

An Attempt To Listen To God On
The Need For The New Covenant
and It's Book

By

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Meditations On The Need For The New Covenant And It's Book

Introduction

Through the years I have been blessed having the opportunity to listen to many great Bible teachers of the UK and other parts of the world. Notes were written and kept. Untold hours have been spent in the study and meditation of the scriptures, reading the writings of others along with my own notes. This document is a compilation of all the notes taken. The vast majority I have no idea of what was said or who wrote them, but I have benefited greatly from those who have gone before.

Structure

Scriptures are divided into two sections, the Old and New Testaments:

- 1) The Old Testament consists of 39 books and the New with 27 books. The Old Testament was divided into three sections:
 - a) The Law (Torah): consisting of Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
 - b) The Prophets (Nebī'īm): consisting of Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the Minor prophets.¹
 - c) The Psalms (Ke htūbīm): consisting of Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah and Chronicles.
- 2) The New Testament books can be divided into sections:
 - a) The books of History: Matthew, Mark, Luke, John and the Acts
 - b) Letters to Gentile churches: Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians.
 - c) Apostolic letters of a personal nature: Timothy, Titus, and Philemon.
 - d) Letters of a general nature but with a distinct Jewish flavor: Hebrews, James, Peter, John, Jude and Revelation.
- 3) Another structure of the New Testament could be:

Matthew To Acts	The Historical Section	The Evangelistic Writings
Romans To Revelation	The Literary Section	The Doctrinal Writings

- 4) Backgrounds and results
 - a) From Gen. 1:10 to Ex. 19 there is the background for the Sinai covenant.
 - b) The balance of the Old Testament is the burden man was under by the Sinai covenant.
 - c) From Gen. 1:1 to Mal. 4 it is the background for the New covenant.
 - d) Matt. 1:1 to Rev. 22:21 is the blessings of that New covenant.

Why Have Two Testaments?

It is a fact that for centuries, from Adam to Moses, there was no written code of behavior. There was a God given verbal understanding of what was required of them. As with almost everything, how would they know what was really the will of God in the matters of daily life.

In time, approximately 1450 B.C., God took His people from the land of Egypt, and upon bringing them to Sinai, there gave them a concise written law of ten commandments (Ex. 20:1-17). It was called a covenant.²

¹ Samuel, Kings, Chronicles, were one book each. Ezra and Nehemiah were one book as were the twelve minor prophets.

² Also called the "law"; "Testimonies"; "precepts"; "commandments"; "Statutes"; "Judgments" (Psa. 119:1-7). It was viewed as a betrothal (Jer. 2:1-2; Ezek. 16:8). (It was the old covenant that Paul called childish things. 1 Cor. 13:11)

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- 1) "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me." (Ex. 19:5)
- 2) "And he wrote upon the tables the words of the covenant." (Ex. 34:28)
- 3) "I entered into a covenant with thee." (Ezek. 16:8)
- 4) "Not according to the covenant that I made with their fathers." (Heb. 8:9)

The problem was it was a two sided covenant. This is an agreement that if the children of Israel did certain things then God would do certain things, and if they failed to keep their side then God was under no obligation to keep his side. It was a system, which to a great extent, had no mercy for law is law. Consequently, it never pleased God because He wanted only the best for man.

There was nothing wrong with the law, it was: "holy, and the commandment holy, and just, and good" (Rom. 7:12). It had multiple shortcomings,³ some of which were:

- 1) Humanity could not live up to its standard for: "it was weak through the flesh". (Rom. 8:3)
- 2) It could not justify the sinner. (Acts 13:39; Rom. 3:20)
- 3) It put us under the curse of God. (Gal. 3:13)
- 4) It could never make those who tried to live by it perfect. (Heb.10:1-2)
- 5) Its sacrifices could not cleanse the conscience. (Heb.9:9; 10:2)

The God of perfection could never be satisfied with such a system, consequently, He told His ancient people he would make a new covenant. "Behold, the days will come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt. . .this shall be the covenant that I will make with the house of Israel. . . saith the Lord, I will put my laws in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34)

In due time the Lord came and in the night of His betrayal lifting a cup of wine He said: "This cup is the new testament in my Blood" (Lk. 22:20). In case it was missed, it will be repeated: "For this is my blood of the New testament" (Matt. 26:28); "This is my blood of the new testament" (Mk. 14:24); and "This cup is the new testament in my Blood" (1 Cor. 11:25). The Lord was saying: "My blood is for the ratification of the new covenant / testament".

