



**General Topics :: What is the difference between the old covenant vs. the new covenant.**

**What is the difference between the old covenant vs. the new covenant. - posted by ArthurRosh, on: 2013/10/24 16:15**

What is the difference between the old covenant vs. the new covenant?

**Re: What is the difference between the old covenant vs. the new covenant. - posted by proudpapa, on: 2013/10/24 17:20**

That is a most excellant question for discussion.

I think another most excellant question for discussion would be when did the new covenant begin.

**Re: What is the difference between the old covenant vs. the new covenant. - posted by proudpapa, on: 2013/10/24 18:32**

What is the difference between the old covenant vs. the new covenant.

Law vs Grace

**Re: , on: 2013/10/24 20:23**

The key component of the Old Covenant was law. The key component of the New Covenant is the Spirit. 2 Cor. 3 lays out the differences between the Old and New Covenants.

The New Covenant probably had its start when Christ cane in the scene. But was inaugurated at the cross.

My thoughts.

Bearmaster.

**Re: , on: 2013/10/24 21:02**

Quote:

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Re: What is the difference between the old covenant vs. the new covenant.  
by proudpapa on 2013/10/24 18:32:43

What is the difference between the old covenant vs. the new covenant.

Law vs Grace

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A scripture to go with your succinct answer, proudpapa.

John 1:17 For the law was given by Moses, BUT grace and truth came by Jesus Christ.

**Re: OT/NT - posted by Sidewalk (), on: 2013/10/24 22:15**

The Old testament establishes that the law is the holy transcript of the Character of God.

The New Testament is the placement of that law into the heart and soul of man.

And then there are details...

**Re: Moses and Jesus - posted by savannah, on: 2013/10/24 22:16**

just-in said,

"A scripture to go with your succinct answer, proudpapa.

John 1:17 For the law was given by Moses, BUT grace and truth came by Jesus Christ."

Not so just-in!

Consider this:

John 1:17, For the law was given by Moses, but grace and truth came by Jesus Christ. KJV

Observe: First, though appearing to present a "grace-law antithesis," the word but is added to the text; it is, consequently, unwise to suppose a doctrine, especially one as evil as militancy between God's grace and God's law, on the translators' added word.

John 1:17 with no added words says, "For the law through Moses was given; grace and truth came through Jesus Christ ."

Additionally, the enemy's perversion of "UNDER GRACE, NOT LAW" logically means that Christ, the Word of God, militated against God's law.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil, Matthew 5:17.

"Therefore, to make the law as given at the Mount an antithesis of the abundant grace of God is clearly a very wicked sin." - Ovid Need

**Re: - posted by PaulWest (), on: 2013/10/24 22:26**

In a nutshell:

OC - "Thou shalt; thou shalt not"

NC - "I will"

**Re: Law of sin and death vs Law of liberty - posted by proudpapa, on: 2013/10/24 22:50**

RE: ///Observe: First, though appearing to present a "grace-law antithesis," the word but is added to the text; it is, consequently, unwise to suppose a doctrine, especially one as evil as militancy between God's grace and God's law, on the translators' added word.///

Is Ovid Need saying that the enemy perverted the Scripture by adding the word but ?

RE: /// the enemy's perversion of "UNDER GRACE, NOT LAW" logically means that Christ, the Word of God, militated against God's law. ///

The enemy misconstrues the Grace of our God for lasciviousness he also misconstrues Believers back under the law of sin and death.

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

RE: /// Additionally, the enemy's perversion of "UNDER GRACE, NOT LAW" logically means that Christ, the Word of God, militated against God's law. ///

Biblical Grace and what I was referring to by Law vs Grace is :

Romans 6:14

For sin shall not have dominion over you: for ye are not under the law, but under grace.

Romans 8:2

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death

**Re: - posted by Elibeth, on: 2013/10/24 22:53**

Yes,...I too,liked the question Arthur ,

Also appreciated just-in'.....

Law vs Grace

The difference I see,

Law: it is written,...we were to look ( read it),and try to do/ live it.

(we had no power to do it)

Grace: The Devine influence upon our heart,and it's reflection in the life.

Grace , "the Good news,...that through Jesus ' sacrifice,He has made a Way for us,through His Spirit ,...who is Spirit /Truth/(Word)that He has written on our hearts.

(Grace to draw us to His Truth/Word,,...

Jn.1:17," For the law was given by Moses,but Grace and Truth came by Jesus Christ" ,.....("The Way") ,...Thank you for posting the Scripture,  
just- in.

For Him alone,who is so worthy,

elizabeth

**Denny Kenaston : The Spirit of Law-And-The Spirit of Grace - posted by proudpapa, on: 2013/10/24 23:00**

Audio Sermons <https://www.sermonindex.net/modules/mydownloads/singlefile.php?lid=13205&commentView=itemComments>

text sermon:

There are many areas that the spirit of law or the spirit of grace can affect, but this booklet will address mostly how it affects relationships—relationships between husbands and wives, with one another, with children, and with God.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. (John 1:12-18)

#### Different Beginnings

As an introduction I would like us to consider the difference between the coming of the law, and the coming of grace and truth. The scripture here says the law came by Moses. Let us just for a moment lay a little ground work for the message, go back, and remember how the law came. Exodus chapter 20 is where we would drop in and read if we were going to read about when the law was given. But if you remember, God told Moses to gather the people together, and to sanctify them, because He would be appearing unto them the third day. The people were to gather outside and around the mount, and Moses was to go up into the mount. There God spoke to His people. They heard His words, they heard His laws. And we know the scene that is set there: Mount Sinai, a place of trembling. There was a place of thundering, there was a fire on that mountain, and the Bible says that the people exceedingly feared and quaked as they heard the words come forth from the mountain. Well, this is the way the law came by Moses. It had its effects on the people, there when they heard it and down through the centuries after they heard it. That law had its effect upon people.

The Bible says grace and truth came by Jesus Christ. What a different way grace and truth came! Here He comes, just like everybody else. He humbles Himself, fulfills all manner of righteousness, is baptized there of John in the river Jordan, and the Spirit of God descends upon Him. Then out into the wilderness He goes, He comes back, He's seated there speaking to the people; and what is the ministry of grace and truth but to bind up the broken hearted, to minister grace to people, to proclaim liberty to the captives, and to loose those who are bound? This is the way grace and truth came. When John described it he said "We beheld his glory." It was beautiful! It was the glory as of the only begotten of the Father. That's the testimony we have of our Lord Jesus! He was full of grace and He was full of truth! What a beautiful combination those two make together, don't they? Grace—that is the divine influence and power of the grace of God working on the heart of an individual. And truth—that is the divine revelation of the mind and will of God. We read in the scriptures that our Lord Jesus was full of both of them. He was full and running over of the grace of God, the divine power, the unction, the strength that was needed to live the way He needed to live. And He was also full and running over of the truth of the Word of God. That was our Lord Jesus. The Law came by Moses, but it came in a very different way than the coming of grace and truth.

As our Lord Jesus begins to manifest Himself and His ministry upon the earth, the people marvel at the gracious words which come out of His mouth. Words like these: Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. (Matthew 11:28-30) This is very different than the law which came on Mt. Sinai; a totally different influence and effect.

#### Different Effects

There is a difference between the effects of the law and in the effects of grace upon our lives. There is a difference in the attitudes that flow out of a life which is controlled by the principles of law, as compared to those that flow out of a life which is controlled by the principles of grace. Maybe that would be a good way to divide the two of them in our minds. There are those who live by the principles of law, and there are those who live by principles of grace. The influence of the principles of law is very far from the influence of the principles of grace in someone's life.

Do we begin again to commend ourselves? Or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. (2 Corinthians 3:1-3) Notice the difference there again, the effect of the principles of law, compared to the effect of the principles of grace. One is only written on a table of stone, or a piece of paper, or a book somewhere, but the other is written on the fleshy tables of the heart. This is a very big difference.

And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves

ves; but our sufficiency is of God; 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. (2 Corinthians 3:4-6) There again we see the difference between the principles of law and the principles of the spirit of grace: one kills, and the other gives life.

### Different Glory

But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. (2 Corinthians 3:7-9) Now let me explain just a little bit what the word "ministration" means. It's basically the same word as ministry: that which flows out of a life, out of a family, out of a congregation. We have a ministry: the ministration of your life, the ministration of your family, or the ministration of a church. Now if the ministration (that which flowed out) of condemnation be glory, how much more doth the ministration of righteousness exceed in glory! You see, the law was given as a ministration of condemnation, so that its effect and its influence would bring condemnation. It would bring death. It would bring someone to a place where they realize they cannot do it, and only then turn to Christ, where they can find the grace of God to do it. That little verse there is saying that the ministration which produces and fosters righteous living exceeds in glory.

For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. (2 Corinthians 3:10) The ministration of righteousness is so much more glorious than the ministration of condemnation. It just crowds it out of the way.

For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: 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. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. (2 Corinthians 3:11-17) Liberty means power to do the will of God. Let us remember this little phrase as we go through many different points: where the Spirit of the Lord is there is liberty, or power, or grace, or strength, to do the will of God. So, when we begin to ponder this whole matter of the effects of the principles of law compared to the effects of the principles of grace, surely we want to live on the grace side because where the Spirit of the Lord is there is the liberty, that is, power to do the will of God.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. (2 Corinthians 3:18)

### Three Relationships Affected by Law

The principles of law and the principles of grace have very different effects. If you are living by the principles of law, it will totally affect how you think about God. It will affect how you think about yourself. It will greatly affect how you relate to others.

#### 1. With God

It will affect the way you think about God. If in your mind you're thinking and relating in your Christian life after principles of law, that means you have to do something in order to please God. That will affect the way you look at God. Every one of us knows, if we stop and think about it, if you have to please God by the things you do, then if you don't do everything that you're supposed to do, you're not pleasing God, and thus you live under God's displeasure most of your life. To live under that sense of God's displeasure is not the will of God for a Christian! By the way, to live under the sense of God's displeasure is a false sense! It's a theology that we brought upon our own mind.

#### 2. With Yourself

It will affect how you think about yourself. If you're living after the persuasion of the principles of law, then you have to perform, and if you don't perform, you're a failure, and if you're a failure, you'll begin to think like a failure, you'll feel like a failure, you'll make decisions like a failure, and you'll be a failure. That's the way it works.

The spirit of law and the spirit of grace are very different from each other. The one, if you carry it all the way to its end you'll have a Pharisee. And the other, if you carry it all the way to its end, you'll have a beautiful example of Jesus Christ upon this earth. Which one do we want? Do we want to be a Pharisee? Or do we want to be a beautiful example of Jesus Christ? The Pharisees were afraid of God. The Pharisees were proud of their attainments. They figured they were pleasing God by their attainments, and were proud of them. The Pharisees had very little influence on other people. On the other hand, our Lord Jesus Christ wasn't afraid of God, but He rested in the love of His Heavenly Father, throughout every day. He was filled with humility and meekness, rather than pride of attainment. And last of all, He was the most influential man that ever walked on the earth. Which one do we want?

### 3. With Others

It will greatly affect the way you relate to others. It will affect the way you raise your children. It will affect the way you relate to your spouse. It will affect the way you relate to your brothers and sisters in the Lord. It will also affect how you relate to a lost and dying world. We'll see these as we go down several points of comparison between the spirit of law, and the spirit of grace. We'll be able to see there is a great difference in the effects, or the influence, that we have on other people.

### The Danger of Law

There is a danger of our hearts being established by law and not by grace. Jesus Christ the same yesterday, and to day, and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. (Hebrews 13:8-10) Don't let your heart be established in legal codes and rules, but rather let it be established in grace, because Jesus Christ is the same yesterday, and today, and forever.

### Fifteen Differences Between Law and Grace

Let us look at a few of these differences. I have fifteen of them, believe it or not. But I don't plan to spend a long time on them, because I'd like you to get the principle of operating under law, and operating under grace. I want you to see the difference between the two.

1. The spirit of the law demands. It allows no excuse, it must be this way, and no other! You'll do this, and you have no choice, no excuse! This is the way it must be, this is the way you must do it. The spirit of grace encourages. It comes alongside and encourages you in the direction of holiness and righteousness. "Go this way! That's right! That's good! Keep on going! Keep your heart open! Just keep going! This is the way to go." One is the spirit of law; the other is the spirit of grace. They have a tremendous effect on how we relate to people, don't they?

2. The law condemns. Condemnation is judgment. Condemnation is heavy. It brings the heart down low. Grace convicts, enlightens the heart. It is that still small voice, that sweet prompting of the Spirit of God inside of the heart of God's people. The gentle Spirit comes along side, and enlightens the heart: "You know, you shouldn't have done that."

