

APOLOGETICS 4

THE NEW COVENANT



WHEN DID IT BEGIN?



Mount Publications, Rt. 1, Box 298, Morriston, Fla. 32668

The New Testament

Jan. 84

What is the New Testament? What Bible books make up "The New Testament"? Is the page in your Bible which says: The New Testament, in the right place?

John 16 KJ

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

← This verse is often being quoted to prove that the Holy Spirit is leading individuals into "all truth".

The fact is, that if one studies any

Bible commentaries, or any Bible history he will find an amazing amount of disagreement among the various writers. Further, the opinions are so varied as to make a person wonder if the original hearers had any idea of what the various speakers or writers were talking about.

From John 16:13 above, "--- but at-the-time-that that-one might-come, the Spirit of-the truth, he-will-lead-the-way (for) YOU into all the truth;" (★ YOU - the apostles - not people in general.)

The truth is the recorded word of God, our Bible, and the only way to understand truth is by comparing scripture with scripture not opinion with opinion.

The word translated "testament" is διαθήκη - diathēkē. No other word of Greek is translated "testament" in the KJ; yet the KJ introduces confusion by translating διαθήκη - diathēkē: "testament" 13X and "covenant" 20X. To get a true understanding we will need to consider all uses of διαθήκη - diathēkē in the NT, but not necessarily in order.

Acts 3 KJ

← Peter was speaking to Jews in the temple, not Gentiles.

1 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

This reference is to the original covenant which really has several parts to it.

There is only one more use of the word in Acts.
Acts 7 KJ

2 8 And he gave him the covenant of circumcision; and so Abraham begat Isaac, and circumcised him in the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

← Stephen's address before his death. Let me also give you consistent translations for these verses. Note there are some important differences to KJ.

Acts 3

vs 25 YOU yourselves - are the sons of the prophets - and of the covenant which the God himself - covenanted with our fathers, saying to Abraham: And in your seed all the lineages of the earth will be blessed - within.

The old covenant applied strictly to the Israelites.

Rom. 9 KJ

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

Acts 7

vs 8 And he gave to him (a) covenant of circumcision; and thus he begat the Isaac and he circumcised him in the day namely - the eighth, and Isaac (begat) the Jacob, and Jacob (begat) the twelve patriarchs.

* Notice now in Rom. 9:4 "the covenants" - plural. Let us skip now to Hebrews to get some more background. I think it wise to show both KJ and the Consistent Translation. (In hand writing).

Heb. 9 KJ

THEN verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

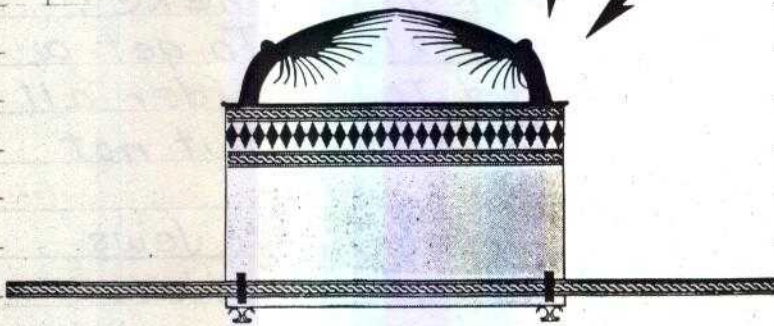
Hebrews - Chapter 9

vs. 1 On the one hand therefore the first (covenant) was having both the worldly holy-place and just-acts of service.

vs. 2 For (a) booth was constructed, the first, in which (were) both the lampstand and the table and the plan of the loaves, one (booth) - which is being - said, Holy-place;

vs. 3 But after the second veil (a) booth, the (one) being - said Holies of-Holies,

vs. 4 Having (a) censer made-of-gold and the ark of-the-covenant having-been-covered-and-still-covered-around-on-all-sides-with-gold-objects in which (was) (a) jar made-of-gold having the manna and Aaron's rod, namely-the (one) having-sprouted and the flat-tablets of-the-covenant.



There are 3 uses of the word covenant in Galations.

Gal. 3 KJ

6 15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

7 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

Gal. 4 KJ

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free-woman.

23 But he who was of the bond-woman was born after the flesh; but he of the freewoman was by promise.

8 24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.



Gal. 3

vs. 15 Brothers, I-am-saying according-to MAN. Nevertheless not-one is-disregarding or ordering-on (additions-to) a covenant of-MAN having-been-and-still-validated.

vs. 16 But to-the Abraham the promises were-said and to-his seed. It-is not saying: and to-the seeds, as upon many, BUT as upon one: and to-your seed, who is Messiah.

vs. 17 But this I-am-saying: the law having-come-to-pass-and-still-being after four-hundred-and-thirty years is not invalidating (a) covenant having-before-been-and-still-validated by the God, with-reference-to to-render-inactive the promise.

vs. 18 For if the inheritance (is) out-of-law, no-more (is it) out-of promise; but the God has-bestowed-and-still-bestows-a-favor to-the Abraham through promise.

