

An Attempt To Listen To God

Introduction To The New Testament  
and the Gospels  
Part 2

By

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## The Questions (A continuation from Part 1)

### 12) What would we lose if we had no New Testament?

- a) A series of questions without answers.
- b) Hopes left unfulfilled. "Neither is there any daysman betwixt us, that might lay His hand upon us both." (Job 9:33)
- c) We could never understand what the New Testament is speaking about when it speaks of:
  - i) Christ our Passover (1 Cor. 5:7)
  - ii) An offering and a sacrifice (Eph. 5:2)
  - iii) The Lamb of God (Jn. 1:29)
- d) A vast numbers of prophecies yet unfulfilled. (Hos. 11:1; Isa. 40:3)
- e) A multitude of ceremonies which are meaningless. (The Feasts of Jehovah, Lev. 23)
- f) A longing which can never be appeased. (Job 23:3)
- g) The purpose of God still hanging and unfulfilled. (Psa. 2:6)
- h) By the prophecies the Messiah could be authenticated. (Lk. 4:18 with Isa. 61:1; Lk. 7:20-22 with Isa. 35:5)

### 13) Is it a better covenant?

- a) It has a better Priest. (Heb. Chs. 5 & 7)
- b) It gives better promises. (Heb. 8:6)
- c) The Priest officiates in a superior tabernacle. (Heb. Ch. 8)
- d) He offered a superior sacrifice. (Heb. chs. 9-10)
- e) It gives a better hope. (Heb 9:17)

### 14) What are some of the contrasts between the Old and New Testaments?

The following table gives the contrasts between the testaments which I am aware of.

Old Testament		New Testament	
a) 400 years approximately of divine inactivity but God was waiting		a) 400 years approximately of divine inactivity but God was waiting	
b) Waiting for the iniquity of the Amorites to reach their peak.	Gen. 15:16	b) Waiting until humanity had experienced all that could be given, only to find it did not satisfy and the fulness of time had come.	Gal. 4:4
The Deliverer - Moses	Acts 7:35	The Deliverer - Christ	Rom. 11:26
Born into a sphere of death	Ex. 1:16	Soon to be in the sphere of death	Matt. 17:23
Became the son of a princess and by implication grew up in a palace	Ex. 2:10	Became the son of a poor woman and grew up in the despised Nazareth	Jn. 1:46
Left Egypt because of a killing	Ex. 2:14-15	Went to Egypt because His life was sought	Matt. 2:13

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Old Testament		New Testament	
Ratified the covenant	Ex. 24:8; Heb. 9:19	Christ ratified the covenant, became the Surety and Mediator of the Covenant and Shepherhood is connected with it.	Heb. 7:22; 9:15; 13:20
Ratified by animal blood	Ex. 24:7-8; Heb. 9:19	Ratified by His own blood	Lk. 22:20; 1 Cor. 11:25
Called the first	Heb. 8:13; 9:1	Called the second	Heb. 8:7; 10:9
Called holy covenant	Lk. 1:72	Called the new (kainos)	Matt. 26:28
Called covenant of peace	Num. 25:12	Called the new (neos), new relative to time	Heb. 12:24
Since the law was "holy and just and good" it is never viewed as a "worse" covenant	Rom. 7:12	Called the better covenant	Heb. 8:6
The first covenant was to be "done away"	2 Cor. 3:7, 11	Called the everlasting covenant	Heb. 13:20
		Viewed as a "will"	Heb. 9:16-17
People with earthly blessings but not exclusively, for they had the law and the promises	Gen. 26:3 Deut. 3:18; Rom. 9:3-4	People with spiritual blessings but not exclusively for we have also temporal blessings	Eph. 1:3
It deals with law	Rom. 9:4	It deals with grace	Rom. 6:14-15
Only the High Priest could enter the holiest	Heb. 9:7	All men can go into the holiest	Heb. 4:16
It was written on tables of stone	Ex. 24:12; 31:18; 2 Cor. 3:3	It is written on the tables of the heart and mind	2 Cor. 3:3; Heb. 8:10; 10:6
To the priests, come from one family	Deut. 21:5; 31:9	All believers are priests	1 Pet. 2:5; Heb. 4:16; Rev. 1:6
The Sabbath was to be set as distinct by the activity of God and the decree of God	Gen. 2:2 with Ex. 20:11  Ex. 31:14	First day of the week is to be set distinct by the happenings on it. The Lord's resurrection The Lord meeting with His own The coming of the Spirit  The giving to the Lord	Mk. 16:9 Jn. 20:19, 26 Acts 2:1; Lev. 23:15-16 1 Cor. 16:2

