5:6-11	Complementary	Christ's death for sinners produces justification by His blood and reconciliation.
Romans 6:14	Direct	The believer is not under the Law as a governing regime, but under grace.
Romans 7:1-6	Direct	Through the body of Christ, one dies to the Law in order to serve in the newness of the Spirit.
Romans 8:1-4	Direct	God condemns sin in Christ's flesh and fulfills the righteous requirement of the Law in those who walk by the Spirit.
Romans 10:4	Direct	Christ is the end, goal, or culmination of the Law for righteousness to everyone who believes.
Romans 11:25-27	Complementary	Salvation and the removal of sins are connected with the covenant promised to Israel.

11. Direct Passages in Corinthians and Galatians

Reference	Classification	Doctrinal Contribution
1 Corinthians 1:18-24	Complementary	The message of the Cross is the power of God, and Christ is God's wisdom and power for those who are called.
1 Corinthians 5:7	Complementary	Christ is identified as our sacrificed Passover.
1 Corinthians 11:23-26	Direct	The cup is the New Covenant in His blood and proclaims the Lord's death until He comes.
1 Corinthians 15:3-4	Complementary	The gospel summarizes Christ's death for sins, burial, and resurrection according to the Scriptures.
2 Corinthians 3:3-18	Direct	Contrasts tablets of stone and hearts, letter and Spirit, condemnation and righteousness, fading and lasting glory.
2 Corinthians 5:14-21	Complementary	God reconciles the world in Christ and makes the sinless One to be sin for us so that we may receive righteousness.
Galatians 2:16-21	Direct	Justification does not come by works of law, but through faith in Jesus Christ; Christ did not die in vain.
Galatians 3:10-14	Direct	Christ redeems from the curse of the Law by becoming a curse, so that blessing and the Spirit may come through faith.
Galatians 3:15-29	Direct	The Law does not annul the earlier promise; it leads to Christ, and faith brings people into sonship.
Galatians 4:4-7	Complementary	The Son is born under the Law to redeem those under it and to give adoption and the Spirit.
Galatians 4:21-31	Direct	Hagar and Sarah illustrate two covenants, slavery, and freedom.
Galatians 5:1-6	Direct	Returning to circumcision as the basis of righteousness means submitting to the entire legal system and departing from the principle of grace.
Galatians 6:14-15	Complementary	Boasting is in the Cross, and what matters is the new creation.

12. Direct Passages in Ephesians and Colossians

Reference	Classification	Doctrinal Contribution
Ephesians 1:7-14	Complementary	Redemption through the blood, forgiveness, inheritance, and the seal of the Spirit form a covenantal whole.
Ephesians 2:11-13	Complementary	Gentiles, formerly strangers to the covenants of promise, are brought near by the blood of Christ.
Ephesians 2:14-18	Direct	Christ removes hostility, renders the law of commandments in ordinances inoperative as a barrier, and reconciles through the Cross.
Ephesians 3:4-12	Complementary	The mystery reveals Gentiles as fellow heirs and participants in the promise in Christ.
Ephesians 5:2,25-27	Complementary	Christ gives Himself as an offering and for the Church in order to sanctify her.
Colossians 1:13-22	Complementary	Redemption, forgiveness, peace through the blood of the Cross, and reconciliation.
Colossians 2:11-15	Direct	Union with Christ, forgiveness, and cancellation of the record of decrees converge at the Cross.
Colossians 2:16-17	Direct	Food, festivals, new moons, and Sabbaths are a shadow; the reality belongs to Christ.
Colossians 2:20-23	Complementary	Union with Christ's death frees believers from human regulations as a system of spirituality.
Colossians 3:1-4	Complementary	The new life is directed toward the risen Christ and the hope of glory.

Colossians 2:14

The Greek term cheirographon describes a written record of debt or obligation. The image does not teach that God's holiness was annulled, but that the accusation standing against us was canceled and removed through the Cross.