6 - a man's covenant

7 - (the) covenant made before the law to Abraham by God is not invalidated by the later law.

8 - There are two covenants

Gal. 4

vs. 21 YOU-be-saying to-me, the (ones) willing to-be under law, are-YOU not hearing the law?

vs. 22 For it-has-been-and-still-is-written that Abraham had two sons, one out-of the maid-servant and one out-of the free-woman.

vs. 23 BUT on-the-one-hand the (one) out-of the maidservant has-been-and-is-begotten according-to flesh, on-the-other-hand the (one) out-of the free-woman through the promise

vs. 24 Which-things are being-allegorized; for these (women) are two covenants, on-the-one-hand one from mount Sinai, bearing-with-reference-to slavery, one-who is Hagar.

vs. 25 But the Hagar is mount Sinai in the Arabia; but it-is-being-in-line-together-to-the now Jerusalem, for she-is-being-a-slave with her children.

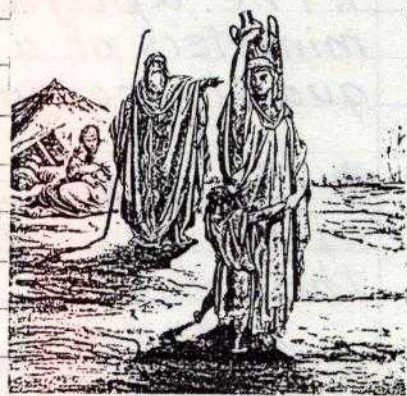
vs. 26 But the above Jerusalem is free, one-who is our mother;

Hagar and Sarah

Hagar = Mount Sinai

Gen. 21 ASV

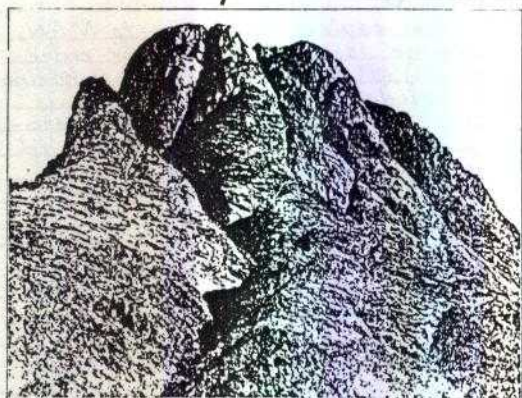
8 And the child grew, and was weaned: and Abraham made a great feast on the day that Isaac was weaned. 9 And Sarah saw the son of Hagar the Egyptian, whom she had borne unto Abraham, mocking. 10 Wherefore she said unto Abraham, Cast out this handmaid and her son: for the son of this handmaid shall not be heir with my son, even with Isaac. 11 And the thing was very grievous in Abraham's sight on account of his son. 12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy handmaid; in all that Sarah saith unto thee, hearken unto her voice; for in Isaac shall thy seed be called. 13 And also of the son of the handmaid will I make a nation, because he is thy seed.



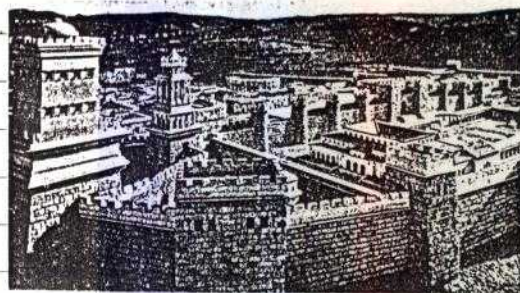
Gal. 4 ASV

30 Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman.

Hagar = Mt. Sinai = Present Jerusalem



↪ Mt. Sinai = Law



↪ The now Jerusalem when Paul wrote Galatians.

↪ The above Jerusalem (Gal. 4:26) is free.
2 Cor. 3 KJ

9 6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

vs. 6 Who also made us adequate ministers of-(a)-new-quality covenant, not of-letter BUT of-spirit; for the letter is-killing, but the spirit is-making-alive.

10 14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

vs. 14 BUT their thoughts were-petrified. For until the today day the same covering is-remaining on the reading of-the old covenant, (it) not being-discovered that in Messiah it-is-being-rendered-inactive.

vs. 15 BUT till today at-which-time Moses is-being-read (a) covering is-lying on their heart;

*9. The apostles, Jews, ministers of a new-quality covenant.

*10 The old covenant; Moses being read. vs. 15.