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Old Testament		New Testament	
A two party covenant dependent on both parties	Ex. 19:5; Lev. 26:14	It is a one party covenant	Jer. 31:33; Heb. 8:9-10; 10:16
Do and do not	Ex. 20:3-17	Done	Jn. 19:30
No clearing of conscience	Heb. 9:9	A clear conscience	Heb. 10:2, 22
Begins with 3000 dying	Ex. 32:28	Begins with 3000 being given life	Acts 2:41
Outward legislation	Ex. 20:3-17	Inward power	Eph. 3:20
Put your shoes off	Ex. 3:5	Put shoes on	Lk. 15:22
Animal blood	Heb. 10:4	The blood of Christ	Heb. 9:14
Continual sacrifices	Heb. 10:1	Christ's blood	Heb. 10:17
Distance from God	Ex. 20:18, 21	Fellowship with God	1 Cor. 1:9; 1 Jn. 1:3
Sins remembered	Heb. 10:3	Sins remembered no more	Heb. 8:12
Condemnation	Rom. 5:16	Justification	Rom. 4:25
Brought death: "the letter killeth"	2 Cor. 3:6	The Spirit giveth life	2 Cor. 3:6

### The Following Are Some of The Similarities Between The Testaments

- 1) Both begin with a representative man, Adam and Christ. (Rom. 5:12-19)
- 2) Both begin with a sovereign activity of God:
  - a) In Adam making man from clay. (Gen. 2:7)
  - b) In Christ making a clean vessel from an unclean family background. (Matt. 1:3, 5, 7)
- 3) Both tell of a constant departure from God. (Jer. 2:11-13; 2:32; Rev. 2:1 - 3:22)
- 4) Both tell of a prophecy for a coming one. (Mal. 3:1; 4:2; Matt. 2:6)
- 5) Both deal with the person of Christ.
  - a) In the Old Testament
    - i) In picture (Ex. 12:21; with 1 Cor. 5:7)
    - ii) In prophecy (Isa. 7:14 with Matt. 1:22-23; Mic. 5:2 with Matt. 2:5-6)
  - b) In the New Testament
    - i) In Person (Matt. 1:1 - Jn. 21:25)
- 6) Both tell of God calling out a people. (Acts 7:38 (refers to Old Testament); 1 Pet. 2:9)
- 7) Both tell of a redeemed people. (Ex. 15:13; 1 Pet. 1:18)
- 8) Both begin with a major temptation. (Gen. 3:1-6; Matt. 4:1-11)
- 9) Both speak of a promised inheritance. (Num. 26:53; Deut. 19:10; Col. 1:12; Heb. 9:15)

### The Salvation God Offers Is New

- 1) We have been brought into a new Covenant. (Eph. 2:12-13)
- 2) We have been given a new commandment. (Jn. 13:34; 1 Jn. 2:7, 8)
- 3) We are a new creation. (2 Cor. 5:17; Gal. 6:15)

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- 4) We have been given a new life. (Rom. 6:4)
- 5) We are part of the new man. (Eph. 2:15)
- 6) We look for a new heaven and a new earth. (Rev. 21:1)
- 7) We have been given a new name. (Rev. 2:17; 3:12)
- 8) We look for the new Jerusalem. (Rev. 3:12; 21:2)
- 9) We sing a new song. (Rev. 5:9; 14:3)

### Some of The Contrasts and Comparisons Between The Gospels

Matthew	Mark	Luke	John
The man who is king	The man who is a servant	The perfect man	The God man
Relates to His position among men The highest	Relates to His position among men The lowest	He was intrinsically a man	He was intrinsically God
The Lordship of Christ	The lowliness of Christ	The loveliness of Christ	The loftiness of Christ
Birth but no ascension	No birth but His ascension	Both	Neither
The King and His dominion	The Heir and His inheritance	The Priest and His sympathies	God and His creating and restoring
For the Jew	For the Romans	For the Greeks	For the World
To present the evidence that Jesus is truly man	To present the evidence that Jesus is the Son of God	To present the evidence that Jesus is truly man	To present the evidence that Jesus is the Son of God
Aspects of life	Past	Present	Death
Old Testament Branch	Jer. 23:5	Zech. 3:8	Zech. 6:12

### The Key Words In The Gospels Are:

- a) In Matthew, the key word is "kingdom".
- b) In Mark the key words are: "Immediately"; "anon"; "straightway".
- c) In Luke the key words are: "widow"; "pray"; "prayed"; "praying".
- d) In John the key words are: "believe"; "everlasting"; "life"; "love".