To Describe The New Covenant God Uses The Following Words

- 1) New⁴
 - a) "Neos" indicates that which is new in age, and in such a way is used of "new wine" (Matt. 9:17); the "new man" (Col. 3:10); the "new covenant" (Heb. 12:24). In this case it indicates the covenant the Lord ratified was not old because of the passing of time as the Mosaic covenant was.
 - b) New "kainos" indicates a different nature or quality as "new bottles" (Matt. 9:17); "new tomb" (Matt. 27:60); "new heavens" (2 Pet. 3:13); and the "new testament / covenant" (Heb. 8:8; 9:15).
- 2) Because of it:

³ It was viewed as a mirror. When I look in the mirror in the mornings it shows me what I really look like. Hair wrecked, the face has a tired look, but there is nothing wrong with the mirror. The problem is me.

⁴ There are four words foremost in the New Testament which relate to that which is "new" in the scriptures. "kainos"; "neos"; "agnaphos"; and "phosphatos". Kainos and neos are dealt with above. Agnaphos is only used twice (Matt. 9:16; Mk.2:21). Phosphatos originally meant to be freshly slain.

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- a) We have been given a new commandment. (Jn. 13:34; 1 Jn. 2:7, 8)
 - b) We are a new creation. (2 Cor. 5:17; Gal. 6:15)
 - c) We have been given a new life. (Rom. 6:4)
 - d) We are part of the new man. (Eph. 2:15)
 - e) We look for a new heaven and a new earth. (2 Pet. 3:13; Rev. 21:1)
 - f) We have been given a new name. (Rev. 2:17; 3:12)
 - g) We look for the new Jerusalem. (Rev. 3:12; 21:2)
 - h) We sing a new song. (Rev. 5:9; 14:3)
- 3) Covenant (Heb. 8:6; 10:16; 12:24)
- a) It is spoken of as an everlasting covenant
 - i) Isa. 61:8; Jer. 32:37-41; Jer.50:5;⁵ Ezek. 16:60-63; Heb. 13:20
 - ii) It is spoken of as a covenant of peace
 - iii) Ezek. 34:24-25; Isa. 54:8-10
 - b) Both aspects are united in one passage
 - i) "I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore." (Ezek. 37:26)
- 4) Will, called a testament (Heb. 9:16-17).

Why It Cannot Fail?

- 1) It cannot fail because of its character
 - a) It all depends on God.
 - i) God is the Mediator. (Gal. 3:20)
 - ii) Christ is the Mediator. (Heb. 8:6 9:15; 12:24)
 - iii) Christ is its Surety. (Heb. 7:22)
 - b) It is a will which cannot be changed after the death of the testator. (Heb. 9:16-17)
 - i) The distinction between a covenant and a will?
 1. A covenant is only effective while one is alive.
 2. A will is only effective when one is dead.
 3. When our Lord died, when viewed as a will, it came into effect, but by His resurrection, that which had been ratified, and He being alive, it comes into effect as a covenant.⁶
 - c) It is better for :
 - i) It has a better Priest.⁷ (Heb. Chs. 5 & 7)
 - ii) It gives better promises. (Heb. 8:6)
 - iii) It gives a better hope. (Heb. 7:19)
 - iv) Its Priest officiates in a superior tabernacle. (Heb. Ch 8)

⁵ In Jer. 50:5 it is called a "perpetual covenant". The Hebrew word is "owlam" and is translated "always" (2 times); "always" (3 times); "ancient" (5 times); "ever" (272 times); "everlasting" (63 times as in Jer. 32:37-41) and "perpetual" (22 times).

⁶ There has been the teaching by some that when Moses, coming down from the mountain and aware of the sins of the people, when he broke the tables of stone (Ex.32:19) the Old covenant was then finished. When given the second tables of stone then the new covenant was brought in. This is error for several reasons. When Jeremiah spoke of the new covenant it was hundreds of years after the law had been given and it speaks of: "the days will come", and that indicated it had not yet been inaugurated.

⁷ Aaron was honored by His call, Christ was glorified (Heb. 5:4-5); Aaron was called from the living, Christ from the dead (Heb. 5:1, 5; 8:4); Aaron was made a priest without an oath, Christ with one (Heb. 7:20-21); Aaron entered the holiest with the blood of an animal, Christ by virtue of His own (Lev. 16; Heb. 9:12).