* The apostles were made, "adequate ministers of-(a)-new-quality covenant," but not until after the sending of the Holy Spirit.

Luke 1 KJ

72 To perform the mercy promised to our fathers, and to remember his holy covenant;

11 73 The oath which he sware to our father Abraham,

Zacharias, father of John the Baptist, refers to the old covenant as God's holy covenant.

At first the Gentiles were strangers to both covenants.

Eph. 2 KJ

Eph. 2

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; X

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

Eph. 2:11-15

vs.11 On-this-account YOU-be-having-in-memory that at-one-time YOU the Gentiles in flesh, the (ones) being-said (to be) uncircumcision by the (one) being-said (to be) circumcision in flesh made-by-hand,

vs.12 That YOU-were in that season separate-from Messiah, having-been-and-still-alienated of-the citizenship of-the Israeli and strangers-of-the-covenants of-the promise, not having hope and (ones) without God in the world.

vs.13 But at-this-instant in Messiah Jesus YOU, the (ones) at-one-time being far (away), YOU-became near in the blood-of-the-Messiah.

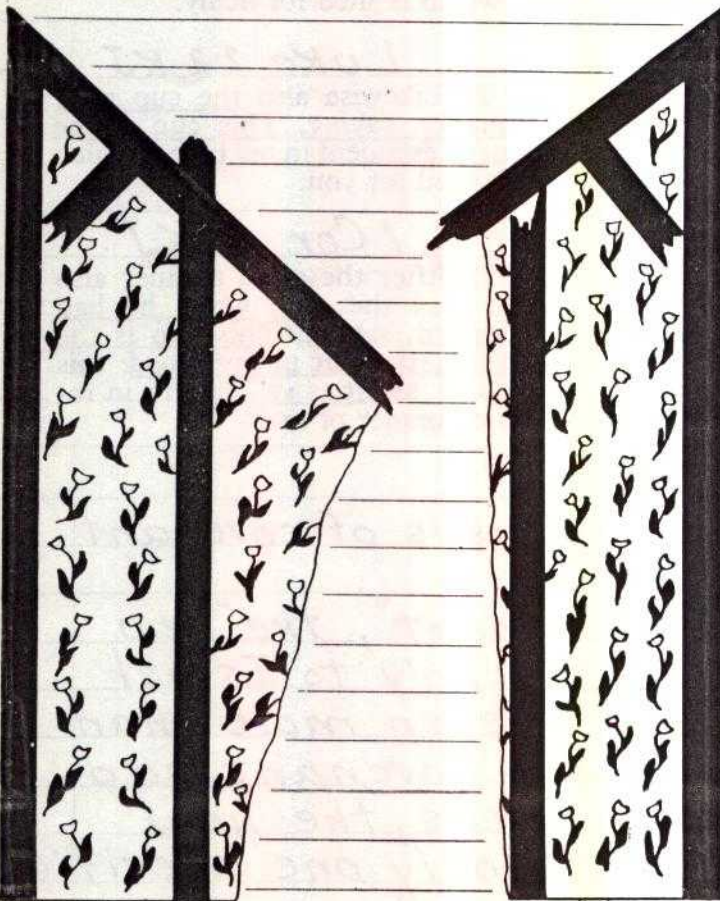
vs.14 For he himself is our peace, the (one) having-made the both (places) one even having-broken-down the midst-wall-of-the-fencing-in, the enmity, in his flesh

vs.15 Having-rendered-inactive the law of-the-commandments in decrees, in-order-that he-might-create the two in himself with-reference-to one new (quality) MAN making peace,

Two things given in this passage brought the Gentiles near to God.

1. The blood of-the-Messiah (vs.13)
2. The rending of the veil between the Holy Place and the Holy of Holies.

* The shedding of the blood and the rending of-the-veil both happened when Jesus was crucified and this brought into effect the new covenant.



Matt. 27 KJ

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

Mark 15 KJ

37 And Jesus cried with a loud voice, and gave up the ghost.
38 And the veil of the temple was rent in twain from the top to the bottom.

Luke 23 KJ

45 And the sun was darkened, and the veil of the temple was rent in the midst.
46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

An event so important it is recorded by three records. This event opened the way for the Jew as well.

John 19 KJ

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.

37 And again another Scripture saith, They shall look on him whom they pierced.



The 3rd cup 13
of the passover

(See Apologetics I)

Jesus died on
the same day
he drank this
cup.