Think of it, think of how the grace of God works in your life. You make a mistake, you say something out of sort, and it might be five minutes and all of a sudden you have that little quiet moment there by the kitchen sink or at your workbench and the grace of God says: "You shouldn't have done that." But the spirit of law condemns: "That was wrong! You are wicked!" and all of those kind of things that go along with it.

If we are moving in the spirit of law, that's going to have a very different effect than if we're moving in the spirit of grace. I believe that when we work with people, God would have us work like the Holy Spirit, not like the law. Rather than condemn, judge, and give feelings of failure and judgment, come along side and give a gentle encouragement as the gentle wooing of the Spirit of God.

3. The law brings bondage. The word bondage means just what it says: Bound. The spirit of law brings bondage, it binds, it hinders. If you're moving under the principals of law, you're probably failing in your Christian life. You probably try, but fail, and try, but fail, and try, but fail. But the spirit of grace brings liberty. Where the Spirit of the Lord is, there is liberty. That is, power to do God's will. Liberty: Emancipation Proclamation. You are free! You can do what you want to do now

, you can do the will of God, you can serve the Lord, and you can have victory over your sin in your life! The spirit of grace gives liberty, freedom, or emancipation to do the will of God. The other brings bondage.

4. The spirit of law is never good enough. Did you ever feel that way? It's never good enough. Well, that's the spirit of the law. You always fail under the spirit of law. The principal of law is always never good enough. You always fell short of it. You maybe got it here, but you lost it here. You gained a little here, but you lost down here. But the spirit of grace is always excited by each step that is taken. The spirit of grace is acceptance, encouragement, praise. Often heard: "If you want to raise your children right, give them about 9 doses of praise, to every 1 dose of correction; then another 9 doses of praise, and then 1 dose of correction." Why? Because the spirit of grace is an encourager, it's always excited by each step that is gained. When you take even a baby step in your Christian life, the grace of God is right there to say, "That's good! That's right! You're going the right way! Keep on going! Don't quit now! Keep on going!" But the spirit of law, when you take one step in the right direction is right there to say, "That's not good enough. You could've done better than that. Why didn't you do it this way? What about your motives?" The spirit of law and the spirit of grace are very different one from another.

5. The spirit of law: Curses. You've failed. Judgment is coming! There's a payment due for that which you did wrong! You failed! But the spirit of grace blesses, and shows the way to victory, even in total failure. The spirit of grace comes along and says, "There's a way out! Get up! God will help you! Keep on going!" Ah, but the spirit of the law comes along side of one who fell and curses, and brings judgment, and tries to make the load heavier on top of them. Big difference between the two.

6. The spirit of law is critical, always finding something wrong. It's a little bit like "never good enough," but I think it's worthy of a point in itself. The spirit of law is critical. It's always finding something wrong. But the spirit of grace gives the benefit of the doubt. The benefit of the doubt? I thought of these verses over in 1 Corinthians 13 where it's giving a definition of love, and it says of love (among other things): "Love hopeth all things, and believeth all things." Love gives the benefit of the doubt. Love believes in the other. Love hopes the best of the other. The spirit of grace gives the benefit of the doubt, rather than looking for something wrong, trying to find something to put a finger on it, and being critical. If the grace of God is stirring in the heart of an individual, the first response will be, "Oh, there must be some other explanation," or "Surely, there must have been a reason for that." Wouldn't you like to have the benefit of the doubt? So would your brother, so would your sister, so would your children, so would your wife or husband! Wouldn't you like to have the benefit of the doubt? The spirit of law is critical, always finding something wrong.

7. The spirit of law remembers sin again, and again, and again. Just like in the Old Testament, under the law, they would offer their sacrifice on the Day of Atonement, but a year later they'd have to come back again, and offer it again, and a year later they came back, and offered it again. The spirit of law remembers sin. But the spirit of grace forgets it. "What was that? I don't even remember! What was it you did? I didn't even remember it." The spirit of grace forgets! The spirit of law remembers it, reminds you, reminds you again, reminds you again, and again, and again, and again, and again. The grace of God just forgets it, buried in the deepest sea. Separated as far as the east is from the west, so are my sins separated from me.

8. The spirit of law exposes sin, and then leaves you there. That's all the law could ever do. But the spirit of grace comes along side, and forgives and covers, where we're willing to deal with it. The grace of God will come along side and encourage you to repent, to be forgiven, and to cover it, so that it is gone, so nobody else finds out about it.

9. The spirit of law is rejection. And the spirit of grace is acceptance. Law drives you away. It will drive you away from God, it will drive you away from people, and it will make people want to run away from you. They won't want to be around you. The spirit of law is rejection. But the spirit of grace is acceptance. It says: "Come! Come to God! Come the way you are! Come and be forgiven! Come and be cleansed!"

Probably the greatest motivation of the growth in our Christian life comes from the acceptance that we have of the Heavenly Father, is it not so? I don't know of anything that motivates me more to go on in my Christian life than to know that God accepts me right where I am. I don't mean God accepts sin! But God accepts me right where I am. If I'm clear in my heart, God accepts me. Sure, maybe 6 months from now, He'll begin to show me something else I need to deal with, and I'll see it. But all those 6 months, God was loving me! He was accepting me! He was blessing me! He was encouraging me! That very acceptance caused me to have my heart open, so God could minister to me about another need in my life. The spirit of law makes you want to run away from God, but the spirit of grace makes you want to run to God.

10. The spirit of the law tends to be exclusivist. The spirit of grace is free to all! Hallelujah. "Red, brown, yellow, black

and white, they're all precious in His sight! But not so with law. The principals of law, and those who live after the principals of law, they tend toward being a sect, or they tend toward being an individualist. This is how I see it, this is the way it's going to be, and I don't care if I have to be by myself, this is the way we're going to do it. It's not that way with the spirit of grace. Rather it says: Others, Lord, yes others. Let this my motto be. Quite a difference between the two of those isn't it?

11. The spirit of law has no mercy. When you have failed under the spirit of law, there is no mercy. But under the spirit of grace: there's complete mercy. Release! Forgiveness! Encouragement! Acceptance! Total mercy through the blood of Jesus Christ. Total mercy compared to no mercy, no forgiveness. The spirit of law and the spirit of grace are very different.

12. Under the spirit of law the highest goal is performance. Under the spirit of grace the highest goal is a relationship. The one: performance. The other: relationship. There is a big difference between the two of those! If we are living our lives to perform, and we're basing our acceptance on performance, when we don't measure up we don't feel God's acceptance. Or if we base other's acceptance on performance, when they don't measure up, we don't accept them. Because the highest goal is how you perform. Not so with the spirit of grace. With the spirit of grace the highest goal is relationship. O Lord, help us to see that one.

As I pondered this message, I had to think of many of the plain churches, and how they are so much on the performance side. If you come among them and you don't look quite right, or you say "kids" instead of "children," or a few things like that, there is this silent, mysterious wall that comes up. It comes up because of the theology of performance, and you didn't perform right so things don't go right. But let the grace of God come over our hearts as individuals, and as a church with relationship as the highest goal. Relationship with the God of Heaven, relationship with God's people, and relationship with a lost and dying world out there!

There is a big difference between the spirit of law and the spirit of grace if you come and visit a church like that! The one you'll go away wondering what happened, not feeling accepted. But the other you'll go away saying, "They loved me! They accepted me just the way I am! I want to go back again! There's something magnetic about those people!" I tell you what it is: it's magnetic because it's like God. That's exactly the way God is with every one of us. God wants a relationship with us! That's number one! He'll walk with us when we have long hair! And He'll walk with us before we get rid of our cigarettes! He'll walk with us when we're failing in this area. He'll walk with us when we're not as meek and quiet as we ought to be! And He'll walk with us when we're not as modest as we ought to be! Because number one on God's list is a relationship!

We have to be the same way, because it's godliness to be like God. Amen? So it's godly to accept somebody right where they are. It's godly to come up and put your arm around some fellow who has long hair who's born again for only 2 weeks. It's godly to come up and put your arm around him and bless him, and encourage him, and accept him, and love him. It's God-like to do that. In the law, the highest goal is performance. We all come up with our own levels of performance, "You had better measure up with my level of performance..."

I had to think this one comes pretty close to home when you begin to ponder our children. I think we need to have some performance in our minds, I am not against that. But let number one be relationship. I don't know anything that motivates a child to do what Mama and Papa say more than a sweet relationship with Mama and Papa! Nothing! But oh, the burden of a little child whose father and mother move under the principals of law, and sets up the rules of performance, and withdraw their acceptance, and their blessing, and their encouragement when the performance isn't what it ought to be. Poor child. That child's view of God will be very mixed up.

13. The spirit of law tends to details. The spirit of grace tends to flexibility. What do I mean by that? Well, I guess a good way to put it is: The Letter of the Law vs. The Spirit of the Law. You know letter of the law. We can follow the Pharisees, and study Jewish history, and it doesn't take us long to find out what the spirit of law does if you leave it by its self. It will make up 5,000 Sabbath rules over the course of about 200-300 years, of things you should do and shouldn't do. It'll make a thick book to read so you can learn how to behave on the Sabbath! But in the spirit of grace is the principal, and in principal is flexibility. There is a big difference between the two of those. Law tends to details. You'll do it his way, down to the detail. You'll wear these, you'll part your hair here, you'll wear this kind of covering, you'll wear black shoes and only black shoes. The principals of law tend toward details, but the spirit of grace, or the principals of grace, tends toward flexibility. There is flexibility on how it's lived out.

14. The spirit of law tends to be negative. The spirit of grace tends to be positive. If you're one who struggles with be

ing negative I would encourage you to take a study of the Gospels and study the Pharisees. Do a study on the Pharisees in light of this whole matter of negative, doubtful, unbelief. You will find an answer to your need. Because the principal of law tends toward the negative, that's just the way it is. Because you can never measure up, and there's no faith where there's law. They can't dwell together! Where there's a spirit of grace, there's this positive, faith-filled, encouraged, up-lifted look toward the God of Heaven, trusting Him in the circumstances of life.

15. And last of all, we said it already but I think it's worth making it a point. The spirit of law is like a Pharisee. The spirit of grace is like Jesus. Consider this: the Law creates rebellion, stirs up the flesh, and drains spiritual life. I don't know how many times a brother or a sister who has been born again—I mean one of those fresh new births, when they're about a month old in the faith—go back to their old church, sit in the service, listen to the message, and when they get out they feel like they need to go to church because all the life has been drained out of them. That is what law does. Read it there in Romans 7. It's supposed to! God gave it so that it would create rebellion, so it would stir up the flesh, so that sin would be revived, so we could see our evil condition. But brothers and sisters, if we're in the grace of God, if we're washed in the Blood of Jesus, if we're no longer walking after the flesh but after the Spirit, we should have no part with any of that which the law does, but rather the spirit of grace working in our heart to produce a holy life. I know that we'd all have to agree, that the end result of grace is always higher than the end result of law—always! It will always be higher; it will always reach higher than law.

### Which Spirit are You Living In?

These issues came up over and over during the revival. In some cases we had to conclude, and give very clear counsel: "You are living under the principles of law, rather than the principles of grace!" In following after the principles of grace there's liberty, there's power, there's strength, there's overcoming ability. But in going after the principles of law, it's just not there. You don't have it. It won't be there. It can't be there! It is contrary to God's law for it to be there! Are you living after principles of law, or principles of grace?

Think with me just a moment here. What kind of person do you want to be? Do you want to be one who encourages, one who gently reproves, one out of whose life flows liberty, grace, and power? One who's always excited when somebody else takes a little step forward? One who blesses those around you? One who gives the benefit of the doubt? One who's willing to forget sin? One who encourages people to be forgiven, and repent, and have their sins completely covered? One who accepts and blesses? One who's free and open, and reaches out to all? One who has complete mercy toward others around them? One who's flexible? One who's highest goal is relationship? One who's positive and filled with faith? One who is like Jesus?

Or, would you rather be one who's always demanding? Condemning? Heaping failure on others? Bringing bondage upon them? One who is never satisfied? One who's never good enough? One who breathes curses, judgment, and payment due? One who's critical? One who remembers sin again, and again, and again? One who exposes sin, but then just leaves them set? One who has rejection coming forth out of his life? One who tends toward the exclusivist rather than an openness to those around them? One who has no mercy? One who's highest goal is performance? One who tends to the details, and they're very important to you and if the details aren't right you get frustrated inside? "I'm not free. I come to church, lose my joy, my blessing, because the details are really more important to me than the relationships." One who's negative? One who's like a Pharisee? You see, the difference between the two of these is very big, and they have to affect our relationships.