13. Hebrews 7-8: A Better Priesthood and a Better Covenant

Reference	Classification	Doctrinal Contribution
Hebrews 7:11-17	Direct	A change of priesthood entails a change of law; Christ belongs to a different and eternal order.
Hebrews 7:18-19	Direct	The former commandment is set aside because it could not perfect, and a better hope is introduced.
Hebrews 7:20-22	Direct	Jesus becomes the guarantor of a better covenant through a divine oath.
Hebrews 7:23-28	Direct	His permanent priesthood and single sacrifice surpass Levitical succession and repetition.
Hebrews 8:1-5	Complementary	The earthly sanctuary was a copy and shadow of the heavenly one.
Hebrews 8:6	Direct	Christ is mediator of a better covenant established on better promises.
Hebrews 8:7-12	Direct	The need for the second covenant is demonstrated through the quotation of Jeremiah 31.
Hebrews 8:13	Direct	Calling the covenant “new” declares the first obsolete and anticipates its disappearance.

Hebrews does not present Christ as one more priest added to the Levitical system, but as the Priest of a superior order. This is decisive: a new priesthood requires a new legal basis and a new administration of access to God.

Better Promises

The New Covenant is not “better” because God changed His character, but because the mediation is perfect, the sacrifice is definitive, forgiveness is effective, the conscience can be cleansed, and access is opened through the work of the Son.

14. Hebrews 9: Blood, Mediation, and Inheritance

Reference	Classification	Doctrinal Contribution
Hebrews 9:1-10	Direct	The first covenant had regulations for worship and an earthly sanctuary; its restricted access pointed to a temporary limitation.
Hebrews 9:11-14	Direct	Christ enters once by His own blood and obtains eternal redemption; His blood cleanses the conscience.
Hebrews 9:15	Direct	He is mediator of the New Covenant; His death redeems transgressions under the first and opens the eternal inheritance.
Hebrews 9:16-18	Direct	The word <i>diathēkē</i> permits the development of both covenant and testament; death confirms the disposition.
Hebrews 9:19-22	Direct	The first covenant was inaugurated with blood; without the shedding of blood there is no remission.
Hebrews 9:23-26	Direct	Christ enters heaven itself and appears once to put away sin by His sacrifice.
Hebrews 9:27-28	Complementary	His single offering bears sins, and His second appearance will bring full salvation to those who wait for Him.

Key Verse: Hebrews 9:15

This passage joins the two covenants and the Cross in a single sentence: the Mediator of the New Covenant, a redemptive death concerning transgressions under the first, and the promise of an eternal inheritance. It is probably the most direct passage for the complete theme.

15. Hebrews 10: Taking Away the First and Establishing the Second

Reference	Classification	Doctrinal Contribution
Hebrews 10:1-4	Direct	The Law is a shadow, and its repeated sacrifices neither perfect nor finally remove sins.
Hebrews 10:5-10	Direct	Christ comes to do God's will; He takes away the first and establishes the second through the offering of His body.
Hebrews 10:11-14	Direct	The priests stand repeatedly offering; Christ offers one sacrifice and sits down, perfecting forever.
Hebrews 10:15-18	Direct	The Spirit confirms Jeremiah's promise: the law in the heart and sins remembered no more; where there is remission, no further offering remains.
Hebrews 10:19-22	Direct	The blood of Jesus gives confidence to enter the Most Holy Place by a new and living way.
Hebrews 10:23-25	Complementary	The finished work sustains hope, firm confession, fellowship, and encouragement toward love.

The Decisive Phrase

"He takes away the first in order to establish the second" does not mean that God discards His holiness or truth. It means that the former sacrificial and covenantal system reaches its intended goal in Christ's obedience and sacrifice and gives way to the definitive reality.

16. Additional Direct and Complementary Passages

Reference	Classification	Doctrinal Contribution
1 Timothy 2:5-6	Complementary	The one Mediator gives Himself as a ransom for all.
Titus 2:11-14	Complementary	Grace saves and trains; Christ gives Himself to redeem and purify a people for His own possession.
Titus 3:4-7	Complementary	Salvation comes from mercy, regeneration, and renewal by the Spirit, not from works of human righteousness.
Hebrews 12:18-24	Direct	Contrasts Sinai and Zion; believers come to Jesus, mediator of the New Covenant, and to the sprinkled blood.
Hebrews 13:20-21	Direct	The blood of the everlasting covenant is connected with the Great Shepherd and with God's work in the believer.
1 Peter 1:18-21	Complementary	Redemption is not with perishable things, but with the precious blood of Christ.
1 Peter 2:24	Complementary	Christ bears our sins in His body on the tree so that we may live to righteousness.
1 Peter 3:18	Complementary	The righteous One suffers once for the unrighteous to bring us to God.
1 John 1:7	Complementary	The blood of Jesus cleanses from every sin.
1 John 2:1-2	Complementary	Christ is Advocate and propitiation for sins.
1 John 4:9-10	Complementary	God's love is shown by sending the Son as the propitiation.
Revelation 1:5-6	Complementary	Jesus frees people from sins by His blood and forms a kingdom of priests.
Revelation 5:9-10	Complementary	The Lamb purchases people for God from every nation by His blood.
Revelation 7:14	Complementary	Robes are made white in the blood of the Lamb.
Revelation 12:11	Complementary	Victory is connected with the blood of the Lamb and the word of testimony.
Revelation 21:1-7	Complementary	Hope culminates in the new creation, God's presence, and inheritance.