1 Cor. 11

vs 23 For I myself took along from the Lord, what also I gave over to YOU, that the Lord Jesus in the night in which he was being given over he took bread

vs 24 And having given thanks he brake (it) in pieces and said: *This is my body the (one) in behalf of YOU; this YOU be doing with reference to my remembrance.

vs 25 In the same way also the cup after tak(ing) supper, saying: This cup is the new quality covenant in my blood; this YOU be doing as often as YOU might be drinking, with reference to my remembrance.

vs 26 For as often as YOU might be eating this bread and YOU might be drinking this cup, YOU are proclaiming the death of the Lord, until of which he might come.

← Once Jesus had shed his blood the new covenant was in operation.

The only reference Jesus made to the new covenant was at the last passover.

Matt. 26 KJ

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Mark 14 KJ

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

LUKE 22 KJ

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

1 Cor. 11 KJ

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

Now consider the remaining uses of covenant in the book, To Hebrews.

Heb. 7 ASV

17 22 by so much also hath Jesus become the surety of a better covenant.

Heb. 8

6 But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises. 7 For if that first covenant had been faultless, then would no place have been sought for a second.

The "better covenant", the "new covenant," will apply to Israel in the future even more than now. The old covenant had regular sacrifices, the new covenant has only one sacrifice, Jesus the Messiah.

Heb. 8 ASV

8 For ³finding fault with them, he saith, Behold, the days come, saith the Lord, That I will ²make ^aa new covenant with the house of Israel and with the house of Judah;

9 Not according to the covenant that I made with their fathers

10 In the day that I ⁴took them by the hand to lead them forth out of the land of Egypt;

11 For they continued not in my covenant,

12 And I regarded them not, saith the Lord.

13 For ⁵this is the covenant that I will make with the house of Israel

14 After those days, saith the Lord; I will put my laws into their mind, And ⁶on their heart also will I write them: And I will be to them a God, And they shall be to me a people:

← This text alternates between the "new covenant" vs.8, "the old covenant" (2x in vs.9), "the new covenant" vs.10.

In Heb.9:15 →

Heb. 9 ASV

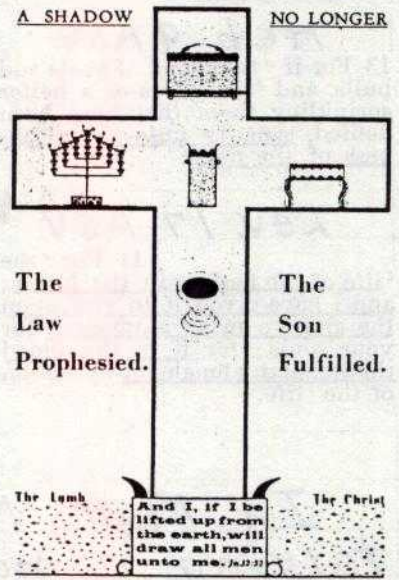
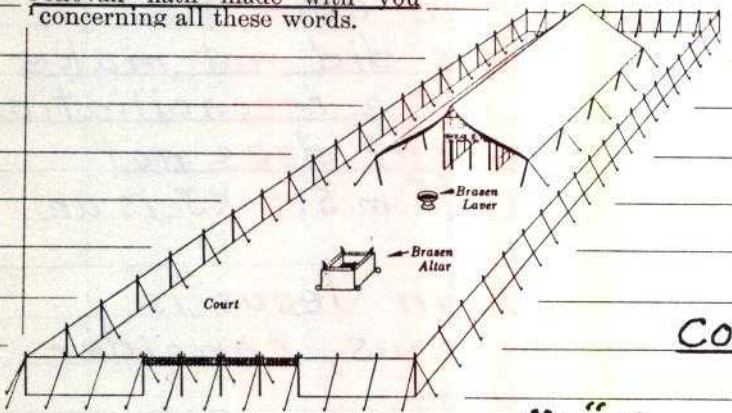
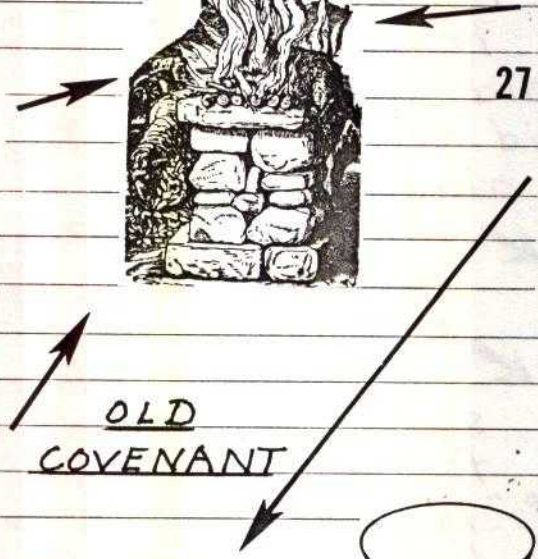
we have the "new covenant," old or "first covenant" vs. 15.