I realized, as I meditated on this message, that most likely nobody here is going to fit into one category or the other. But let us be open before the Lord, and allow the Spirit of God to reveal to us how we are operating. How do we operate with our children? How do we operate with our brothers and sisters? What kind of eye do we have when we look around us? How do we relate to a lost and dying world? You know there are those who look around them and say, "They don't want it, they're gospel hardened, it's too high for them, and nobody wants to pay the price anymore." I tell you, that is the spirit of law. They have theologized it so bad, that they haven't done anything for decades.

### The Remedy for Living Under the Law

Which one do we want to be? What is the answer to this problem? Well, there is an answer. If you say, "Oh, that's me! That's exactly how I find myself! Those are the very struggles that I have in my heart!" There is an answer, hallelujah! Here's what to do:

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

1. Acknowledge where youâ€™re at. It is the first step to victory every time. Just acknowledge, â€œThatâ€™s where Iâ€™m at!â€
2. Repent. Turn away from it. See it for what it is, and turn away from it!
3. Establish your heart in grace. Yes, the same old answer! Walk in the grace of God, be filled with the Spirit, move in the Spirit of God, and walk after the dictates of the Spirit of God rather than the dictates of your flesh. Put off religion, and put on Christ! Put off the doing, and put on the being. Youâ€™ll find yourself beginning to think differently, respond differently, talk differently, and share differently. Youâ€™ll be a little grace of God going amidst the congregation. Youâ€™ll be a little grace of God in your home, guiding your children onward and forward, encouraging them, blessing them. Youâ€™ll be a little grace of God moving around in the congregation, walking out in the world around you. And rather than seeing someone and wanting to heap judgment and condemnation on them, youâ€™ll be one who comes along side and says, â€œYou know, thereâ€™s a way out of this! Thereâ€™s a way out! There's an answer for your problem! I know what it is! Listen to me!â€

How The Law Affects Child Training

When I think of this whole matter of being established with principles of law rather than principles of grace, I have to think about children. I can not get away from it; it haunts me. I guess the reason is I get a lot of letters from around the country from people whoâ€™ve listened to â€œThe Godly Homeâ€ tapes, but theyâ€™ve approached it from a law point of view, rather than a grace point of view. And they see, â€œWell the answer to this whole thing is to make a bunch of rules for my children. The answer to this whole matter of my children is to spank the child every time the child is wrong, and the answer to this whole thing is for me to get stricter on my children.â€ Somehow as they listened to all those tapes, they missed the grace that was in there, and they only came up with the law of the matter. And then they try it and it doesnâ€™t work, and then they write me letters. Theyâ€™re totally frustrated, and they say things like, â€œI donâ€™t know what to do. I spank my children and spank my children, and spank my children, and theyâ€™re only getting worse!â€

Iâ€™ve spent many hours pondering those letters, trying to figure out what is going wrong, and I believe that I have found the answer. Theyâ€™re approaching the whole matter of raising their children from the principle of law, rather than the principle of grace. Remember, the highest goal of the law is performance, and the highest goal of grace is relationship. They have not built a relationship with those children. Theyâ€™ve only laid down some rules and told them, â€œNow Brother Denny says this in his tape and youâ€™re going to do this, and youâ€™re going to do this, and if you donâ€™t, youâ€™re going to get a spanking!â€ Thatâ€™s not grace. Grace builds a relationship, grace moves in love, grace moves with encouragement, and blessing, and praise. Yes, sometimes grace comes in and corrects and disciplines, but then it moves right back into the area of relationship, and blessing, and encouragement. May God enlighten our hearts both with our relationships to our children, and with the relationships we have with one another, and with the world around us.

Remember, law and grace affect the way you view God, the way you view yourself, and the way you view people around you

<https://www.sermonindex.net/modules/articles/index.php?view=article&aid=23603>

**Re: What is the difference between the old covenant vs. the new covenant. - posted by Lysa (), on: 2013/10/25 9:46**

Quote:

-----ArthurRosh wrote:

What is the difference between the old covenant vs. the new covenant?  
-----

Iâ€™m not trying to start trouble but you can tell by the way people respond on these threads whether they walk in the Old Covenant (like Paul West said, â€œThou Shalt, thou shalt not) and those who walk in the New Covenant. :)

God bless,  
Lisa

Also, listen to anything by Art Katz because he was an Old Testament Jew whose Messiah found him and led him to the

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

New Covenant!

<https://www.sermonindex.net/modules/mydownloads/viewcat.php?cid=173>

Here is Zac Poonen

<https://www.sermonindex.net/modules/mydownloads/viewcat.php?cid=157&min=380&orderby=titleA&show=20>

Scroll down to (The Ministry Of The Spirit), 3 sermons.

Enjoy!!!

**Re: , on: 2013/10/25 10:43**

Brdthen you can make this discussion as complicated ad you want it to be. The fact is believers in Christ are governed or ruled by tbe Holy Spirit not by the law of Moses. Our guide is primarily the New Covenant writings found in the New Testament.

This is the libderty of the gospel.

Bearmaster

**Re: - posted by ThyKingCome (), on: 2013/10/25 11:53**

Hi Arthur,

As many have mentioned already, this is an excellent question! I would like to highly recommend Bob Hoekstra's teachin gs that are available on SermonIndex at the below link: <https://www.sermonindex.net/modules/mydownloads/viewcat.php?op=&cid=525>

Bob spent most of his ministry in this vein of teaching and preaching, and his simple and profound understanding of the t wo covenants is life changing for the hearts that are willing to hear.

I was able to spend a little bit of time with this humble man of God, and I can assure you everything he preaches is fully r adiated in his life! Bob went home to be with the Lord last year after an intense bout with physical infirmity. I think the c oncensus that most people who knew him in his suffering was that they were amazed at the grace that poured from his li fe in the midst of suffering. This is truly evidenced by the life he had walking by the Spirit in the New Covenant of grace.

I hope all are blessed by his teachings that he left behind.

In the beloved,  
Kevin

**Re: , on: 2013/10/25 12:30**

Quote:

-----by savannah on 2013/10/24 22:16:10

just-in said,

"A scripture to go with your succinct answer, proudpapa.

John 1:17 For the law was given by Moses, BUT grace and truth came by Jesus Christ."

Not so just-in!

Consider this:

John 1:17, For the law was given by Moses, but grace and truth came by Jesus Christ. KJV

Observe: First, though appearing to present a "grace-law antithesis," the word but is added to the text; it is, consequently, unwise to suppose a doctrine, especially one as evil as militancy between God's grace and God's law, on the translators' added word.

Are you accusing me of being militant against God's law by quoting this scripture?

John 1:17 with no added words says, "For the law through Moses was given; grace and truth came through Jesus Christ."

Quote:  
-----Additionally, the enemy's perversion of "UNDER GRACE, NOT LAW" logically means that Christ, the Word of God, militated against God's law.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil, Matthew 5:17.

Am I now in the Enemy's camp and are you accusing me of perverting God's grace?

Quote:  
-----"Therefore, to make the law as given at the Mount an antithesis of the abundant grace of God is clearly a very wicked sin." - Ovid N  
eed

savannah,

Thank you for your cut and pasted commentary, although not all of your quotes were correctly attributed.

You are assuming that I am all about perverting grace by listing this scripture. Come on, you know this is a major truth shift between the OT and NT and yes, only the tip of the iceberg. The scripture I listed was:

John 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

Sure, this scripture can be expounded on but don't assume evil of someone (perverter of grace) because they use this verse to delineate the difference between our stance before God, then and now.

It is clear that in the OT, the people of God were under the Law. And it is clear in the NT, that the people of God are under grace (not under the law).

Love believes the best, please don't superimpose on me, the extreme false gospels of today by your own impure motives.

The difference between the OT and the NT, is exactly this:

OT-under the law  
NT-under grace

Rom\_6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

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Rom\_3:31 Do we then make void the law through faith? God forbid: yea, we establish the law (through faith).  
my words in parentheses.

Because, we received grace for "obedience to the faith". Only by this grace can we truly be "obedient to the faith".

Rom\_1:5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

And how to we get this grace? Is it by the works of the law, OT? No, it is by faith (through grace, NT).

Rom\_5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Is there more to be said? Yes, much more. You can be more successful in furthering conversations by building on what is said (adding to), rather than accusing one of something that was never said.

**Re: - posted by rookie (), on: 2013/10/25 13:03**

The Law given to Moses is described in this manner by Paul...

2 Corinthians 3:

9 For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory.

And,

Romans 3:

19 Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

So the Law of Moses condemns all. All are without excuse.

Paul then says:

21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, 22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; 23 for all have sinned and fall short of the glory of God, 24 being justified freely by His grace through the redemption that is in Christ Jesus, 25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

God requires this of all men...

Matthew 22:

37 Jesus said to him, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind." 38 This is the first and great commandment. 39 And the second is like it: "You shall love your neighbor as yourself." 40 On these two commandments hang all the Law and the Prophets.

So then only through the ministry of our High Priest Jesus Christ are we enabled to satisfy God's requirement of us. If we only try to obey the law according to our flesh we only find condemnation. However, if we submit to the Spirit's work Christ will give to us what is His. The result is that we will learn to love God as Christ loves the Father.

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

**Re: Other verses to consider., on: 2013/10/25 14:57**

Romans 10:4

For Christ is the end of the law for righteousness to everyone who believes.

Galatians 3:34-26

Therefore the law had become our tutor to lead us to Christ, so that we may be justified by faith. But now that faith has come we are no longer under a tutor. For you all are sons of God through faith in Jesus Christ.

Galatians 4:6

Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying "Abba Father".

Galatians 5:18

For if you are led by the Spirit you are not under the law.

Saints please hear the simplicity of the New Testament. Please take heed to these and other verses. You are not governed by Moses and the law. But you are governed by Jesus and His Spirit who lives in us. The New Testament is His guide to our life in the New Covenant. Not the Old.

The Mosaic Law was given to Israel as a covenant to live by. The seal of the Old Covenant was circumcision. Moses was the lawgiver. The law was given to instruct the Jew.

We live under the New Covenant as established by Christ at the cross. The seal of the New Covenant is the indwelling Holy Spirit. He is our guide. He governs us in leading us in righteousness and working out righteousness in our lives. The Holy Spirit instructs in the New Testament. He gives us power to live the Christian life. Moses and the law could never do that. This is why the writer of Hebrews says the New Covenant is built on better promises. This should cause us to say HALLELUJAH to the Lamb that was slain.

Bearmaster

**Re: What is the difference between the old covenant vs. the new covenant., on: 2013/10/25 18:36**

"difference"?

all in the Continuity of YHWH:

"Blessed is the one whose transgression is forgiven,  
whose sin is covered.

Blessed is the man against whom the Lord counts no iniquity,  
and in whose spirit there is no deceit." Psalm 32:1

-----  
"Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, "Know the Lord," for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31:31-34

then

-----  
"

But you, O Lord, are enthroned forever;

you are remembered throughout all generations.  
You will arise and have pity on Zion;  
it is the time to favor her;  
the appointed time has come.  
For your servants hold her stones dear  
and have pity on her dust.  
Nations will fear the name of the Lord,  
and all the kings of the earth will fear your glory.  
For the Lord builds up Zion;  
he appears in his glory;  
he regards the prayer of the destitute  
and does not despise their prayer.

Let this be recorded for a generation to come,  
so that a people yet to be created may praise the Lord:  
that he looked down from his holy height;  
from heaven the Lord looked at the earth,  
to hear the groans of the prisoners,  
to set free those who were doomed to die,  
that they may declare in Zion the name of the Lord,  
and in Jerusalem his praise,  
when peoples gather together,  
and kingdoms, to worship the Lord." Psalm 102:12-22

then-----

"Behold my servant, whom I uphold,  
my chosen, in whom my soul delights;  
I have put my Spirit upon him;  
he will bring forth justice to the nations.  
He will not cry aloud or lift up his voice,  
or make it heard in the street;  
a bruised reed he will not break,  
and a faintly burning wick he will not quench;  
he will faithfully bring forth justice.  
He will not grow faint or be discouraged  
till he has established justice in the earth;  
and the coastlands wait for his law.

Thus says God, the Lord,  
who created the heavens and stretched them out,  
who spread out the earth and what comes from it,  
who gives breath to the people on it  
and spirit to those who walk in it:  
I am the Lord; I have called you in righteousness;  
I will take you by the hand and keep you;  
I will give you as a covenant for the people,  
a light for the nations,  
to open the eyes that are blind,  
to bring out the prisoners from the dungeon,  
from the prison those who sit in darkness.  
I am the Lord; that is my name;  
my glory I give to no other,  
nor my praise to carved idols.  
Behold, the former things have come to pass,  
and new things I now declare;

before they spring forth  
I tell you of them.â€•  
Isaiah 42:1-9

then-----

"

Out of the depths I cry to you, O Lord!  
O Lord, hear my voice!  
Let your ears be attentive  
to the voice of my pleas for mercy!