17. A Characteristic of the New Covenant: Justification and Forgiveness

The New Covenant does not rest on the sinner's ability to produce sufficient righteousness. It rests on the righteousness of God revealed in Christ and received by faith. Forgiveness is not leniency without justice: the Cross demonstrates that God is just and, at the same time, the justifier of the one who believes.

Reference	Classification	Doctrinal Contribution
Isaiah 53:11	Complementary	The righteous Servant justifies many and bears their iniquities.
Luke 24:46-47	Complementary	The death and resurrection support the proclamation of repentance and forgiveness to the nations.
Acts 13:38-39	Direct	The believer is justified from what the Law of Moses could not justify.
Romans 3:21-26	Direct	Righteousness apart from the Law, redemption in Christ, and the demonstration of divine justice.
Romans 4:5-8	Complementary	God justifies the ungodly person who believes and does not count sin against the forgiven.
Romans 5:1,9	Complementary	Justified by faith and by His blood, we have peace and salvation from wrath.
Galatians 2:16	Direct	Justification does not come by works of law, but through faith in Jesus Christ.
Ephesians 1:7	Complementary	In Christ there is redemption through His blood and forgiveness according to the riches of grace.
Colossians 2:13	Complementary	God makes us alive with Christ and forgives all trespasses.
Hebrews 8:12	Direct	The New Covenant includes mercy and the promise to remember sins no more.

18. A Characteristic: the Definitive Priesthood and Sacrifice

The heart of the covenantal change is personal: it is not merely a new set of rules, but a new Mediator. Christ is Priest, sacrifice, the meeting place, and the way of access. His offering needs no repetition because His person and obedience are perfect.

- An eternal priesthood: Psalm 110:4; Hebrews 5:5-10; 7:11-28.
- A once-for-all entrance by His own blood: Hebrews 9:11-14.
- A sacrifice offered once: Hebrews 9:26-28; 10:10-14; 1 Peter 3:18.
- A conscience cleansed for service: Hebrews 9:14; 10:22.
- Permanent access: Hebrews 4:14-16; 6:19-20; 10:19-22.
- Ongoing intercession: Romans 8:34; Hebrews 7:25; 1 John 2:1.

Once for All

The Greek expressions hapax and ephapax emphasize the uniqueness of the sacrifice. They do not describe a work that the believer must repeatedly complete, but a historical and sufficient offering whose benefits are applied to those who are called.

19. A Characteristic: the Law Within and the Gift of the Spirit

The New Covenant does not replace obedience with moral indifference. It changes the source and the manner: from an external standard unable to produce life in the sinner, to the work of the Spirit, who regenerates, writes God's will on the heart, and produces fruit.

Reference	Classification	Doctrinal Contribution
Jeremiah 31:33	Direct	The Law is placed in the mind and written on the heart.
Ezekiel 36:25-27	Complementary	Cleansing, a new heart, and the Spirit enable people to walk in God's statutes.
Joel 2:28-32	Complementary	The outpouring of the Spirit and salvation are announced universally.
John 3:5-8	Complementary	The new birth is the sovereign work of the Spirit.
John 14:16-17,26	Complementary	The Helper abides, teaches, and brings Christ's words to remembrance.
Acts 2:33,38-39	Complementary	The exalted Christ pours out the promised Spirit.
Romans 8:1-16	Direct	The law of the Spirit of life sets free and produces sonship and inward testimony.
2 Corinthians 3:3,6,17-18	Direct	A letter written by the Spirit, the ministry of the Spirit, and transformation in freedom.
Galatians 3:13-14	Direct	Redemption from the curse leads to receiving the promise of the Spirit through faith.
Ephesians 1:13-14	Complementary	The Spirit seals and is the guarantee of the inheritance.