Then begins an explanation of when a covenant takes effect.

15 And for this cause ¹he is the ²mediator of a ³'new ⁴covenant, that a death having taken place for the redemption of the transgressions that were under the first ⁵covenant, they that have been ⁶called may ⁷receive the promise of ⁸the eternal inheritance. 16 For where a ⁹testament is, there must of necessity ¹⁰be the death of him that made it. 17 For a ¹¹testament is of force ¹²where there hath been death: ¹³for it doth never avail while he that made it liveth. 18 Wherefore even the first covenant hath not been dedicated without blood. 19 For when every commandment had been ¹⁴spoken by Moses unto all the people according to the law, ¹⁵he took the ¹⁶'blood of the calves and the goats, with ¹⁷water and scarlet wool and hyssop, and sprinkled both ¹⁸'the book itself and all the people, 20 saying, "This is the blood of the ¹⁹covenant which God commanded to you-ward. 21 Moreover ²⁰'the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. 22 And according to the law, I may ²¹almost say, all things are cleansed with blood, and ²²'apart from shedding of blood there is no remission.

Ex. 24 ASV

4 And ¹Moses wrote all the words of the Jehovah, and rose up early in the morning, and ²built an ³'altar under the mount, and twelve pillars, according to the twelve tribes of Israel. 5 And he sent young men of the children of Israel, ⁴'who offered burnt-offerings, and sacrificed peace-offerings of oxen unto Jehovah. 6 And ⁵Moses took half of the blood, and put it in basins; and half of the blood he ⁶sprinkled on the altar. 7 And he took ⁷'the book of the covenant, and read in the audience of the people; and they said, ⁸'All that Jehovah hath spoken will we do, and be obedient. 8 And ⁸Moses took the blood, and ⁹sprinkled it on the people, and said, Behold ⁹'the blood of the covenant, which Jehovah hath made with you concerning all these words.



* "Separate-from shedding-of-blood forgiveness is not coming-to-pass." Heb.9:22
 Therefore, there was no forgiveness till Jesus died, and Matt, Mark, Luke, and John are still OT.

Heb. 10 ASV

15 And the Holy Spirit also beareth witness to us; for after he hath said,

28 16 This is the covenant that I will make with them

After those days, saith the Lord:

I will put my laws on their heart,

And upon their mind also will I write them;

then saith he,

17 And their sins and their iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

29 28 A man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses: 29 of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?

29

I have listed every use of διαθήκη (diathēkē) in the NT.

Note the emphasis on the blood.

Matt, Mark, Luke and John tell of the life of Jesus. While Jesus was alive sacrifices were still being offered in the temple.

Heb. 12 ASV

24 and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel.

Heb. 13 ASV

20 Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus,

Rev. 11 ASV

19 And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

Rom. 11 ASV

25 For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; 26 and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob: 27 And this is my covenant unto them, When I shall take away their sins. 28 As touching the gospel, they are enemies for your sake; but as touching the election, they are beloved for the fathers' sake.

What effect did the sacrifices have? They did not take away sins, but

Heb. 10 ASV

3 But in those sacrifices there is a remembrance made of sins year by year. 4 For it is impossible that the blood of bulls and goats should take away sins.

33 away sins, but they did have an important effect.

Heb. 9 ASV

13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh:

And the blood of these sacrifices made an atonement for their souls. Atonement, means "to cover." (The words "life" in Lev. 17:11 should be "soul.")

Lev. 17 ASV

11 For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life.

The Lord Jesus did not make an atonement but a reconciliation. The word atonement does not occur in the NT. (Rom. 5:11 KJ is an error.)

In Matt., Mark, Luke, and John Jesus is talking almost exclusively to Jews, consider how Jesus answers some problems.

Matt. 10 ASV

5 These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel.

Jesus was not concerned with ministering to Gentiles but to Jews. Note how Jesus responds to a Canaanitish woman.

Matt. 15 ASV

21 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. 22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel. 25 But she came and worshipped him, saying, Lord, help me. 26 And he answered and said, It is not meet to take the children's bread and cast it to the dogs. 27 But she said, Yea, Lord; for even the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

1. This was a Gentile woman before the cross.

2. vs. 23 "But he answered to her not a word." Why didn't he try to get her "saved"?

3. vs. 24 "I-was not dispatched unless with-reference-to the sheep namely-the (ones) having-been-and-still-being-destroyed of-(the)-household of-Israel."

4. vs. 28 " --- and her daughter was-cured --- "

Not one word is recorded about Jesus being concerned about her salvation.