If you, O Lord, should mark iniquities,  
O Lord, who could stand?  
But with you there is forgiveness,  
that you may be feared.

I wait for the Lord, my soul waits,  
and in his word I hope;  
my soul waits for the Lord  
more than watchmen for the morning,  
more than watchmen for the morning.

O Israel, hope in the Lord!  
For with the Lord there is steadfast love,  
and with him is plentiful redemption.  
And he will redeem Israel  
from all his iniquities.

Psalm 130:1-8

then-----

"Listen to me, O coastlands,  
and give attention, you peoples from afar.  
The Lord called me from the womb,  
from the body of my mother he named my name.  
He made my mouth like a sharp sword;  
in the shadow of his hand he hid me;  
he made me a polished arrow;  
in his quiver he hid me away.  
And he said to me, "You are my servant,  
Israel, in whom I will be glorified."  
But I said, "I have labored in vain;  
I have spent my strength for nothing and vanity;  
yet surely my right is with the Lord,  
and my recompense with my God."

And now the Lord says,  
he who formed me from the womb to be his servant,  
to bring Jacob back to him;  
and that Israel might be gathered to him  
for I am honored in the eyes of the Lord,

and my God has become my strength”  
he says:  
“It is too light a thing that you should be my servant  
to raise up the tribes of Jacob  
and to bring back the preserved of Israel;  
I will make you as a light for the nations,  
that my salvation may reach to the end of the earth.”

Thus says the Lord,  
the Redeemer of Israel and his Holy One,  
to one deeply despised, abhorred by the nation,  
the servant of rulers:  
“Kings shall see and arise;  
princes, and they shall prostrate themselves;  
because of the Lord, who is faithful,  
the Holy One of Israel, who has chosen you.”

Isaiah 49:1-7

then-----

"Have mercy on me, O God,  
according to your steadfast love;  
according to your abundant mercy  
blot out my transgressions.  
Wash me thoroughly from my iniquity,  
and cleanse me from my sin!

For I know my transgressions,  
and my sin is ever before me.  
Against you, you only, have I sinned  
and done what is evil in your sight,  
so that you may be justified in your words  
and blameless in your judgment.  
Behold, I was brought forth in iniquity,  
and in sin did my mother conceive me.  
Behold, you delight in truth in the inward being,  
and you teach me wisdom in the secret heart.

Purge me with hyssop, and I shall be clean;  
wash me, and I shall be whiter than snow.  
Let me hear joy and gladness;  
let the bones that you have broken rejoice.  
Hide your face from my sins,  
and blot out all my iniquities.  
Create in me a clean heart, O God,  
and renew a right spirit within me.  
Cast me not away from your presence,  
and take not your Holy Spirit from me.  
Restore to me the joy of your salvation,  
and uphold me with a willing spirit.

Then I will teach transgressors your ways,

and sinners will return to you.  
Deliver me from bloodguiltiness, O God,  
O God of my salvation,  
and my tongue will sing aloud of your righteousness.  
O Lord, open my lips,  
and my mouth will declare your praise.  
For you will not delight in sacrifice, or I would give it;  
you will not be pleased with a burnt offering.  
The sacrifices of God are a broken spirit;  
a broken and contrite heart, O God, you will not despise.  
Psalm 51:1-17

then-----

"  
The Lord God has given me  
the tongue of those who are taught,  
that I may know how to sustain with a word  
him who is weary.  
Morning by morning he awakens;  
he awakens my ear  
to hear as those who are taught.  
The Lord God has opened my ear,  
and I was not rebellious;  
I turned not backward.  
I gave my back to those who strike,  
and my cheeks to those who pull out the beard;  
I hid not my face  
from disgrace and spitting.

But the Lord God helps me;  
therefore I have not been disgraced;  
therefore I have set my face like a flint,  
and I know that I shall not be put to shame.  
He who vindicates me is near.  
Who will contend with me?  
Let us stand up together.  
Who is my adversary?  
Let him come near to me.  
Behold, the Lord God helps me;  
who will declare me guilty?  
Behold, all of them will wear out like a garment;  
the moth will eat them up.

Who among you fears the Lord  
and obeys the voice of his servant?"

Isaiah 50:4-10a

and finally-----

"Behold, my servant shall act wisely;  
he shall be high and lifted up,  
and shall be exalted.  
As many were astonished at youâ€”  
his appearance was so marred, beyond human semblance,

and his form beyond that of the children of mankind”  
so shall he sprinkle many nations;  
kings shall shut their mouths because of him;  
for that which has not been told them they see,  
and that which they have not heard they understand.

Who has believed what he has heard from us?  
And to whom has the arm of the Lord been revealed?  
For he grew up before him like a young plant,  
and like a root out of dry ground;  
he had no form or majesty that we should look at him,  
and no beauty that we should desire him.  
He was despised and rejected by men;  
a man of sorrows, and acquainted with grief;  
and as one from whom men hide their faces  
he was despised, and we esteemed him not.

Surely he has borne our griefs  
and carried our sorrows;  
yet we esteemed him stricken,  
smitten by God, and afflicted.  
But he was pierced for our transgressions;  
he was crushed for our iniquities;  
upon him was the chastisement that brought us peace,  
and with his wounds we are healed.  
All we like sheep have gone astray;  
we have turned”every one”to his own way;  
and the Lord has laid on him  
the iniquity of us all.

He was oppressed, and he was afflicted,  
yet he opened not his mouth;  
like a lamb that is led to the slaughter,  
and like a sheep that before its shearers is silent,  
so he opened not his mouth.  
By oppression and judgment he was taken away;  
and as for his generation, who considered  
that he was cut off out of the land of the living,  
stricken for the transgression of my people?  
And they made his grave with the wicked  
and with a rich man in his death,  
although he had done no violence,  
and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him;  
he has put him to grief;  
when his soul makes an offering for guilt,  
he shall see his offspring; he shall prolong his days;  
the will of the Lord shall prosper in his hand.  
Out of the anguish of his soul he shall see and be satisfied;  
by his knowledge shall the righteous one, my servant,  
make many to be accounted righteous,  
and he shall bear their iniquities.  
Therefore I will divide him a portion with the many,

and he shall divide the spoil with the strong,  
because he poured out his soul to death  
and was numbered with the transgressors;  
yet he bore the sin of many,  
and makes intercession for the transgressors."

Isaiah 52:13-53:12

"difference?

ay, God's continuing Plan for all, both Jew and Gentile.....One Glorious Majestic God, One Merciful Messiah, One Sweet Comforter...eternal, forever, unfolding.

**Re: , on: 2013/10/25 19:38**

Here is an OT Prophet telling us about the "change" that is coming (NT).

Jer 31:31 Behold, the days come, saith the LORD, that I will make a NEW COVENANT with the house of Israel, and with the house of Judah:

Jer 31:32 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; which my covenant they brake, although I was an husband unto them, saith the LORD:

Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD,

\*\*\*\*\* I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. \*\*\*\*\*

Jer 31:34 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.

The difference is, CHRIST IN US, THE HOPE OF GLORY!

Col\_1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; WHICH IS, CHRIST IN YOU, THE HOPE OF GLORY.

It is grace folks, all grace. What else can explain God desiring to dwell in us? What can explain it? CHRIST and HIS WORK ON THE CROSS.

1Pe\_1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied OF THE GRACE THAT SHOULD COME UNTO YOU.

Heb 8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Heb 8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

**Re: Difference? - posted by savannah, on: 2013/10/26 6:16**

by HezWelling,

"difference?"

...nay, God's continuing Plan for all, both Jew and Gentile.....One Glorious Majestic God, One Merciful Messiah, One Sweet Comforter...eternal, forever, unfolding.

Thanks HezWelling!

Your post bears witness with the Spirit of Messiah. Christ Jesus Himself used no NT Scripture either.

You've successfully expounded the Gospel Truth from the Scriptures. You've correctly stated what has been missing here, "...God's continuing Plan for all..."

Thank you again for clarifying with such simplicity.

For I am jealous over you, with a godly jealousy: for I have espoused you to a husband as a chaste virgin, whom I would present to the Messiah. But I fear, lest, as the serpent beguiled Eve by his craftiness, so your minds should be corrupted from simplicity towards the Messiah. 2 Cor. 11:2,3

**Re: - posted by rookie (), on: 2013/10/26 11:02**

The "difference" is based on who reacts to the call of the Holy Spirit directed by the Word of God. From Genesis through Revelation, the Father provides for the Son a Bride, the Holy Remnant. The Son, the sacrifice for our transgressions, is the remnant's High Priest according to the order of Melchizedec.

**Re: - posted by a-servant, on: 2013/10/28 0:24**

"the call of the Holy Spirit directed by the Word of God."

well said. I read it three times before it finally sunk in.

And who reacts to the call. What is important in regard to the question of what has changed, as some don't agree with reacting at all.

I just want to say something to the first sentence where the Holy Spirit is directed by the Word of God, and that is: There is a spirit centered gospel that goes directly against that principle, it is so popular at the present age that nobody looks closely anymore to detect what's wrong with that. I only can see it myself after I'm really troubled reading how so many people pick "a piece of a scripture" ignoring most surrounding words and meaning to fit and support what they already believe to be true in spirit. And never check the Spirit vs a spirit in light of The Word. That's how christian mysticism separates itself and is no longer subject to the Word of God.

But how can you even say that to the person afflicted with the "positive thinking" that everything that has the appearance of 'being spiritual' is connected with the Holy Spirit, as he has no way to even understand what you're talking about?

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

**Re: - posted by Sree (), on: 2013/10/28 3:54**

Quote:

-----by PaulWest on 2013/10/24 22:26:24

In a nutshell:

OC - "Thou shalt; thou shalt not"

NC - "I will"

-----

This is exactly the difference, between exodus 20 (ot)and hebews 8(nt). Also all the blessings of OT are external like we alth, prosperity etc. NT is internal, like christlikeness.

**really? , on: 2013/10/28 9:33**

Quote:

-----This is exactly the difference, between exodus 20 (ot)and hebews 8(nt). Also all the blessings of OT are external like wealth, prosperity etc. NT is internal, like christlikeness.

-----

that statement begs the question, when was the last time you really "ate" of the Word in the Tanakh....excuse, I mean "Old Testament"?

I have little desire (or time) to refute your comment, with "dueling verses"...I just prayerfully urge you to re-read the Old Testament, and through It and IN It, Messiah walks....in fact, in the New Testament, Scripture quoted, and the Vine itself, ALL comes from the Old Testament, centrality being the Two Royal Commandments Messiah Jesus gives to the "rich ruler"....the First is the Schma, and the Second being from Leviticus, "love your neighbor as yourself".

very simple, Jesus did not burden us with loads we cannot carry...ie, the other 611 "laws", He broke it down to Two, and yet for 1700 years, its seems the Ingrafted Vines, that comprise the Church, have failed miserably in even obeying these Two Royal Commandments.

you said, " NT is internal, like Christlikeness"....yes , amen....but then I gaze at the "fruit" in light of the High Priestly Prayer of Jesus in John 17.....and again, a miserable epic, millennia long failure....to such an extent, any who BELONG to Messiah, should be tearing their garments, procuring some ashes, and doing some real face time in Godly grief...ITS THAT BAD.

That fig tree, outside of Jerusalem, that Jesus looked for fruit when he was hungry?....OH! that was a clear clear warning ...."first to the Jew, then to the Gentile".

there's no fruit, and an angry old man like John MacArthur just underlined the poverty, and innate darkness of the human heart, especially the heart of the "religionist", which was amply demonstrated in constant "testing" and hectoring, of the religious "elite" of Jesus' day, the Pharisees modeled....and do you think the Pharisees "went away"?....oh no....they co-opted what is called "The Early Church" (ONE) which was called "The Way"....took haunt in rome, and called themselves "Christians"...and plunged the world into the sort of darkness we see this very day.

but even the prophet Habakkuk saw this day, and said,

"The oracle that Habakkuk the prophet saw.

Habakkuk's Complaint

O Lord, how long shall I cry for help,  
and you will not hear?  
Or cry to you "Violence!"  
and you will not save?  
Why do you make me see iniquity,  
and why do you idly look at wrong?  
Destruction and violence are before me;  
strife and contention arise.  
So the law is paralyzed,  
and justice never goes forth.  
For the wicked surround the righteous;  
so justice goes forth perverted."