20. A Characteristic: Access, Reconciliation, and One People

The Cross works in two inseparable directions: it reconciles people to God and breaks down hostility between peoples. Nearness does not depend on ethnic origin, rituals of separation, or national privilege, but on being in Christ and drawing near through His blood.

Reference	Classification	Doctrinal Contribution
Matthew 27:51	Direct	The torn curtain symbolizes access opened by Christ's death.
Romans 5:10-11	Complementary	Enemies are reconciled through the death of the Son and rejoice in God.
2 Corinthians 5:18-20	Complementary	God reconciles in Christ and entrusts the ministry of reconciliation.
Ephesians 2:13-18	Direct	Those far away are brought near by the blood; both peoples are reconciled in one body and have access to the Father.
Ephesians 3:6	Complementary	Gentiles are fellow heirs, members of the same body, and fellow participants in the promise.
Colossians 1:20-22	Complementary	Peace through the blood of the Cross and reconciliation so that believers may be presented holy.
Hebrews 4:14-16	Complementary	The great High Priest enables believers to draw near confidently to the throne of grace.
Hebrews 10:19-22	Direct	The blood gives confidence to enter by a new and living way.
1 Peter 2:9-10	Complementary	Those who are called form a people for God's possession, a royal priesthood, and a holy nation.
Revelation 5:9-10	Complementary	The blood gathers a kingdom and priests from every tribe and nation.

21. A Characteristic: Inheritance, Hope, and Security

The New Covenant looks forward. The blood of Christ does more than resolve past guilt; it guarantees an inheritance, sustains hope, and directs the believer toward resurrection, the kingdom, and the final presence of God.

- Eternal inheritance: Hebrews 9:15; Ephesians 1:11-14; 1 Peter 1:3-5.
- Entrance into rest and the sanctuary: Hebrews 4:1-11; 10:19-23.
- Hope as an anchor: Hebrews 6:17-20.
- Complete salvation through Christ's intercession: Hebrews 7:25.
- Adoption and inheritance: Romans 8:14-25; Galatians 4:4-7.
- Resurrection and transformation: 1 Corinthians 15:20-28, 50-58.
- Christ's return and final salvation: Hebrews 9:28; Titus 2:13.
- New creation: Revelation 21:1-7; 22:1-5.

Balanced Hope

The security of the New Covenant rests on the faithfulness of the Mediator and the sufficiency of His blood. That security produces perseverance, gratitude, holiness, and love—not presumption or contempt for God's will.

22. Key Greek Words

A brief reading in dialogue with Francisco Lacueva's Greek-Spanish Interlinear New Testament.

Term	Basic Meaning	Passages	Contribution
διαθήκη (diathēkē)	covenant / testament	Matt 26:28; Luke 22:20; Heb 8-10	Refers to a covenantal disposition. Hebrews 9 also develops its testamentary nuance.
μεσίτης (mesitēs)	mediator	1 Tim 2:5; Heb 8:6; 9:15; 12:24	Christ brings the parties together and guarantees the effectiveness of the New Covenant.
καινός (kainos)	new in quality	Luke 22:20; 2 Cor 3:6; Heb 8:8,13	It means more than recent; it points to a renewed and superior reality.
παλαιόω (palaiōō)	to make old / obsolete	Heb 8:13	The first covenant is declared obsolete with the arrival of the New.
καταργέω (katargeō)	to render inoperative	2 Cor 3:7,11,13; Eph 2:15	Indicates loss of operative force or effectiveness within the argument, not the disappearance of God's holiness.
τέλος (telos)	end / goal / culmination	Rom 10:4	Christ is the goal and culmination of the Law for the righteousness of the believer.
ἐξαλείφω (exaleiphō)	to erase / cancel	Col 2:14	Describes the cancellation of the accusatory document.
χειρόγραφον (cheirographon)	record of debt	Col 2:14	An image of a written obligation that stood against us.
ἐγκαινίζω (enkainizō)	to inaugurate / open	Heb 9:18; 10:20	The first covenant was inaugurated with blood; Christ inaugurates the new and living way.
ἐφάπαξ (ephapax)	once for all	Rom 6:10; Heb 7:27; 9:12; 10:10	Emphasizes the sufficiency and non-repetition of the sacrifice.
τελειόω (teleiōō)	to perfect / complete	Heb 7:19; 10:1,14	What the Law did not perfect, Christ's offering accomplishes in relation to access and conscience.
τετέλεσται (tetelestai)	it has been finished	John 19:30	Perfect tense of teleōō: the mission reaches completion with continuing effect.