Consider next the slave of the centurion. The centurion was a Roman soldier. It seems that this incident is recorded twice. It is not my

Matt. 8 ASV

5 And when he was entered into Capernaum, there came unto him a centurion, beseeching him, 6 and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. 7 And he saith unto him, I will come and heal him. 8 And the centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but only say the word, and my servant shall be healed. 9 For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: 12 but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth. 13 And Jesus said unto the centurion, Go thy way: as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

purpose here to fit these two records together, but simply call your attention to two facts.

1. Luke records how the centurion loved Israel, but nothing of what Jesus said to the centurion.

2. Matt. records two statements to the centurion, but not one word about being "saved."

I believe these are the only records of Gentiles being healed by Jesus. Even when Jews were healed Jesus didn't preach "being saved" as we know it.

Luke 7 ASV

2 And a certain centurion's servant, who was dear unto him, was sick and at the point of death. 3 And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant. 4 And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldst do this for him; 5 for he loveth our nation, and himself built us our synagogue. 6 And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst come under my roof: 7 wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed. 8 For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 9 And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, "I have not found so great faith, no, not in Israel. 10 And they that were sent, returning to the house, found the servant whole.

There are a few statements in the gospels regarding "saved" as we use the word, that is, equal to "eternal life"; let us look at some of these.

Matt. 19 ASV

16 °And behold, one came to him and said, "Teacher, what good thing shall I do, that I may have eternal life?" 17 And he said unto him, "Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments." 18 He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 "Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself." 20 The young man saith unto him, All these things have I observed: what lack I yet? 21 Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions. 23 And Jesus said unto his disciples, Verily I say unto you, "It is hard for a rich man to enter into the kingdom of heaven." 24 And again I say unto you, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." 25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? 26 And Jesus looking upon them said to them, "With men this is impossible; but with God all things are possible." 27 Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? 28 And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life. 30 °But many shall be last that are first; and first that are last.

① vs. 16 Eternal life is connected with doing - "Grace" or "favor"

χάρις - charis does not occur in Matt. or Mark. God's "favor" is mentioned in Luke in connection with Mary, the mother of Jesus; and Jesus. In John 1:14-17 in connection with Jesus. The grace or favor we know was not possible until Jesus died for us. *

② vs. 17 "Keep", better, "you-be-keeping the commandments."

③ vs. 20 "I-guarded all these-things."

④ vs. 21 "If you-are-willing to-be perfect---etc. Result: "treasure in heaven", not eternal life which here results from keeping the commandments. (vs. 17)

⑤ vs. 25 "the disciples were-being extremely surprised --- so who is-being-able to-be-saved?"

Salvation as we know it was not yet known to the disciples.

⑥ vs. 29 "Eternal life" is inherited by "doing", before the cross.

(Consider also Mark 10:17-31, very similar.) Now →

Luke 10 ASV

25 °And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? 26 And he said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

Lev. 19 ASV

18 °Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah.

Deut. 6 ASV

4 °Hear, O Israel: Jehovah our God is one Jehovah: 5 and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might,

Jesus clearly indicates that they are still

under law. The "gift" of salvation (Eph. 2:8) is not in the gospels.

The words "saved" and "eternal life" do occur in the gospel of John in their more familiar meaning to us, but note.

John 3 ASV

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; 15 that whosoever believeth may in him have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. 17 For God sent not the Son into the world to judge the world; but that the world should be saved through him.

Num. 21 ASV

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this light bread. 6 And Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel died. 7 And the people came to Moses, and said, We have sinned, because we have spoken against Jehovah, and against thee; pray unto Jehovah, that he take away the serpents from us. And Moses prayed for the people. 8 And Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard; and it shall come to pass, that every one that is bitten, when he seeth it, shall live. 9 And Moses made a serpent of brass, and set it upon the standard; and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

John 3 ASV

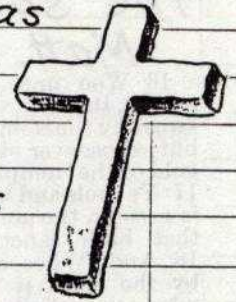
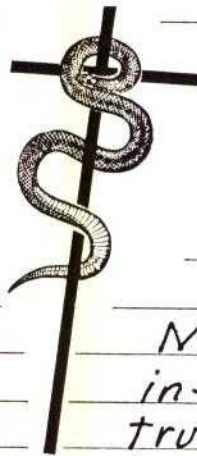
35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

John 4 ASV

13 Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: 14 but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

John 5 ASV

24 Verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.



"And according-as Moses raised-to-a-height the serpent in the wilderness, thus it-is-essential the son of-the

MAN to-be-raised-to-a-height, in-order-that everyone trusting in him might-be having life eternal."

* Until Jesus was crucified no one could have eternal life. (See the course, Saved, 1978) Recall Heb. 9:22 p.7, "Separate-from shedding-of-blood forgiveness is not coming-to-pass."

