

“OLD TESTAMENT --- NEW TESTAMENT”

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When one picks up a Bible the first thing he is confronted with, in the beginning, is a list of all of the books of the Old Testament. After the Old Testament books, there is listed the books of the New Testament. There are sixty-six books in the Bible. Thirty-nine books compose the Old Testament and twenty-seven books compose the New Testament. This is what we call the Bible.

If you turn to the last book of the Old Testament, in most Bibles, you have the statement, “**END OF THE OLD TESTAMENT.**” Just before the book of Matthew one will find the expression, “**NEW TESTAMENT,**” in most bibles. This distinction between the Old Testament and the New Testament is not without evidence that a distinction should be made. I purpose to present the evidence that makes this distinction of the Old Testament and the New Testament as is presented in the New Testament and what was prophesied in the Old Testament.

A person that stands between the Old and New Testaments is designated as **Jesus, the son of God.** We must appeal to some passages in the book of Hebrews to establish this: *“For where a testament is, there must of necessity be the death of him that made it. For a testament is of force when there hath been the death of him that made it. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth,”* Heb. 9:16-17. From this text we learn that before a “**testament**” is of force there must be the death of the testator. We know that within our lives, if a person makes a testament (will) it is not of force until he has died, and then it becomes binding. The testament of Jesus could not be in force until he died upon the cross. When he died, then there was place for the ushering in of His testament. From these passages we learn that the “**testament of Christ**” could not be in force until after his death.

Notice that the New Testament teaches concerning the “First Covenant,” Heb. 9:15, and the “Second Covenant,” Heb. 8:7. The very fact that there is the “First Covenant,” necessitates the fact of the “Second Covenant.” The “First Covenant,” in these passages has to do with the Law of Moses, and the “Second Covenant,” refers to the Law of Christ.

Never has there been a time that people have been without law. Paul argues that where there is no law there is no sin, Rom. 5:13. In Rom. 8:2 the Law of Christ is called the “**Law of the Spirit of life in Christ Jesus.**” In Rom. 3:27 the New Covenant is referred to as the “**Law of Faith.**” In Jas. 1:25 the covenant of Christ is called, “**the law of liberty.**” Now, all of this is to state that the New Covenant of Christ is “**the law of Christ,**” Gal. 6:2. Consider the following passages: *“Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned: for until the law sin was in the world; but sin is not imputed where there is no law,”* Rom. 5:12-13 Sin is in the world and has been from the beginning, so there is “law.” The Gospel is designed to save man, Rom. 1:16. It saves men from sin. So the gospel is preached today and it is for the purpose of man having the remission of their sins; because, they have sinned and need God’s saving power in Christ Jesus. We are under the “Second Covenant,” or “**the Law of Christ,**” or the “Law of the Spirit of life in Christ Jesus,” or the “Law of liberty in Christ Jesus.” All of these terms refer to the Law that is in existence now. This law, or the New Covenant, that Jesus died for, is his Covenant.

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