23. Doctrinal Synthesis in Eight Statements

1. One God and One Redemptive Purpose.

The difference between the covenants does not imply two gods or two rival plans. The same holy God directs history toward Christ.

2. The Law Is Holy, but It Cannot Justify the Sinner.

Its function is to reveal, order, condemn transgression, and lead people to their need for grace.

3. The First Covenant Was Real and Temporary.

It had a genuine priesthood, sanctuary, sacrifices, and signs, but it functioned as shadow and preparation.

4. The New Covenant Was Promised before the Cross.

Jeremiah, Ezekiel, and Isaiah anticipate forgiveness, the law within, the Spirit, and messianic mediation.

5. Jesus Inaugurates the New Covenant with His Blood.

The Supper interprets the Cross in advance: His body given and His blood poured out for forgiveness.

6. The Cross Fulfills and Replaces the Former Sacrificial Administration.

Christ takes away the first to establish the second; He offers one sacrifice and opens permanent access.

7. Salvation Is Received by Grace through Faith.

Justification does not come from works of law, but from the righteousness of God revealed in Christ.

8. Grace Produces a New Life.

The Spirit writes God's will on the heart and forms a people who serve, love, and await glory.

24. What the Cross Fulfills, Removes, and Inaugurates

FULFILLS	REMOVES / LEAVES BEHIND	INAUGURATES
The will of God (Heb 10:7-10)	The condemnation of the record against us (Col 2:14)	The New Covenant in His blood (Luke 22:20)
The righteousness expressed by the Law (Rom 8:3-4)	The hostility created by ordinances as a barrier (Eph 2:15-16)	The new and living way (Heb 10:19-22)
The sacrificial patterns (Heb 9)	The repetition of Levitical sacrifices (Heb 10:11-14)	Justification by faith (Rom 3:21-26)
The messianic promises (Luke 24:44-47)	The restricted access of the earthly sanctuary (Heb 9:8-10)	The law within and the ministry of the Spirit (2 Cor 3; Heb 10:15-17)
Passover and the Day of Atonement (1 Cor 5:7; Heb 9)	The attempt to be justified by works of law (Gal 2:16)	The eternal inheritance and one reconciled people (Heb 9:15; Eph 2:14-18)

Result

The Cross satisfies justice without canceling holiness; it cancels the accusation without trivializing sin; and it establishes grace without producing moral anarchy. In Christ, justice and mercy meet perfectly.

25. Interpretive Safeguards

“The Law was evil.”

No. Romans 7:12 calls it holy, righteous, and good. The problem is sin within the human being.

“The New Covenant is a second opportunity to save oneself through obedience.”

No. Its basis is the Mediator’s blood and grace received by faith; obedience is fruit, not the price.

“Fusion means that both covenants remain in force as parallel paths.”

No. Hebrews distinguishes the first and the second, declares the first obsolete, and states that Christ takes away the first to establish the second.

“Christ abolished every moral standard.”

No. The New Covenant writes God’s will on the heart and produces love, holiness, and the fruit of the Spirit.

“The Cross offers only an example of love.”

It is an example of love, but it is also sacrifice, propitiation, redemption, reconciliation, and substitution.

“Grace makes holiness unnecessary.”

Grace saves and also teaches us to renounce ungodliness, according to Titus 2:11-14.

“The Church simply replaces every promise given to Israel.”

The New Testament requires us to distinguish the Gentiles’ participation in Christ’s blessings from specific promises that remain under discussion in Romans 9-11. This book does not attempt to resolve the entire Israel-Church relationship.

“Every passage about commandments automatically belongs to the Old Covenant.”

No. The New Testament contains commandments for the believer, but their setting is life in Christ and the power of the Spirit, not justification by works.