There are some verses in John that are very difficult to reconcile. First let us note the verses.

← "The (one) trusting with-reference-to the son is-having life eternal; but the (one) disobeying to-the son will not see life ---"

⊕ Note: "is-having", before the cross. How, when as yet there is no forgiveness?

← Note: "I-shall-give" - future.

"The (one) hearing my word and trusting in-the (one) having-sent me is-having life eternal ---"

▶ "the (one) having-sent me" is Jehovah the Father.

☆ Note again: "is-having", present tense, before the cross.

"I and my Father are one", John 10:30

If you remember that these sayings are spoken to Jews before the cross the problem is not so difficult. On page 8 I showed that the sacrifices made an atonement. The "blind

Matt. 23 ASV

16 Woe unto you, ye "blind guides, that say, "Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. 17 Ye fools and blind: for which is greater, the gold, or the temple that hath sanctified the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. 19 Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift? 20 He therefore that sweareth by the altar, sweareth by it, and by all things thereon. 21 And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that sweareth by the heaven, sweareth "by the throne of God, and by him that sitteth thereon.

guides" were disputing when Jesus gives some clear answers.

vs. 20 The altar: what is one thing, "above-upon it"?

The LXX Greek word for lamb here is ἀμνός-ammnos.



Ex. 29 ASV

38 Now this is that which thou shalt offer upon the altar: "two lambs a year old day by day continually. 39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: 40 and with the one lamb a tenth part of an ephah of fine flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine for a drink-offering. 41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meal-offering of the morning, and according to the drink-offering thereof, for a sweet savor, an offering made by fire unto Jehovah. 42 It shall be a continual burnt-offering throughout your generations at the door of the tent of meeting before Jehovah, where I will meet with you, to speak there unto thee.

This word ἀμνός-ammnos is used 4x in the NT and leaves no doubt that Jesus is pictured by this lamb in Ex. 29.

1 Pet. 1 ASV

To Jews

17 And if ye call on him as Father, who "without respect of persons "judgeth according to each man's work, pass the time of your "sojourning in "fear: 18 knowing that ye were "redeemed, not with corruptible things, with silver or gold, from your "vain manner of life handed down from your fathers; 19 but with precious "blood, as of a "lamb without blemish and without spot, even the blood of Christ:

Acts 8 ASV

To a proselyte

32 Now the passage of the scripture which he was reading was this, He was led as a sheep to the slaughter; And as a lamb before his shearer is dumb. So he openeth not his mouth: 33 In his humiliation his judgment was taken away: His generation who shall declare? For his life is taken from the earth. 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? 35 And Philip "opened his mouth, and "beginning from this scripture, "preached unto him Jesus.

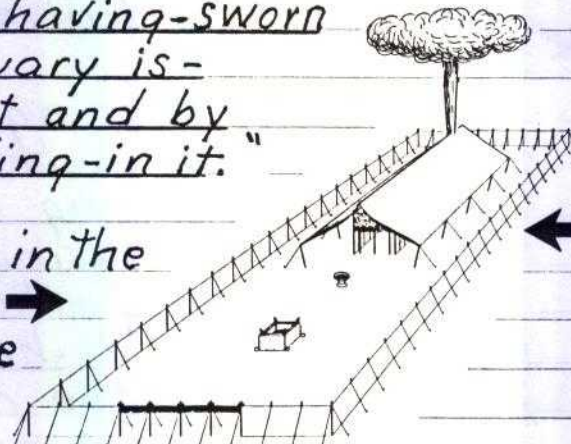
John 1 ASV
To Jews

29 On the morrow he seeth Jesus coming unto him, and saith, Behold, "the Lamb of God, that "taketh away the sin of the world!

35 Again "on the morrow John was standing, and two of his disciples: 36 and he looked upon Jesus as he walked, and saith, Behold, "the Lamb of God!

vs. 21 (Matt. 23 above)
"And the (one) having-sworn by the sanctuary is-swearing by it and by the (one) residing-in it."

Who resided in the tabernacle?
Messiah of the OT, Ex. 29: 44



Ex. 29

43 And there I will meet with the children of Israel; and the Tent shall be sanctified by my glory. 44 And I will sanctify the tent of meeting, and the altar: Aaron also and his sons will I sanctify, to minister to me in the priest's office. 45 And "I will dwell among the children of Israel, and will be their God. 46 And they shall know that I am Jehovah their God, that brought them forth out of the land of Egypt, that I might dwell among them: I am Jehovah their God.

The sacrifice of Jesus the Messiah upon the cross has a very far reaching effect. It works results forward, backward, and at present. The "atonement" which Israel had from the lamb sacrifices, covered sin, which the lamb of God removed. In effect then; the one trusting with-reference-to the son was already having eternal life even though the death of Jesus had not yet taken place in historic fact. Note the backward effect upon Israel.