Habakkuk 1:1-4

and God answered....and look around, ESPECIALLY if you live in "Babylon" (Chaldea)

The Lord's Answer

"Look among the nations, and see;  
wonder and be astounded.  
For I am doing a work in your days  
that you would not believe if told.  
For behold, I am raising up the Chaldeans,  
that bitter and hasty nation,  
who march through the breadth of the earth,  
to seize dwellings not their own.  
They are dreaded and fearsome;  
their justice and dignity go forth from themselves.  
Their horses are swifter than leopards,  
more fierce than the evening wolves;  
their horsemen press proudly on.  
Their horsemen come from afar;  
they fly like an eagle swift to devour.  
They all come for violence,  
all their faces forward.  
They gather captives like sand.  
At kings they scoff,  
and at rulers they laugh.  
They laugh at every fortress,  
for they pile up earth and take it.  
Then they sweep by like the wind and go on,  
guilty men, whose own might is their god!"

who does THAT sound like?

so this "fenceline" being put up in the Word of God....is wrong.

**Re: really? - posted by rookie (), on: 2013/10/28 19:35**

Brother HezWelling sees the Messiah in the Law and the Prophets. Likewise Brother Job also sees the Messiah...

Job 19:23

"Oh, that my words were written!  
Oh, that they were inscribed in a book!

Job 19:24

That they were engraved on a rock  
With an iron pen and lead, forever!

Job 19:25  
For I know that my Redeemer lives,  
And He shall stand at last on the earth;

Job 19:26  
And after my skin is destroyed, this I know,  
That in my flesh I shall see God,

How did the Word of God communicate with Job?

**Re: , on: 2013/10/29 5:51**

to ascertain the Mind of God, is akin to taking the tip of one's pinky finger, and skimming the surface of the ocean for a length of 12 inches.

**Re: - posted by rookie (), on: 2013/10/29 6:38**

'to ascertain the Mind of God, is akin to taking the tip of one's pinky finger, and skimming the surface of the ocean for a length of 12 inches.'

so in mercy and grace...

Jhn 1:1  
Ⲁⲓ  
In the beginning was the Word, and the Word was with God, and the Word was God.

Jhn 1:2  
The same was in the beginning with God.

Jhn 1:3  
All things were made by him; and without him was not any thing made that was made.

Jhn 1:4  
In him was life; and the life was the light of men.

The Light of all men, enabled man to "skim the surface of the ocean for a length of 12 inches."

**Re: - posted by lylewise, on: 2013/10/29 10:43**

Such a wonderful Thread and I greatly appreciate it.

I cannot help but consider that there is nothing new under the Son. With men coming to salvation in all ages by His Grace and never by law but rather by faith. To pit one testament and one covenant against each other is like pitting the beginning of a good book to the end of it. Though we can jump to its last pages, what a great loss that comes from missing the beauty of what comes before it. A poor analogy at best but what glory is to be discovered as our Christ experience builds within all the pages He has spoken.

**Re: Getting there - posted by Sidewalk (), on: 2013/10/29 12:12**

Yes, a wonderful thread!

Raised in something of a fundamentalist milieu, I learned early on that the law was Old Testament and that we were no longer under law. In my mind I had visions of God "failing on the first try" and finally getting it together with New Testament and the introduction of Jesus.

But my personal failures and the nagging guilt of sin eventually assured me that indeed God had not really changed- the law still worked to condemn me when I walked in disobedience. Just as Jesus said, "I did not come to abolish the law but to fulfill it."

A point of enlightenment for me was when, after my original baptism in the Spirit and the repentance that so magnified that event, I read and pondered the 119th Psalm. What kind of a spirit did the author have, to compose so lovingly his devotion to God through his devotion to the law?

I concluded that it was the Spirit of Christ moving within, putting the "music" of that psalm to paper. Where is that passage that mentions how the prophets made inquiries as to the things to come that stirred their hearts?

Indeed, even as the Lamb was slain before the foundation of the world, the Son of God has always been in the story, and in the hearts of those who respond to God.

"Oh Jerusalem that stones the prophets and those who were sent to you! How often I wanted to gather you as a hen gathers her chicks beneath her wings- but you would not!"

Hmmmmm. Jesus is the God of the Old Testament. The same yesterday, today, and forever!

**Re: - posted by rookie (), on: 2013/10/29 19:27**

Gen 12:1

Now the LORD had said to Abram:

“Get out of your country,  
From your family  
And from your father’s house,  
To a land that I will show you.

Gen 12:2

I will make you a great nation;  
I will bless you  
And make your name great;  
And you shall be a blessing.

Gen 12:3

I will bless those who bless you,  
And I will curse him who curses you;  
And in you all the families of the earth shall be blessed.”

Gen 12:4

So Abram departed as the LORD had spoken to him,

The LORD, through the Holy Spirit, commanded Abram to leave his home for a land unknown to him. The LORD would "show" him in time where to go. Coupled with this command, the Lord also gives a promise to Abram. Look for the content of this promise. Then look to the Scriptures to see how the LORD over the process of time and circumstances proves to Abraham that He is faithful.

In Genesis 12:4 we are told that Abram did "as the LORD had spoken to him."

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

Was Abram declared righteous after Abram obeyed in Genesis 12:4?

**Re: - posted by a-servant, on: 2013/10/30 4:05**

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Romans 4:3

What righteousness?

Romans 4:13 Â For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

the righteousness of faith

Romans 5:1 Â Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Romans 8:10 Â And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

Galatians 5:5 Â For we through the Spirit wait for the hope of righteousness by faith.

Ephesians 5:9 Â (For the fruit of the Spirit is in all goodness and righteousness and truth;)

**Re: really? - posted by Sree (), on: 2013/10/30 5:11**

Quote:  
-----To pit one testament and one covenant against each other is like pitting the beginning of a good book to the end of it. Though we can jump to its last pages, what a great loss that comes from missing the beauty of what comes before it.  
-----

There is nothing wrong in comparing one Covenant with another. The writer of Hebrews did that when he called New Covenant a better covenant (comparative speech).

Hebrews 8:6:- But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.

May be the writer of Hebrews lack wisdom? Clearly New covenant is better compared to old Covenant. Hebrews 8-13 says that the Old Covenant is now obsolete. Which means God still honors this covenant but it is not preferred to be observed. In programming language when we come up with a new version of an existing service, we mark the existing version obsolete. Anyone calling the existing service will still work but it is not preferred to be used for a newly written program. Anytime we can stop the support of such obsolete service.

Also if someone meditates seriously on Hebrews 8 they will understand that new Covenant is not lawlessness. Here God writes his laws into our heart (verse 10). Who knows if it is less than or greater than 611. But one thing that we know is these laws are way higher standard than the laws written on stones. Here even Anger is considered as murder, lustful eyes are considered as adultery. But they are lighter and not a burden because God himself works with us to keep them. That is why I said Amen to the post of moderator when he said OT is 'Thou shall' (you do it alone) and NT is 'I will' ( I will work with you). In New Covenant, God will work with us to make the burden lighter but not the standard lighter. The standard is raised way higher in New covenant.

Brother Zac Poonen has this illustration to differentiate life under law and life under grace. Under Law is like a woman who is married to a husband who is very strict about the services that she should do to him. He wants breakfast sharp at 8 AM, dinner at this time etc. He never helps her with anything and always accuses her of her shortcomings. But when this woman dies (after born again) and gets married to grace, it is like living with a husband who again is very strict but he is willing to sit and work with her to prepare the breakfast, lunch etc. This way her burden now is light and she is able to a

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

chieve a higher standard as a wife.

If a man living under Old Covenant (Jew for instance) has better standard than me in terms of Holiness or family relationship or Godliness etc then my Christianity is worth big Zero.

**Re: - posted by rookie (), on: 2013/10/30 6:39**

by a-servant wrote:

"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Romans 4:3"

Yes, it is through God's work to establish faith in Him, that we are declared righteous. But in the testimony given to us in Scripture, was Abram declared righteous when he obeyed God's command to leave his country? Another way to ask this, according to the process of time, how many years later did God establish His covenant with Abram?

**Re: - posted by rookie (), on: 2013/10/30 6:41**

Sree writes:

"Also if someone meditates seriously on Hebrews 8 they will understand that new Covenant is not lawlessness. Here God writes his laws into our heart (verse 10)."

How does God, according to Scripture, write His laws into our heart?

**Re: - posted by a-servant, on: 2013/10/30 8:49**

"how many years later did God establish His covenant with Abram?"

Is that of vital importance? What has time to do with it...

Another way to ask this: Did God tell us when He himself first made this decision to approve of Abraham's response?

If so, tell us where and when.

The other question is even more interesting:

"How does God, according to Scripture, write His laws into our heart?"

That's a very good question. I'll go one further: And how would you see the relationship of the Holy Spirit that interacts with His laws that are written into our heart?

**Re: , on: 2013/10/30 10:12**

"How does God, according to Scripture, write His laws into our heart?"

He gives us a transplant. Takes out the stony heart and gives us His heart, His Spirit. "Christ in you, the hope of glory".

**Re: The transplant - posted by Sidewalk (), on: 2013/10/30 12:32**

God may do the transplant, but we have to lie down on the operating table...

Ezekiel 18:31 ...get yourselves a new heart and a new spirit! For why should you die O house of Israel?

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

**Re: - posted by PaulWest (), on: 2013/10/30 13:20**

Another thing to consider:

The Old Covenant was made between Israel and God. Not between someone like myself, who happens ethnically to be a non-Jew, and Yahweh. So this means even if there were no New Covenant, I am not bound by the Sabbath laws, the Levitical tithe, etc. Paul never in his epistles alluded to such with the gentile believers of the churches in Greece. This, of course, is why in the New Testament you will not read the of the 10% ceremonial tithe, Sabbath observance and dietary laws being imposed upon gentiles or any of the 600-plus commands governing sacrifices and grain offerings and the like which were given to Moses and the Hebrew priests on the mountain.

They who were being adopted into the family of God found themselves instead situated under a much better covenant, a "New" Covenant, of which Christ Jesus - and not Moses - was the New Mediator, and Who rendered both Jew and Gentile co-inheritors of the promise. The written commands of the inferior Old Covenant were now obsolete (having served its purpose as a "shadow" schoolteacher, keeping the immature children in check through spoonfed laws and regulations and shalts and shalt nots), and which was absolutely fulfilled through Christ's sinless obedience and Final Sacrifice, thus unlocking the old temple door (i.e. veil) and rendering the former covenantal way legally invalid for entrance.

Enter now the "New" way. God sends the Holy Spirit into the hearts of His children to empower them, to "cause" them to walk in His statutes in a living way. This is accomplished through grace; a reality which was totally foreign to even the most stalwart, law-abiding Jew. No matter how faithfully he tithed under the obsolete covenant, no matter how many goats and lambs he slaughtered, no matter how many necks of turtledoves he wrung he could never be set free from the power of sin. He could only experience forgiveness and the bandaid covering of the penalty via the blood of beasts. This is the old and inferior, Christ-fulfilled and subsequently-obsolete Covenant. The inferior covenant that could require your dear child be put to death for gathering sticks on a Saturday, or your daughter to be burnt alive for losing her virginity prior to her wedding night.

These "punishments" were inaugurated to keep the unruly schoolchildren (with disobedience in their nature) in check through fear, not unlike the government today threatening very lengthy prison sentences for child molesters and money counterfeits. If you're caught smuggling drugs in China, they shoot you - this is exactly the same principle we find in the Old Covenant, only in Ancient Israel punishment was theocratically enforced, whereas in China it is communistically. But in both situations, neither the communistic law of China, nor the Mosaic law in Israel had the power to intrinsically "cause" a change in a man or woman's nature to not smuggle drugs or fornicate, not because of fear of reprisal, but out of love for the lawgiver.

This is the essence of the New Covenant. God Himself reanimates the spirit (dead under the suppression of the Old Covenant, with the will to sin simply chained by the dread of reciprocal punishment) and creates a "New Man" who desires to do the will of God, even if there were no punishment for fornication or drug smuggling. The man or woman under the New Covenant naturally desires to walk and live and have all their being in the perfect fulfillment of God's pleasure.

**Paul, on: 2013/10/30 15:27**

if you only KNEW how wrong you are:

Quote:

-----This is accomplished through grace; a reality which was totally foreign to even the most stalwart, law-abiding Jew.  
-----

really?....How many "stalwart" Jews do you know?....even the word "stalwart" I wouldn't use to describe anyone who loves God.

Have you REALLY tried to walk out, "evangelize" ANY non-secular Jew?...granted IT's TOUGH, but its "tough", because the hellish headwinds of 1700 years of 'church history' in how the Jews have been treated by the "church"....when I say

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

1700 years, I refer to when satan got up in Constantine, and that scarlet whore of rome was birthed....and hatred of Jews was CODIFIED by the very "priests" of this counterfeit church.....and you must remember that the roman institution was the only game in town until the 1500's....until Luther and Protestantism. Luther had some mad love for the Jews, until he got old and cranky, and then wrote his love letter to the church.. "On Jews and their lies" ...exhorting the faithful, to burn synagogues down.

so it really begs the question, WHEN has the "essence" of the New Covenant been really shown to these

Quote:  
----- unruly schoolchildren (with disobedience in their nature)  
-----

that you, ingrafted vine so arrogantly dismiss?

instead of me taking this further, you ever read, "Our Hands Are Stained with Blood?" by Michael Brown, another Jew who follows Jesus...he's much smarter than I...here's a preview from google books if you're interested:(you might want to preview the chapter; "A Terrible Tragic Past"

<http://books.google.com/books?id=Y2PseStkG3sC&lpg=PR1&pg=PA13#v=onepage&q&f=false>

give this chapter a read....chores call, see ya.