- v) The Ratifier offered a superior sacrifice. (Heb. chs 9-10)
- vi) It gives a better hope. (Heb. 9:17)

Who Is A New Covenant Between?

- 1) It is a covenant between God and Israel⁸ as the following references make clear.
 - a) Jer. 31
 - b) "Behold, the days will come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt. . . For this is the covenant that I will make with the house of Israel". (Heb. 8:8-10)

How am I brought into the new covenant?

- a) It is a well known fact that a person cannot just put their name into someones will! If Aunt Maud died and in her will she left money to her son Jim, the car to Billy, and nothing to me, I could not demand to put my name in so that I got something. It just cannot be done. Since this covenant / will is made between God and Israel, I a Gentile cannot just put my name in it, so by why grounds can I claim the blessings in it?
- b) In the studies I have done I am aware of four passages (apart from the institution by the Lord) that enable me, in righteousness, to put myself as a claimant. They are:
 - i) 1 Cor. 11:17-34
 - 1. The right to participate at the Lord's Supper
 - (a) The first observation is that Paul is, by the Holy Spirit, speaking to Gentiles! They have been brought into the covenant relationship through the work of Christ.
 - (i) "Gentiles in the flesh. . .without Christ, strangers from the covenants of promise. . .But now in Christ Jesus ye. . . are made nigh" (Eph. 2:11-13). "Now therefore ye are no longer strangers" (Eph. 2:19). We have been brought into the covenant relationship.
 - (ii) In the opening statements Paul writes: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the Name of Jesus Christ our Lord" (1 Cor. 1:2). In this opening expression the Holy Spirit is giving the scope of that which is being taught to all the saints, without respect if they are Jews or Gentiles. It is to this church emphasis is made on the relevance of the new covenant. In connection with the covenant and the Lord's Supper several notable expressions are made:
 - (1) The expressions
 - a. "Till He come" (1 Cor. 11:26). Thus it is something we Gentile churches are commanded to do until He come. In so drinking of that cup, I am acknowledging I am a partaker of the new covenant.
 - b. "This do in remembrance of me" (1 Cor. 11:24, 25). There are many saints who sit at the Lord's Supper, the eucharist, and do not remember the Lord in spirit. They are there bodily and when it is all over thats it. It is an end in itself. If saints really remembered the Lord in spirit there would be a much gentler attitude toward each other. We would not be as thin skinned, and love would rule in our hearts.
 - ii) The other passages are:
 - 1. Cor. 3:1-18
 - 2. Gal. 4:21-31
 - 3. Heb. 10:15

⁸ It was God who wrote the law on the first tables of stone, and while Moses wrote the words of the law (Ex. 34:28, Deut. 31:9), yet it was God who wrote them through Moses. Just as Paul wrote the Roman epistle, yet the actual writing was done by Tetras (Rom. 16:22).

- c) Before dealing with the other passages, it is important to know that this is not a non effective piece of data. For instance, I know Elizabeth is the Queen of England, but it doesn't effect me in my daily life. It could be Charles, William, or Harry, it would not make a difference in the experiences of life. The New Covenant is not like that for several reasons:
- i) Its features
 - ii) Its demands on life so that I am a living manifestation of the character of God's government (2 Cor. 3). It is only to the extent that the Holy Spirit is free to express the New covenant through me, that I will be conformed to Christ likeness, and grow in the knowledge of grace and the knowledge of God and Christ.
 1. Then my evaluations, focus, life characteristics, and attitudes will be changed.

When Does A Person Come Into The Good Of The Covenant?

That covenant is made good to the individual the moment they are saved, at that split second they are put into Christ and the Spirit and the Spirit in them. The covenant, the principles of behaviour for the modification of life is in the terms of the covenant and the New Testament book is the practical manual for life.

Similarities Between The Testaments

Characteristics of both	Old Testament	New Testament
Each has a representative man	Gen. 5:1	Matt. 1:1; Rom. 5:11-21
Each begins with a sovereign act of God <ul style="list-style-type: none"> • Adam's body made for dead clay • Jesus body from unclean stock 	Gen. 2:7	Matt. 1: 2-16
Each tells of departure from God	Jer. 3:2; Ezek. 6:9-10	Rev. 2:1-3
Each tell of a coming one	Isa. 9:6	1 Thess. 4:16-18 - to the air 2 Thess. 1:7, to the earth
Each tells of a people delivered from bondage	Deut. 4:20	Rom. 6:17; 1 Thess. 1:10
Each tells of a redeemed people	Ex. 6:6	1 Pet. 1:18
Both tell of a promised inheritance	Ex. 13:5; Ezek. 20:6	Eph. 1:11; 1 Pet. 1:4

Why Did The Believers Of This Age Require A New Book?