Gal. 2:15 "We Jews by-nature and not sinners out-of nations, ---"



Present salvation a gift of God. (Eph. 2: 8, 9)

Gal. 2 ASV 15 We being Jews by nature, and not sinners of the Gentiles, 16 yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified.

Gal. 3 ASV 23 But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. 24 So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. 25 But now that faith is come, we are no longer under a tutor. 26 For ye are all sons of God, through faith, in Christ Jesus.

"But before the trust came we-were-being-protectively-guarded under law being-shut-together with-reference-to the future trust to-be-uncovered."

Gal. 3:24 "So-that the law has-become-and-still-is (a) disciplinarian-tutor of-us with-reference-to Messiah, ---"

Note Gal. 4:3 - "we also" - Jews. vs. 5 "In-order-that he-might-buy-out the(ones) under law, in-order-that we-might-take-back the adoption-as-son."

Gal. 4 ASV 3 So we also, when we were children, were held in bondage under the rudiments of the world: 4 but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, 5 that he might redeem them that were under the law, that we might receive the adoption of sons.

Paul doesn't say that he might buy out the "lucky ones" that happened to be living after the cross, and that happened to be fortunate enough to hear the gospel, and that happened to have God open their eyes, etc. I cannot cover more along this line now; but simply want to show that "saved", "eternal-life", etc. occur before the cross in a different way and that Matt, Mark, Luke and

John are OT. Note also God is the Father of obedient Jews even before they are "saved" as we know the word. Perhaps it might be better to say they were "safe."

Matt. 6 ASV

6 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. 6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. 7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. 8 Be not therefore like unto them: for thy Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done, as in heaven, so on earth. 11 Give us this day our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from the evil one. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you. 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

10 Thy kingdom come. Thy will be done, as in heaven, so on earth. 11 Give us this day our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from the evil one. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you. 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

vs. 1 Your Father - that is Father of Jews before the cross.

vs. 4 Thy Father - the obedient Jews.

vs. 6 Thy Father (2x) - still Jews

vs. 7 The Gentiles - All outside the "first" covenant. There is not yet any "new" covenant nor any "saved" Gentiles.

vs. 8 Your Father - still Jews - don't be like Gentiles.

vs. 9 Our Father - still Jews

vs. 10 Thy Kingdom come --- on earth. The millennium. (1000yr.)

vs. 14 Your heavenly Father.

vs. 15 Your Father.

Thus you see what we call the Lord's prayer was given to the Jews to be their prayer. As I have shown elsewhere OT Jews, or better, Jews under the first covenant will be resurrected, many TO-BE saved.

By trying to make Matt., Mark, Luke and John come under the "new covenant", which didn't yet exist, many have made serious mistakes. In fact, it is this very major error that has led into the present ignorance in the "churches". For example: Jesus spoke parables to the Jews. The word "parable" is never used in any books other than Matt., Mark, Luke, + Hebrews. Jesus called little children to him; Jewish children not Gentiles. Jesus gave the "beatitudes" to Jews not to Gentiles. Jesus did not come to bring peace on the earth.

Matt. 10 ASV

34 "Think not that I came to send peace on the earth: I came not to send peace, but a sword. 35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: 36 and a man's foes shall be they of his own household.

Mark 10 ASV

13 "And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. 14 But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me: forbid them not: for to such belongeth the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. 16 And he took them in his arms, and blessed them, laying his hands upon them.

How do you expect to stop family problems?

"YOU-let the children (pre-teen) be-coming to me, YOU-be-hindering them not; for of-the (ones) such-as-these is the Kingdom of-the God.



These are Jewish children.

These are born into the root, (Rom. 11) yet "churches" teach that children that die before an age of "accountability" all go to heaven. Then they feed the "starving" children past the age of "accountability" so they will be "lost."



CHRIST FEEDING THE FIVE THOUSAND.

When Jesus fed thousands by a miracle, and preached to other thousands, I don't find that he ever gave an "invitation". Why not? Because until he died the "gift" of salvation was not available.

Matt. 5 ASV

3 "Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 "Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

Try making the "beatitudes" NT.

vs. 3 The destitute in spirit are better off than others?

vs. 5 Because people are meek they will inherit the earth instead of going to heaven?

vs. 9 Peacemakers like Sadat are automatically called sons of God?

vs. 10 Just being persecuted for righteousness' sake is advantageous?

When you study Matt., Mark, Luke, and John as OT you will make a major stride in understanding scripture. The NT begins in: Matt. 27:51, Mark 15:38, Luke 23:45, John 19:34. (See pp. 5+6)