**Re: Paul - posted by PaulWest (), on: 2013/10/30 19:01**

Quote:  
-----if you only KNEW how wrong you are  
-----

Can you please show me where scripturally?

Quote:  
-----How many "stalwart" Jews do you know?  
-----

Not sure what this has to do with the topic, but to answer your question I grew up on Long Island, and my best friends were and still are all Jewish. I'll be willing to bet I've been to more Bar Mitzvahs than you! My adoptive mother is a Hungarian Jew (although she is now steeped in Kabbalah). My best friend whom I've known since the 4th grade is Jewish (his mother is like my second mother). My wife is a Shephardic Jew. So, please, it would do you well not to assume certain things. I try to weigh every single word I type here.

That said, I didn't know you had such a problem with the word "stalwart". I had no idea it held negative connotations when applied religiously - in fact, I assumed it meant the opposite: firm, resolute, morally strong. Please correct me if I am wrong brother.

Quote:  
-----that you, ingrafted vine so arrogantly dismiss  
-----

Neil, are these words really necessary? Couldn't you give me the benefit of the doubt and simply ask me to elaborate on what I said? I meant no disrespect.

Quote:  
-----unruly schoolchildren (with disobedience in their nature)  
-----

This was inferential to Paul's "the law is the schoolmaster" statement in Galatians, with rules in place for "unruly" children

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

n (for why else are rules given and enforced). I will ask you to please not turn this discussion into an antisemitic tirade. Unless, of course, you wish to implicate Paul the Apostle. But that would be better left for another thread. Let's try to stick to the difference between the covenants.

Thank you dear brother.

**Re: - posted by rookie (), on: 2013/10/30 20:14**

a-servant writes

"Is that of vital importance? What has time to do with it..."

The exact number of years is not important, but the understanding that the Scriptures gives us a clear sequence of events in the testimony of Abraham. Paul uses Abraham's testimony as the foundation for his teaching of the difference between following the law and following the Spirit.

God first commands Abram with a promise in Genesis 12. The Scriptures teach us that God declared Abraham righteous in....

Gen 15:6

And he believed in the LORD, and He accounted it to him for righteousness.

Paul points to this moment in time in the life of Abraham as the point where God's grace had enabled Abraham to believe His promise. And then we see that God makes a covenant with Abraham.

I thought by asking for the number of years one might begin to search the Scripture, and then recognize the grace extended to Abram before he was declared righteous by God.

**Re: - posted by rookie (), on: 2013/10/30 20:19**

just-in writes:

"He gives us a transplant. Takes out the stony heart and gives us His heart, His Spirit. "Christ in you, the hope of glory". "

Yes indeed God truly does transform one's heart as you stated above. According to Scripture, what are the details of this "transplant"?

**Paul , on: 2013/10/30 20:48**

its your last line:

Quote:

-----Let's try to stick to the difference between the covenants.  
-----

"difference"?....no. its a Continuum, the Unfolding Story of God. are you not a child of Abraham?....also?

has God ripped away, revoked His Covenant with Israel?

if you say "yes"...A. you adhere to replacement theology, and b. you imply God is a liar. (banish that thought)

anti-Semitic tirade? hardly. I posted a link to a preview chapter to Michael Brown's "The Church has Blood on its Hands", I don't whether you read it...but it certainly underlines the 1700 years of failure, as venerated "church fathers", albeit most

tly romanist, spew out venom and hatred against the Jewish people....and that is the fruit of the new covenant?

i'm tired Paul...i'm so tired of business as usual, the constant "religious" arguments, which I strive to stay out of ....this one is a 'calvinist', this one an 'armnian', this one a 'cessationist' and 'ist' here, and 'ism' there, and please put some "pretrib" as a topping.

look how they handled with the Jerusalem Edict....four very very simple, "please dont's".....and Jesus pruned away 613 laws into TWO Royal Commandments, first the Schma, and then "love your neighbor as yourself"....which it appears in the past 1700 years, its been difficult for the "church" to manage two Royal Commandments....and heaven forbid for any new covenant believer to search out the "Old Testament" for the Footsteps of Messiah....I didn't even KNOW what "Pauline Christianity" was!!...if Paul was around?.....oh my.

why cant anybody just testify, "I love God, I love you, I love Messiah Jesus, the gift of Faith given to me is simple and child-like and trusting because I am totally dependent on God, and I know when this body of flesh dies, I go to the New Jerusalem".

even taking the energy tonight to type this out...just grieves me, its so religiously tedious....but to show love and honor, I believe you deserve SOME explanation....but you could of least read what a much smarter man than I, another Jew who follows Jesus, wrote of the poison within the church, and its history.

**Re: - posted by rookie (), on: 2013/10/30 20:54**

PaulWest wrote:

"The Old Covenant was made between Israel and God. Not between someone like myself, who happens ethnically to be a non-Jew, and Yahweh. So this means even if there were no New Covenant, I am not bound by the Sabbath laws, the Levitical tithe, etc. Paul never in his epistles alluded to such with the gentile believers of the churches in Greece. This, of course, is why in the New Testament you will not read the of the 10% ceremonial tithe, Sabbath observance and dietary laws being imposed upon gentiles or any of the 600-plus commands governing sacrifices and grain offerings and the like which were given to Moses and the Hebrew priests on the mountain. "

This is an important point. For Scripture pointed to an event in the Law and the Prophets that the Gentile would also be added into the kingdom of God. Scripture points to a time where the Holy One of Israel would also minister to the Gentile. And Paul, in his ministry, first to the Jew and then to the Gentile, preaches about the grace that is extended to both Jew and Gentile. And furthermore, those who continue to live according to the "ministry of condemnation" have no part in the kingdom of God.

Yet we have this testimony of the people of Jacob prior to the Law given to Moses...

Eze 20:5

â€œSay to them, â€œThus says the Lord GOD: â€œOn the day when I chose Israel and raised My hand in an oath to the descendants of the house of Jacob, and made Myself known to them in the land of Egypt, I raised My hand in an oath to them, saying, â€œI am the LORD your God.â€™

Eze 20:6

â€œOn that day I raised My hand in an oath to them, to bring them out of the land of Egypt into a land that I had searched out for them, â€œflowing with milk and honey,â€™fn the glory of all lands.

Eze 20:7

â€œThen I said to them, â€œEach of you, throw away the abominations which are before his eyes, and do not defile yourselves with the idols of Egypt. I am the LORD your God.â€™

Eze 20:8

â€œBut they rebelled against Me and would not obey Me. They did not all cast away the abominations which were before their eyes, nor did they forsake the idols of Egypt. Then I said, â€œI will pour out My fury on them and fulfill My anger against them in the midst of the land of Egypt.â€™

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Eze 20:9

â€œBut I acted for My nameâ€™s sake, that it should not be profaned before the Gentiles among whom they were, in whose sight I had made Myself known to them, to bring them out of the land of Egypt.

Eze 20:10

â€œTherefore I made them go out of the land of Egypt and brought them into the wilderness.

Eze 20:11

â€œAnd I gave them My statutes and showed them My judgments, which, if a man does, he shall live by them.â€™  
n

The LORD made Himself known to the people. But not all responded to His call through the Holy Spirit. And just as you have stated the Mosaic Law was established to serve as a tutor for the people.

**- posted by proudpapa, on: 2013/10/30 21:13**

What is everyone's opinion of this verse ?

Matthew 11:11

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

**Re: - posted by proudpapa, on: 2013/10/30 21:19**

Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

**Re: - posted by PaulWest (), on: 2013/10/30 22:47**

Quote:  
-----Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.  
-----

This is an excellent quote from Jesus which clearly demonstrates the difference between both covenants. Consider this:

Paul the Apostle considered himself the "least" of all the saints in the New Covenant. John the Baptist was considered the "greatest" of all those under the Old Covenant. In the final moments of their lives, both spent time in prison, and both were at last beheaded. But there is one important difference between them: John the Baptist, the "greatest" under the Old Covenant, began to question if Jesus Christ were really the Messiah, whereas Paul, the "least" under the New, wrote what we know today as the "Prison Epistles", letters of correspondence bursting at the seams with inexpressible joy, hope, faith, encouragement! Paul was under grace; John the Baptist was under the law.

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

Even the greatest of all the prophets didn't have what lowly Paul had. Sadly, this is but a common trait with many of the luminaries of the Old Testament, great men of God who were confined to the "schoolmaster" as heaven and earth waited for the inauguration of the Better Covenant of grace through Jesus Christ. Look, for instance, at the cowardice failings of Abraham, in allowing his wife to be taken into a pagan king's harem to save his own life; or, Isaac, who was more interested in eating Esau's venison than bowing to God's will concerning the prophetic birthright conferral upon his younger son Jacob - and the shameful list goes on and on as we move through the patriarchs, prophets, judges and kings under the Old Covenant. We can't blame them: they were all under the Old Covenant law. Men going after money, women and power and murdering their adversaries while serving the God of Abraham, Isaac and Jacob with burnt sacrifices. And those who had the moral fortitude to eschew those vices, men like Jeremiah, Elijah and John the Baptist, would instead succumb to doubt and fear when trouble hit.

But we don't see any of this wavering faith when we come to New Covenant guys like Paul and Peter and James and Timothy and John. They weren't perfect, but you don't hear about Peter committing adultery with a sister in Antioch, or John beginning to question if Jesus were really the Christ while he was isolated on Patmos. These were men of a different spiritual calibre, men to whom the grace of Jesus Christ was given. As Jesus Himself quantified, even the least under the New was greater than the greatest under the Old.

I really enjoy these types of discussions. I think this is such a precious topic to talk about and study.

Paul

**Re: - posted by a-servant, on: 2013/10/30 22:58**

Quote "....and then recognize the grace extended to Abram before he was declared righteous by God."

ah ok I understand, yes that is true.

Quote "difference"?....no. its a Continuum, the Unfolding Story of God."

yes, it's a matter of perspective. And that perspective is formed when you first come in contact with the Bible, whether you start reading it on page one, or start towards the end of it at the page that says: NT, and consider that the beginning. What is not the actual beginning of God dealing with His people however, and these final chapters cannot stand alone.

investigate the contents of the new heart.

Are there any laws written on that heart? Or is that a meaningless question "because the Holy Spirit regulates all that in ways we cannot understand - meaning "undefined ways" and there would be no actual governing law regulating how the Spirit acts. Is our God a god of chaos and changes His mind frequently and according to the situation? Or has He a history and foundation in dealing with people, especially His people.

Personally I found part to that answer when looking at what Paul says that keeps people out of heaven. These are indicators that laws have been broken. Spiritual laws some people believe do not exist, and neither could be a deciding factor in the New Covenant. If that would be so, Paul would be a false prophet and teacher, something I cannot affirm.

**Re: - posted by Sree (), on: 2013/10/31 1:56**

Quote:  
-----Paul the Apostle considered himself the "least" of all the saints in the New Covenant. John the Baptist was considered the "greatest" of all those under the Old Covenant. In the final moments of their lives, both spent time in prison, and both were at last beheaded. But there is one important difference between them: John the Baptist, the "greatest" under the Old Covenant, began to question if Jesus Christ were really the Messiah, whereas Paul, the "least" under the New, wrote what we know today as the "Prison Epistles", letters of correspondence bursting at the seams with inexpressible joy, hope, faith, encouragement! Paul was under grace; John the Baptist was under the law.  
-----

This is the answer I would have given as well. Good to see believers in similar spirit. Grace is not just our sins being forgiven, it is help in the time of need (Hebrews 4). Paul got that help in prison and hence he was able to write those epistles. But John did not have it.

But to the one more is given, more is expected!!!

**Re: - posted by Sree (), on: 2013/10/31 2:05**

I was not raised as a Christian in a Church like most of the believers here. I was raised as a idol worshiper. But when I gave my life to Christ, I started reading the New Testament first, I was very much gripped by the Gospel, the teachings of Jesus. It was not until I had a good understanding of NT did I turn to OT. When I started reading OT, I always read it with the understanding that I had of NT. This clearly showed me that OT was just a shadow. I could clearly see the Spirit of God behind the laws of OT. I could clearly see men failing God when put under temptation. I know clearly I was reading a lower standard of life. But the problem with many of those here who are brought up as Christians from Childhood is they are exposed to OT first, especially to the stories of David, Moses, etc in their Sunday School. They do this to keep the kids interested in Bible, nothing wrong here. So such believers when they Grow they fail to have an opportunity like how I have, to read OT with the spirit and wisdom of NT. A great blessing I see in my erroneous Childhood!!!