When the gospel was at first preached to Israel, while there was immediate acceptance by many thousands (Acts 4:4), the religious leaders rejected it. Untimely the Jews in the homeland and distant lands rejected it. As they were rejecting it God began offering it to the Gentiles. In so doing He began a new group of people, e not Jewish or Gentile christians, but simply christians. The old lines had been done away with and God made one new man

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(Eph. 2:15⁹). This new group of people began at Pentecost with the Jews, and then endorsed in Acts 10-11 by the inclusion of Gentiles.

The questions then were:

- 1) Was there a difference in how God dealt with man before and after the sacrifice of Christ?
- 2) Was there a difference in the redemption man had before and after the sacrifice of Christ?
- 3) Did the coming of the Spirit make any difference to those before and after Christ?
- 4) Were the principles by which man was to live before God any different before and after Christ?

The answer to all these questions is "Yes, there were major differences". One was the need to learn the new principles of how God deals with redeemed humanity.

No longer was redeemed man under law but under grace. No longer was he to obey God because of an external law, but the inward power of the Holy Spirit and his own conscious obligation and desire. Perhaps an illustration might help.

Illus: When I was at home, each Sunday dad told us to wash the dishes from dinner. I did not like washing dishes but since dad was the law I had no option. One day a young lady was in the kitchen doing dishes when I was there. They were the same old dishes, but this time it was not law, it was affection for the young lady.

We are no longer under law but the affection for Christ causes one to want to please Him. How then do I know what will please Him? God gave us a new book called the New Testament. Of the 27 books in it, 22 of them are giving us life directions, the other 5 (Matthew - Acts) give little snippets of information.

Does this mean that the Old Testament is of no value? Definitely not.

1) It gives:

- a) The authenticating features of who Messiah is by its prophecies.
- b) The assurance that it is the same God who spoke in the Old testament as in the New Testament.
- c) It gives me an understanding of my needs showing I need:
 - i) A Prophet to reveal the mind of God, because of my blindness. (Deut. 18:18.)
 - ii) A Priest to represent and intercede for men before God, because man is ignorant and out of the way. (Heb. 5:2)
 - iii) A King to rule for God in righteousness, for man is rebellious. (2 Sam. 23:3-4)
 - iv) A Daysman between us. (Job. 9:33)
 - v) The Kinsman who would redeem. (Ruth 4:6)

2) When Christ came then it was made clear:

- a) He is the prophet who fully revealed the mind, will, heart and Person of God. (Lk. 7:16)
- b) He is the priest who represents and intercedes for us at the present. (Heb. 4:14-16)
- c) He is the King who will rule for God in the future. "I have set my King upon my holy hill". (Psa. 2:6)
- d) He is the Kinsman who is also my Redeemer. (Heb. 2:14 with Gal. 3:13, Rev. 14:3-4)

3) We need the Old Testament to give us understanding of truths in the New Testament.

- a) How could we understand the terms?
 - i) Christ our passover was sacrificed for us. (1 Cor. 5:7)
 - ii) Christ gave Himself a sacrifice and offering. (Eph. 5:2)
 - iii) The Lamb of God who taketh away the sin of the world. (Jn. 1:29)
 - iv) An High priest after the order of Melchisedec. (Heb. 5:10)
 - v) A high Priest having the human characteristics of Aaron. (Heb. 5:1-2; 4-5; 7)

⁹ In that new man, distance is removed and there is closeness (Eph. 2:13); discord is removed and there is harmony (Eph. 2:14); division is removed and there is unity (Eph. 2:15).

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- b) Without the New Testament, having only the Old, we would be left with:
 - i) Numberless questions without answers
 - ii) Hopes left unfulfilled
 - iii) Many unfulfilled prophecies
 - iv) Ceremonies which are meaningless
 - v) A sacrificial system which can never cleanse the conscience
 - vi) The purposes of God and the coming of Christ not yet fulfilled
 - vii) No way to recognize the Messiah

- 4) The New Testament needs the Old Testament for as far as I can determine:
 - a) Isaiah is referred to 419 times in 23 N. T. books.
 - b) Psalms is referred to 414 times in 23 N. T. books.
 - c) Genesis is referred to 210 times in 23 N. T. books.
 - d) Exodus is referred to 250 times in 19 N. T. books.
 - e) Deuteronomy is referred to 208 times in 21 N. T. books.
 - f) Ezekiel is referred to 1141 times in 15 N. T. books.
 - g) Daniel is referred to 133 times in 17 N. T. books.
 - h) Jeremiah is referred to 125 times in 17 N. T. books.