26. Broad Thematic Index I: Old Testament and Gospels

Topic	Type	References
Sinai Covenant	Index	Exod 19:3-8; 20:1-17; 24:3-8; 31:16-18; 34:27-28; Deut 4:13; 5:2-3; 9:9-11; 29:1
Book and Testimony of the Law	Index	Deut 27:26; 28:1-68; 30:15-20; 31:24-26; Josh 8:30-35; 2 Kgs 22-23
Blood and Atonement	Index	Exod 12:1-14; 24:6-8; Lev 1-7; 16; 17:11; Num 19
Human Limitation	Index	Deut 5:28-29; 29:4; Ps 130:3-4; 143:2; Jer 17:9
Circumcision of the Heart	Index	Deut 10:16; 30:6; Jer 4:4; 9:25-26
Davidic Covenant and Priest-King	Index	2 Sam 7:12-16; Ps 2; 89; 110:1,4; Zech 6:12-13
Servant and Sacrifice	Index	Gen 22:7-14; Ps 22; 40:6-8; Isa 42:1-9; 49:6-8; 52:13-53:12
The Promised New Covenant	Index	Isa 54:10; 55:3; 59:20-21; Jer 31:31-34; 32:38-40; 50:5; Ezek 16:60-63; 37:26
Heart and Spirit	Index	Ezek 11:19-20; 18:31; 36:25-27; Joel 2:28-32
Cleansing and the Open Fountain	Index	Zech 12:10; 13:1; Mal 3:1-4
Fulfillment of the Law and the Prophets	Index	Matt 5:17-18; 11:13; Luke 16:16; 24:25-27,44-47
Ransom and Substitution	Index	Matt 20:28; Mark 10:45; John 1:29; 10:11,15-18; 11:49-52
Blood of the New Covenant	Index	Matt 26:26-29; Mark 14:22-25; Luke 22:19-20
Curtain and Access	Index	Matt 27:50-51; Mark 15:37-38; Luke 23:44-46
Completion and the Pierced One	Index	John 19:28-37; Zech 12:10
Eternal Life and the Lifting Up of the Son	Index	John 3:14-17; 6:35-58; 12:24,31-33

27. Broad Thematic Index II: Acts, Epistles, and Revelation

Topic	Type	References
Forgiveness and Justification	Index	Acts 10:43; 13:38-39; Rom 3:19-31; 4:1-8,23-25; 5:1-11; Gal 2:16-21
Law, Grace, and the Goal of the Law	Index	Acts 15:7-11; Rom 6:14; 7:1-6; 8:1-4; 10:4; Gal 3:10-25; 4:4-7; 5:1-6
Two Covenants and Freedom	Index	2 Cor 3:3-18; Gal 4:21-31; 5:1
The Cross and Cancellation	Index	1 Cor 1:18-24; Gal 3:13-14; 6:14; Eph 2:14-18; Col 2:13-17
Passover and the Lord's Supper	Index	1 Cor 5:7; 10:16-17; 11:23-26
Reconciliation	Index	Rom 5:10-11; 2 Cor 5:14-21; Eph 2:13-18; Col 1:19-22
Redemption through Blood	Index	Eph 1:7; Col 1:14; 1 Pet 1:18-21; Rev 1:5; 5:9-10
Christ's Priesthood	Index	Heb 2:17-18; 4:14-16; 5:5-10; 6:19-20; 7:11-28
The Better Covenant	Index	Heb 7:22; 8:1-13; 9:15; 12:24; 13:20
Sanctuary and Blood	Index	Heb 9:1-28; 10:19-22
The One Sacrifice	Index	Heb 7:27; 9:12,26-28; 10:10-14; 1 Pet 3:18
The Law Within and the Spirit	Index	Rom 8:1-16; 2 Cor 3:3-18; Gal 3:14; Eph 1:13-14; Heb 8:10; 10:15-17
Access and Conscience	Index	Heb 4:16; 9:14; 10:19-22; 1 John 1:7; 2:1-2
Inheritance and Hope	Index	Rom 8:14-25; Eph 1:11-14; Heb 6:17-20; 9:15,28; 1 Pet 1:3-5
A People from Every Nation	Index	Eph 2:11-22; 3:4-12; 1 Pet 2:9-10; Rev 5:9-10
Victory and New Creation	Index	Col 2:15; Rev 7:14; 12:11; 21:1-7; 22:1-5

28. Conclusion

The Cross is the point where the covenant story reaches its greatest clarity. There the Law is not ignored: its testimony concerning sin and justice is taken with full seriousness. There mercy is not cheap: the Son gives His body and sheds His blood. There the old system is not merely despised: it is fulfilled in the reality to which its shadows pointed.

The best biblical formulation, therefore, is not that God blended two ways of salvation, but that Christ gathered in Himself the promise, righteousness, priesthood, and sacrifice. His death redeems the transgressions under the first covenant; His blood establishes the New; His resurrection confirms the victory; and His mediation guarantees the eternal inheritance.