**Re: - posted by rookie (), on: 2013/10/31 5:56**

Sree writes;

But when I gave my life to Christ, I started reading the New Testament first, I was very much gripped by the Gospel, the teachings of Jesus. It was not until I had a good understanding of NT did I turn to OT."

I too spent the first 40 years of life without submitting my life to the LORD. I too fed on only the NT for the first 3 years. And then, attending a bible study on eschatology?...I stood up and said, "all we need is the NT." After I sat down, an old man stood and said, "I live in the OT, because the mysteries of God are revealed there."

And now I see as that old man saw.

**Re: - posted by rookie (), on: 2013/10/31 6:35**

A general thought...

I often read and hear of believer's sentiments concerning the history of Israel as being one of failure. Very little is ever said of the times of revival experienced in various generations in the books of the Law and Prophets.

Yet today, especially this ministry promotes the understanding and the need for a revival in this generation. Just like the testimony in the book Judges, generations after Christ's sacrifice are both found wanting and others rejoicing. Western Europe, the site of the Reformation, is now largely wanting and void of the grace of God. I have traveled to New England, and there too, I have witnessed the spirit of falsehood and deception. New Age and Scientology occupy the pews where saints once worshiped.

Why do so many reject the evidence of God pouring out His grace on His people?

**Re: - posted by PaulWest (), on: 2013/10/31 9:54**

Quote:

-----Very little is ever said of the times of revival experienced in various generations in the books of the Law and Prophets.  
-----

This is true. I would submit that the times of revival in the books of the law and prophets which usually followed a season of repentance are an illustration of the up-and-down cyclic pattern of defeat and triumph which so characterizes serving God under the Old Covenant.

Life under the Old Covenant was up and down. One moment a prophet was calling down fire on a crowd of false priests; the next moment he is running for his life from an angry woman. This again is an illustration of the "mountain top" experience so typical with those who have not understood the grace of the New Covenant. They experience a revival where God's presence is manifest strongly, and then bank on it for as long as they can. As long as they are being prospered with

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

His presence, and the called-down "fire" of the Holy Spirit, they remain bold and full of faith.

But bring in a Jezebel at their workplace or a Delilah on the internet or a Goliath in their marriage and things begin to fall apart. The glory begins to fade, and like Moses, they have to veil themselves so as to not show others that the power of God is diminishing. They need another revival, and so God uses the enemy (an invading spiritual troop, another conquering nation) to once again precipitate repentance through defeat and misery. This is Old Covenant 101: Fly high for a time, slowly cool down, backslide into defeat, turn back to God, fly high once again. Repeat cycle.

Now, I am not knocking this, because this has been my experience for far too long. I do not want to live in the Old Testament anymore. I would rather live under the New Covenant, where I am always led in triumph through Christ, and where I can go from glory to glory instead of from glory to backsliding to outright spiritual depression and back to glory. If we are honest with ourselves we will admit this has been our experience, in spite of all the New Covenant promises which reflect something much different.

**Re: - posted by rookie (), on: 2013/10/31 10:50**

PaulWest writes:

Life under the Old Covenant was up and down. One moment a prophet was calling down fire on a crowd of false priests; the next moment he is running for his life from an angry woman. This again is an illustration of the "mountain top" experience so typical with those who have not understood the grace of the New Covenant."

I do not see this in the way you have applied section of Scripture...

The Holy Spirit called upon Elijah to cleanse deceit. And we know that persecution always follows those who are filled with the Holy Spirit. Likewise, Paul's testimony is similar is it not?

Why has the New England states, once on fire for God fallen into deception?

**- posted by proudpapa, on: 2013/10/31 11:16**

Ephesians 4:8

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

What is everyone's view of this Scripture ?

**Re: - posted by PaulWest (), on: 2013/10/31 11:19**

Quote:  
-----The Holy Spirit called upon Elijah to cleanse deceit. And we know that persecution always follows those who are filled with the Holy Spirit. Likewise, Paul's testimony is similar is it not?  
-----

Of course persecution follows, but the question we are dealing with is the reaction to the persecution under each respective covenant. Elijah fled from Jezebel and complained to God; Paul stood regally before Felix, the Jews, the pagans at Lystra, even desiring to stand before Caesar Himself in the lion's den at Rome if need be - to give a defense for the gospel. Certainly you don't hear of anyone grumbling and complaining "why me God?" and "I wish I was never born" because of persecution in the New Testament, post Calvary. This is the point I am trying to make here. Grace is the catalyst of the two covenants.

Quote:  
-----Why has the New England states, once on fire for God fallen into deception?  
-----

I don't know what this has to do with the covenant discussion we are having. If anything, it shows just how wretched trying

g to live under the Old Testament law is. The New Covenant of Jesus Christ deals with individuals, not colonies or worldly theocratic governments. The "City on a Hill" that Winthrop envisioned never came to pass. Spectral-evidenced trials, public floggings, Sabbath observance by the sword, sectarian discrimination and the like are not exactly my understanding of a deceptionless society. What was New England like before she fell into deception?

**Re: - posted by rookie (), on: 2013/10/31 19:49**

Paul,

We are given this testimony of Elijah according to your comment of an event in his life...

1Ki 19:1

And Ahab told Jezebel all that Elijah had done, also how he had executed all the prophets with the sword.

1Ki 19:2

Then Jezebel sent a messenger to Elijah, saying, "So let the gods do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time."

1Ki 19:3

And when he saw that, he arose and ran for his life, and went to Beersheba, which belongs to Judah, and left his servant there.

1Ki 19:4

But he himself went a day's journey into the wilderness, and came and sat down under a broom tree. And he prayed that he might die, and said, "It is enough! Now, LORD, take my life, for I am no better than my fathers!"

Yes, Elijah faltered and according to verse 4 above he called out to God in shame for what he did.

1Ki 19:5

Then as he lay and slept under a broom tree, suddenly an angel touched him, and said to him, "Arise and eat."

1Ki 19:6

Then he looked, and there by his head was a cake baked on coals, and a jar of water. So he ate and drank, and lay down again.

1Ki 19:7

And the angel of the LORD came back the second time, and touched him, and said, "Arise and eat, because the journey is too great for you."

This testimony of Elijah reminds me of another...

Luk 22:39

Coming out, He went to the Mount of Olives, as He was accustomed, and His disciples also followed Him.

Luk 22:40

When He came to the place, He said to them, "Pray that you may not enter into temptation."

Luk 22:41

And He was withdrawn from them about a stone's throw, and He knelt down and prayed,

Luk 22:42

saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done."

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Luk 22:43

Then an angel appeared to Him from heaven, strengthening Him.

Luk 22:44

And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.

Both Jesus and Elijah were confronted with imminent danger and both in their moment of weakness were strengthened by an angel sent from God.

Now concerning Paul, I do not recall any Scripture which compares to the imminent threat similar to Elijah's. And Scripture says nothing of Paul's last moments. But of Scripture we find that Elijah's last moments on earth were glorious....

2Ki 2:11

Then it happened, as they continued on and talked, that suddenly a chariot of fire appeared with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven.

**Re: - posted by rookie (), on: 2013/10/31 20:01**

PaulWest wrote:

'I don't know what this has to do with the covenant discussion we are having. If anything, it shows just how wretched trying to live under the Old Testament law is. The New Covenant of Jesus Christ deals with individuals, not colonies or worldly theocratic governments. The "City on a Hill" that Winthrop envisioned never came to pass. Spectral-evidenced trials, public floggings, Sabbath observance by the sword, sectarian discrimination and the like are not exactly my understanding of a deceptionless society. What was New England like before she fell into deception?'

According to Scripture we are living in the "time of the gentile." And as you point out, the New Covenant is far better than the Old Covenant, and the time of the Old Covenant has ended. I hear many teachers of the Scriptures point to the failures of OT Israel. They always point to those who backslid under the Law of Moses. And then I hear these same teachers expound upon the victorious Church of the New Covenant. Yet today in many places where the "victorious church" once flourished have now decayed into idol worship and deception.

According to the evidence I see today, there is no difference between the generation of today and that of Elijah's time.

Would you agree?

**Re: - posted by PaulWest (), on: 2013/10/31 20:18**

Quote:  
-----Both Jesus and Elijah were confronted with imminent danger and both in their moment of weakness were strengthened by an angel sent from God.  
-----

Good point. The Son of Man had his own will which was subject to emotion, marvel, hunger, sadness, frustration, etc. He was clearly distressed when He asked His Father to take the cup from Him! For the first time since the inception of eternity the Son of God was about to be separated from His Father (and some believe descend into hell), carrying the burdens of all the sins of the world. He had to fulfill Old Testament scripture and suffer being forsaken and cry out to God as was written. All this is pre-Calvary. The Apostles at the same time were hiding away, fearing for their lives like Elijah, still under the law. The temple veil had not been rent yet and the Holy Spirit hadn't been sent to fill their hearts with victorious grace.

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

Elijah ran from a woman who put a hit out on him. If Paul hid himself away in a cave and grumbled each time a pagan priest or angry Judiazar put a contract on his head, he probably wouldn't have any time to plant churches and preach the Word! But we know Paul from his own admission that he experienced "fears within". The difference between him and Elijah in dealing with the fear was that under the New Covenant the grace of God could actually set him free from its dominion. He didn't even have to wait for an angel; the Holy Spirit indwelt him with immediate resolve.

You bring up very good points brother.

**Re: - posted by PaulWest (), on: 2013/10/31 20:27**

Quote:

-----According to the evidence I see today, there is no difference between the generation of today and that of Elijah's time.  
-----

I agree with you, and would even say that we are at a much lower level, both morally and spiritually than the Old Testament prophets. In spite of the grace of the New Covenant we are exhorted to avail ourselves to.

**Re: , on: 2013/10/31 21:28**

Quote:

-----  
According to Scripture we are living in the "time of the gentile." And as you point out, the New Covenant is far better than the Old Covenant, and the time of the Old Covenant has ended. I hear many teachers of the Scriptures point to the failures of OT Israel. They always point to those who backslid under the Law of Moses. And then I hear these same teachers expound upon the victorious Church of the New Covenant. Yet today in many places where the "victorious church" once flourished have now decayed into idol worship and deception.

According to the evidence I see today, there is no difference between the generation of today and that of Elijah's time.

Would you agree?  
-----

Unfortunately, yes! I would agree. I am reminded by something Milton Green has said, "The Church is a dwelling place of demons".

Would you agree?

**Re: - posted by rookie (), on: 2013/11/1 7:00**

just-in wrote:

Unfortunately, yes! I would agree. I am reminded by something Milton Green has said, "The Church is a dwelling place of demons".

Would you agree?

Satan and his offspring are always lurking around to see whom they may devour.  
Since the fall of man...

Gen 3:15  
And I will put enmity  
Between you and the woman,  
And between your seed and her Seed;  
He shall bruise your head,  
And you shall bruise His heel.â€

God announced the beginning of this spiritual battle.

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

**Re: - posted by rookie (), on: 2013/11/1 10:27**

PaulWest wrote:

"He had to fulfill Old Testament scripture and suffer being forsaken and cry out to God as was written. All this is pre-Calvary. The Apostles at the same time were hiding away, fearing for their lives like Elijah, still under the law. The temple veil had not been rent yet and the Holy Spirit hadn't been sent to fill their hearts with victorious grace."

So then do the teachings of Jesus, especially the parables, apply to the Old Covenant or the New Covenant?

**Re: Paul, on: 2013/11/1 11:32**

you wrote this:

Quote:  
-----Elijah ran from a woman who put a hit out on him. If Paul hid himself away in a cave and grumbled each time a pagan priest or angry Judiazar put a contract on his head, he probably wouldn't have any time to plant churches and preach the Word! But we know Paul from his own admission that he experienced "fears within". The difference between him and Elijah in dealing with the fear was that under the New Covenant the grace of God could actually set him free from its dominion. He didn't even have to wait for an angel; the Holy Spirit indwelt him with immediate resolve.