Summary Of Contrasts Between The Two Testaments

It will be observed that there are not corresponding statements on each side of the table. This is because certain matters are spoken of in one but not specifically in the other.

Old Testament	New Testament
400 years approximately of apparent divine inactivity but God was waiting Waiting for the iniquity of the Ammonites to reach their peak	400 years approximately of apparent divine inactivity but God was waiting Waiting until humanity had experienced all that could be given only to find it did not satisfy.
The Deliverer, Moses (Acts 7:35)	The Deliverer, Christ (Rom. 11:26; Col. 1:13)
Born into a sphere of death (Ex. 1:16)	Soon to be in the sphere of death (Matt. 2:13)
Grew up in a palace (Acts 7:21-22)	Grew up in the despised Nazareth (Jn. 1:46)
Left Egypt because of a killing (Acts 7:28)	Went to Egypt because His life was sought (Matt. 2:21)
Ratified the covenant (Ex. 24:8)	Christ ratified the covenant, became the Surety and Mediator of the Covenant and Shepherd-hood is connected with it. (Heb 7:22; 9:15; 13:20)
Ratified by animal blood (Heb. 9:9)	Ratified by His own blood (Heb. 10:29)
Called the first (Heb. 8:7)	Called the second (Heb. 8:7)
Called Holy covenant (Lk. 1:72)	
Called "old" Heb. 8:13	Called the new (kainos) (Matt. 26:28)

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Old Testament	New Testament
	Called the new (neos), new relative to time (Heb. 12:24)
	Called the better covenant (Heb. 8:6)
	Called the everlasting covenant (Heb. 13:20)
	Called covenant of peace (Ezek. 37:26)
	Viewed as a "will" (Heb. 9:16-17)
People whose blessings were predominantly earthly, but also had blessings of a spiritual character, they prayed and worshipped.	People whose blessings are predominantly spiritual but also having blessing that are earthly.
It deals with the law, but grace was magnified in it (Lev. 5:7; 12:8; 14:21)	It deals with grace (Rom. 6:14-15) but subject to God's covenant laws (Heb. 8:10)
One man was into the holiest (Lev. 16)	All men can go into the holiest (Heb. 4:16)
It was written on tables of stone (2 Cor. 3:3)	It is written on the tables on the heart and mind (2 Cor. 3:3)
To the priests, come from one family (Deut. 18:1; 2 Chron. 29:21)	All believers are priests (Rev. 1:6)
It was a two-party covenant for it was made between God and man. It consisted of commands, judgments and ordinances which if they keep there would be blessings and if they failed there would be judgment, (Deut. 27-28)	It is a one party covenant, which can be illustrated by the covenant God made with Abraham or humanity concerning flooding the earth. It all depends on God. (Gen. 9:11; 15:17)
Do and do not (Ex. 20: 1-17; Deut. 8:1)	Done (Jn. 19:30)
Never be made perfect (Heb. 10:1)	Made perfect (1 Pet. 5:10)
No clearing of conscience (Heb. 9:9)	A clear conscience (Heb. 10:2)
Begins with 3000 dying (Ex. 32:28)	Begins with 3000 being given life (Acts 2:41)
Outward legislation which man could never keep (Rom. 8:3)	Inward power (Rom. 8:11)
Sacrificial shadows (Heb. 10:1)	The true and final sacrifice (Heb. 10:12 & 26)
Moses	Christ
Animal blood (Heb. 13:11)	Christ's blood (Heb. 9:12; 13:12)
Continual sacrifices which can never take away sins (Heb. 10:11)	One sacrifice forever (Heb. 10:12)

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Old Testament	New Testament
Distance from God (Ex. 20:18; 24:1)	Fellowship with God (Eph. 2:17; 1 Cor. 1:9; 1 Jn. 1:3)
Sins remembered (Heb. 10:3)	Sins remembered no more (Heb. 8:12)
Condemnation (2 Cor. 3:9)	Justification (Rom. 5:18)
Done away (2 Cor. 3:11)	Excelleth (2 Cor. 3:10)
Killeth (2 Cor. 3:6)	Life (2 Cor. 3:6)

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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