### Main Feature:

- a) In Matthew the main feature is dealing with that which was written and its fulfillment, therefore the past.
- b) In Mark the main feature is the present emphasized by such words as "immediately".
- c) In Luke the main feature is the immediate future with a major emphasis on death.
- d) In John the main feature is eternity, by expressions such as "everlasting life".

The New Testament begins where the Old Testament leaves off. The four Gospels each begin in a different way:

- a) Matthew brings us back to the book of Genesis 5:1 because only in these passages do we read the words “a book of the generations”. It is declaring the two heads of the human race: Adam (Gen. 5:1) and Jesus (Matt. 1:1).
- b) Mark starts where Malachi leaves off: “Behold, I send my messenger . . . before” (Mal. 3:1; Mk. 1:2).
- c) Luke emphasizes that Jesus Christ is a man. He will tell us of the birth of the child, the growth of the child, and his priestly activities (the entire book). John will emphasize that He is the son of God (Jn. 20:30-31).

### Will There Ever Be A Third Covenant?

I recognize that those saints who hold the teaching of “Covenant theology” teach that there are three covenants. The first is the “covenant of redemption”, the second “The covenant of works”, and the third is “The covenant of grace”. In the past and present history of “Covenant theology” there are divergent views, however, since this is not a paper on the pros and cons of Covenant theology, it will be ignored except for one observation. Those who teach this doctrine would, I am sure, agree that there is no other covenant God will give beyond the covenant of grace.

If one argues for a moment that there might be another covenant which God has not revealed to man, is that a possibility? The answer is a resounding No! Some of the reasons being as follows:

- a) The New covenant was made because of the “weakness and unprofitableness” of the old covenant (Heb. 7:18) in that:
  - i) It could not “make the comers thereunto perfect”. (Heb. 10:1)
  - ii) Its sacrificial system in which sacrifices “were offered year by year” (Heb. 10:1) resulted in:
    1. A “remembrance of sins” (Heb. 10:3)
    2. Could never “take away sins” (Heb. 10:4)
    3. Could not open to all the redeemed a way into the Holiest (Heb. 9:8)

It was a system which was flawed so that even with the very sacrifices God had “no pleasure” (Heb. 10:6). It was completely unacceptable to God and the entire system was “a schoolmaster *to bring us to Christ*” (Gal. 3:24-25). It was a system which was “Holy, just, and good” (Rom. 7:12) which, by its perfections, manifested how sinful I am (Rom. 7:13).

Is it possible that the New Covenant will also be found to have flaws, and there will be a third covenant?

The answer is “No” because:

- a) There is no one beyond Christ. The law was to bring us to Christ and He is the “end of the law” (Rom. 10:4). He is the Terminus of whom there is no one beyond.
- b) Christ is the final sacrifice for sins (Heb. 9:26); being the “one sacrifice for sins forever” (Heb. 10:12); who has provided “Eternal redemption for us” (Heb. 9:12); and “By the which . . . we are sanctified through the offering of the body of Christ, once for all” (Heb. 10:10).
- c) Because if there is a rejection of His salvation “there remaineth no more sacrifice for sins” (Heb. 10:26).
  - i) Because of “b” and “c” there can never be another covenant ratified (Heb. 9:17-20).
- d) In the purposes of God there is not a “third” for: “He taketh away the first (that is the law system) that He may establish the second” (Heb. 10:9).
- e) Since the New covenant is dependent on Divine Persons, for it to be a failure and make necessary another covenant would indicate that the sacrifice of Christ is an inferior sacrifice. His “calling by God” (Heb. 5:10) would be inferior, and as a priest “after the order of Melchizedek” (Heb. 5:10) is an inferior priesthood. Putting it bluntly, then God has failed! and that is blasphemous.
- f) The New covenant brings perfection and for another covenant to be ratified would signify that there would have to be someone greater than Christ in His:
  - i) Sacrifice (Heb. 10:12)
  - ii) Inauguration (Heb. 5:10)
  - iii) Keeping ability (Heb. 7:25)
  - iv) Duration of life (Heb. 7:16)
  - v) And place of service (Heb. 9:24)

Thank God we are not under law, and have “full assurance of faith” that the New Covenant, and all related to it, is God’s final answer to man’s sin and sins. (Most often “sin” refers to what I am, whereas “sins” refers to what I do.)

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**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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