Doctrinal Conclusion

The Old Covenant reveals the holy demand; the Cross satisfies that demand in Christ; the New Covenant communicates forgiveness, the Spirit, access, and hope to those who believe. Salvation is by grace, through faith, on the exclusive basis of the finished work of Jesus Christ.

Questions for Personal or Group Study

- Which elements of Exodus 24 reappear in Jesus' words during the Supper?
- Why is Hebrews 9:15 central to relating the first covenant, the death of Christ, and the inheritance?
- What is the difference between fulfilling the Law and seeking justification by works of the Law?
- How does the New Covenant avoid both legalism and moral indifference?
- Which benefits of the New Covenant appear in Jeremiah 31, Ezekiel 36, and Hebrews 8-10?
- In what way does the blood of Christ produce access, reconciliation, and one people?

29. Teaching Infographic

A visual summary for presentations, group study, or wall-size printing.

THE CROSS: FULFILLMENT OF THE OLD COVENANT AND INAUGURATION OF THE NEW COVENANT

A biblical reading of the Law, the blood, and grace

1. OLD COVENANT



- Given at Sinai to Israel.
- Required obedience to the words of the covenant.
- Revealed God's holiness and justice.
- Exposed sin and pronounced condemnation.
- Used priests, a sanctuary, and repeated sacrifices.
- Animal blood pointed to a greater work.

Exod 19-24 · Deut 4-5 · Lev 16-17

2. THE CROSS



Fulfills the righteousness of the Law.

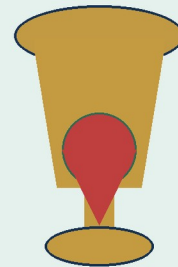
Redeems from the curse.

Nails the record against us to the Cross.

Inaugurates the New Covenant in His blood.

John 19:30 · Gal 3:13 · Col 2:14
Heb 9:15 · Heb 10:9-14

3. NEW COVENANT



- Established in Jesus' blood.
- Grants forgiveness and a clean conscience.
- Writes God's will on the heart.
- Gives the Spirit, access, and reconciliation.
- Promises inheritance and secure hope.

Jer 31:31-34 · Luke 22:20
2 Cor 3:6 · Heb 8-10

DOCTRINAL CLARIFICATION

"Fusion" is used here as a teaching image of convergence at the Cross. The New Testament does not present two covenants equally in force and blended together: Christ fulfills the purpose of the first, leaves it behind as a condemning administration, and establishes the second on better promises.

Hebrews 8:6,13 · 9:15 · 10:9

THE BIBLICAL SEQUENCE

LAW REVEALED → SIN EXPOSED → CHRIST FULFILLS
BLOOD SHED → NEW COVENANT → FORGIVENESS, SPIRIT, AND INHERITANCE

Customized for: Ruperto Bravo Benavente (R.B.B.)

RVR1960 source text · Greek analysis in dialogue with Francisco Lacueva's Interlinear

30. Sources Consulted and Bibliographic Note

Biblical Texts

- Reina-Valera 1960 (RVR1960). Bible Societies in Latin America / United Bible Societies. Consulted through authorized BibleGateway and YouVersion pages to verify references.
- SBL Greek New Testament (SBLGNT). Used as a supporting Greek text to verify lexical forms and selected passages.

Interlinear Resource

- Lacueva Lafarga, Francisco. Greek-Spanish Interlinear New Testament. Editorial CLIE. The work presents the Greek text with a literal Spanish translation beneath each word, making it useful for observing lexical and syntactic correspondences.

Key Passages to Reread in Full

- Exodus 19-24; Deuteronomy 4-5 and 27-30; Jeremiah 31:31-34; Ezekiel 36:25-27; Isaiah 52:13-53:12.
- Matthew 26:26-29; Luke 22:19-20; Romans 3:19-31; Galatians 3:10-29; 2 Corinthians 3; Ephesians 2:11-18; Colossians 2:11-17.
- Hebrews 7-10; 12:18-24; 13:20-21; 1 Peter 1:18-21; Revelation 5:9-10.

Final Note on Quotations

For public publication, it is advisable to retain this approach: complete references, explanatory paraphrases, and brief excerpts. Extensive reproduction of the RVR1960 or Lacueva's Interlinear must comply with the conditions established by their copyright holders.

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