I read this....and, its just wrong, and off....and I could engage you in yet another boring and turgid religio-Scriptural argument....here's an hour of an exhortation from Len Ravenhill, who has quite a different opinion of the prophet than you seem to...its from sermonindex video files, entitled:

" Prophet Elijah-Leonard Ravenhill"  
[http://www.youtube.com/watch?v=umPpXrRDF\\_s](http://www.youtube.com/watch?v=umPpXrRDF_s)

maybe you'll prayerfully watch slash listen to this wonderful exhortation from a man I regard as the closest thing to a modern "prophet".....I have prayed for a living mentor, a father in the Faith...yes, I have God the Holy Spirit...I asked for also for a living man, so God sent me Brother Len....well he first sent me brother Greg, who THEN had brother Len onsite, even though that dear man is with the Lord...I have "sat under his feet" for hours, and never once has he said anything my spirit felt was "off", in fact, quite the opposite.....I would feel CONVICTED...and urged onto "repairing the altar"...or urged onto more holiness, a sold out prayer life...all the Good Things of This Most Holy Faith.

not this fruitless pointless argument, while the world LITERALLY teeters on the brink of destruction.....I fail to see any fruit from this thread.....except bitter fruit; throwing stones at Elijah?...Paul, really?

anyway, sigh, shrug....I pray you watch brother Len on Elijah, before you go judging a prophet of God.

**Re: - posted by PaulWest (), on: 2013/11/1 12:47**

Quote:  
-----I pray you watch brother Len on Elijah, before you go judging a prophet of God.

Neil, I actually have this sermon on VHS and have seen it many times. I have a tremendous respect not only for Elijah, but for all the OT prophets. I see you are getting emotional and taking everything I'm saying wrong and thus missing the entire point. It will be fruitless to continue the discussion. God bless you brother. Let's just leave it alone.

Your friend, Paul

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

**Re: - posted by PaulWest (), on: 2013/11/1 13:22**

Quote:

-----So then do the teachings of Jesus, especially the parables, apply to the Old Covenant or the New Covenant?  
-----

To the New Covenant, of course. I do not consider Christ's sufferings due to His Father's forsaking Him didactic in a New Covenant sense, as one of the major promises in scripture states that God will never leave us or forsake us. But He did forsake His Son. His situation was unique.

Dear brother, I think we are slightly talking past each other. Can you agree that Paul and Peter had something greater than Elijah and all the rest of the OT prophets and kings had? Note, I am not saying that the OT luminaries were failures at all; I deeply respect these heroic men. But we must see that a man considered an even greater prophet than Elijah, John the Baptist, came to have doubts in Christ while in prison. I am not faulting him for this, or casting stones at him as some seem to think - I'm simply stating a scriptural fact. These Old Covenant men lacked the power of New Covenant grace, and because of this simple fact, sin still had dominion over them (according to Romans 6:14).

This means that doubt and fear for their lives had dominion over some (like Elijah, Abraham, etc.); lust had dominion over others (like King David, Samson, etc.); the love of money took dominion over guys who started off good like Solomon, Gehazi, Balaam, etc. Now I fully realize these things can still take dominion over us under the New Covenant - hence all the warnings in NT scripture. I believe there are many Christians genuinely born again who have not understood their New Covenant birthright of grace and their ability to partake in Christ's divine nature, and as such they live legalistic and habitually defeated lives - in fact, far, far lower than that of the prophets under the Mosaic law who did not have the grace of Jesus Christ. This is tragic, wouldn't you agree?

The difference I am simply proposing is that sin "does not have to" take dominion over a man under the New Covenant, as it did with the men who were still under the schoolmaster and therefore the "shadow" of Reality via the law. This is why you don't read of Peter or Timothy slipping into adultery and murder, or Paul hiding in a cave from Felix, or John having doubts about Jesus while stranded on Patmos, etc. They had grace of the Holy Spirit to overcome!

**Re: "lets just leave this alone?", on: 2013/11/1 14:15**

with fleshly self opinions like this?

Quote:

-----Can you agree that Paul and Peter had something greater than Elijah and all the rest of the OT prophets and kings had? Note, I am not saying that the OT luminaries were failures at all; I deeply respect these heroic men. But we must see that a man considered an even greater prophet than Elijah, John the Baptist, came to have doubts in Christ while in prison. I am not faulting him for this, or casting stones at him as some seem to think - I'm simply stating a scriptural fact. These Old Covenant men lacked the power of New Covenant grace, and because of this simple fact, sin still had dominion over them  
-----

what are you doing?.....and you're a moderator?

you tell me, "lets just leave this alone" ....and then write a post I find not only OFF Biblically.....but totally divisive and wrong-hearted.

and you're a "moderator"?

i'm watching the united states of Babylon sell Israel down the river to iran's murderous intentions, and at the same time, reading one of the moderator's of the only Revival Site I love, drag Old Testament giants of the Faith thru the mud of his own twisted imaginations....ooooo, these are truly the last days...imagine if the last 1700 years of "church history" was put into Canon....how would that read?

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

**Re: - posted by PaulWest (), on: 2013/11/1 14:30**

Neil, instead of attacking me at a personal level, please show me from scripture where I am wrong. I honestly don't understand what I have done to make you so angry.

Quote:  
-----you tell me, "lets just leave this alone".....and then write a post I find not only OFF Biblically.....but totally divisive and wrong-hearted.  
-----

I've simply made personal observations from both the Old and New Testaments and am speaking very friendly with you and Rookie, with respect and openheartedness. Why are you so angry?

Quote:  
-----and you're a "moderator"?  
-----

I am. Have I done anything in these posts to disqualify myself? I thought Rookie and I were having an edifying discussion.

Quote:  
-----reading one of the moderator's of the only Revival Site I love, drag Old Testament giants of the Faith thru the mud of his own twisted imaginations  
-----

I am not dragging them through the mud, as you say. They were under the law, and hence sin still had dominion over them (Romans 6:14), as opposed to those who would come under grace through Jesus Christ. It's not my twisted imagination. It's plain scripture.

**Re: , on: 2013/11/1 17:18**

I don't see anything wrong with what Paul is writing.

A lot of things changed at this point:

Act 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

What exactly is the problem, Neil?

Heb 11:39 And these all, having obtained a good report through faith, received not the promise:

Heb 11:40 God having provided some better thing for us, that they without us should not be made perfect.

**Re: - posted by rookie (), on: 2013/11/1 19:30**

PaulWest wrote;

Dear brother, I think we are slightly talking past each other. Can you agree that Paul and Peter had something greater than Elijah and all the rest of the OT prophets and kings had?

There are two aspects to the question you pose. In order to explain as I see it in Scripture I must first address God's plan in reference to time.

The first precept is explain by Paul...

Act 17:26

And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings,

Act 17:27

“so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us;

God has established preappointed times and boundaries for all men. Within God's plan, we know from Scripture that there are generations in which God withhold's His grace and there are generations in which He pours out His grace.

Through your posts in this thread you have mentioned Elijah, John the Baptist, Paul and Peter. You have sought to differentiate the ministries of Elijah and John from that of Paul and the Apostles.

Scripture truly does support your thoughts, but not in the way most believe it to be. What I mean by this is that according to God's plan, in a specific generation, there are two "types" of ministries. To bring clarity to this distinction, let us consider the first "type" the one who prepares the way.

2Ki 2:15

Now when the sons of the prophets who were from Jericho saw him, they said, “The spirit of Elijah rests on Elisha.” And they came to meet him, and bowed to the ground before him.

God pass on to Elisha the ministry of Elijah. Note the "spirit of Elijah"....

Luk 1:17

“He will also go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.”

Now we see that the angel informs Zacharias of the "nature" of his son's ministry. Again note..."in the spirit and power of Elijah."

Mat 17:10

And His disciples asked Him, saying, “Why then do the scribes say that Elijah must come first?”

Mat 17:11

Jesus answered and said to them, “Indeed, Elijah is coming first and will restore all things.

and

Mal 4:1

“For behold, the day is coming,  
Burning like an oven,  
And all the proud, yes, all who do wickedly will be stubble.  
And the day which is coming shall burn them up,”  
Says the LORD of hosts,  
“That will leave them neither root nor branch.

Mal 4:2

But to you who fear My name  
The Sun of Righteousness shall arise  
With healing in His wings;  
And you shall go out  
And grow fat like stall-fed calves.

Mal 4:3

You shall trample the wicked,  
For they shall be ashes under the soles of your feet  
On the day that I do this,”  
Says the LORD of hosts.

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

Mal 4:4

Remember the Law of Moses, My servant,  
Which I commanded him in Horeb for all Israel,  
With the statutes and judgments.

Mal 4:5

Behold, I will send you Elijah the prophet  
Before the coming of the great and dreadful day of the LORD.

Mal 4:6

And he will turn  
The hearts of the fathers to the children,  
And the hearts of the children to their fathers,  
Lest I come and strike the earth with a curse.

This prophesy is yet to be fulfilled...

In God's preappointed times and boundaries, He assigns men to in different generations to do the work of Elijah in spirit and power...

I will stop for now with one more Scripture which will help one meditate on this precept I have shared...

Act 19:3

And he said to them, "Into what then were you baptized?" So they said, "Into John's baptism."

Act 19:4

Then Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus."

Do you recognize the ministry of Elijah?

**Re: - posted by Almond, on: 2013/11/1 20:28**

Paulwest,

"So then do the teachings of Jesus, especially the parables, apply to the Old Covenant or the New Covenant? "

I have never punched a moderator. Did you mean didache? He spoke a parable in the Natural towards the Old Covenant, and in the Spirit towards the New.

**Re: - posted by PaulWest (), on: 2013/11/1 21:10**

Quote:  
-----I have never punched a moderator. Did you mean didache? He spoke a parable in the Natural towards the Old Covenant, and in the Spirit towards the New.  
-----

Punch a moderator? I think it's time for me to bow out of this thread. I must have really hit a nerve here. Brethren, I since rely fail to see what all the confusion and anger is about.

But to answer your question, and to clarify:



**General Topics :: What is the difference between the old covenant vs. the new covenant.**

t or revealed to those who were deceived. The men who have been given this stewardship find themselves living in generations where the sheep have been scattered, where the shepherds have grown fat. They are called in a time where God has allowed desolation to take hold in hope that some might call out to Him. The ministry in the power and spirit of Elijah is the "voice of one calling out in the wilderness."

The lie is revealed, the stronghold torn down, then and only then is it time "To build and to plant". Prepare the way of the Lord, make His paths straight. The work of Elijah is to remove the lie and point to the Word of God.

After this work of men preappointed to a time of desolation, and the baptism of John comes the work of Isaiah, of Paul, of the LORD Himself.

Jhn 1:12

But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:

Jhn 1:13

who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The baptism of the Holy Spirit.

**Re: - posted by proudpapa, on: 2013/11/2 11:15**

RE: //"So then do the teachings of Jesus, especially the parables, apply to the Old Covenant or the New Covenant? "

my thoughts are :

If we turn the teachings of Jesus into law, We are not embracing the New.

The parables are an excellent example of what a lot of the Old Testament is for the Christian and that is allegory that often relates and is useful for us right now.

**Re: - posted by a-servant, on: 2013/11/3 7:22**

"If we turn the teachings of Jesus into law, We are not embracing the New."

Jesus is our salvation, not the "New"

you just found a way to say teachings of Jesus are interesting at times, but have no binding validity for Christians.

And why call ye me, Lord, Lord, and do not the things which I say? Luke 6:46

**Re: - posted by twayneb (), on: 2013/11/3 7:50**

I have been following this thread with interest, but time has prevented me from posting.

God's original covenant with Abraham was not a covenant of law. Abraham walked on that covenant through faith, and through believing God, he was declared righteous. One of Isaac's sins was chosen by God to be the father of a nation through which the promise given to Abraham would come to pass. So Israel was chosen by His to be the people through which the promised Messiah was to come. "and in thy seed shall all nations of the earth be blessed". We know this promise seed was Jesus Christ. This covenant had a priesthood of an order that was not prescribed under the law.

But before the Messiah would come, there would be another covenant, we might say an intervening covenant, made with Israel. It was a covenant of law. Scripture tells us a few things about this covenant. It was good and holy (obviously since it was given by God). It was temporary (until the promised seed should come). It was given because of transgressions (it served to restrain sin). It was a shadow, a picture of what was to come. (Christ was witnessed by the law and the

prophets). It restrained the people just as a school master. (schoolmasters or tutor in the sense of the tutor a child of mobility would be continually governed and trained by until he reached adulthood.)

But we also learn of this covenant of law that it was weak through the flesh (it was all carnal ordinances that man tried to keep through his own carnal effort). It could not result in a person being justified before God as its ministry was to condemn its, to reveal to us the unrighteousness that was in us. It (meaning quite specifically the ten commandments) was a ministration of death written and graven in stone.

But the prophets, David, Jeremiah, etc. were told that there was coming a better was coming. There was coming a time when God would enact a new covenant with Israel. In this covenant, God would write His laws on their heart, not on stone tablets. That God would no longer impute sin unto them. That the sacrifice of the lamb of God would do the work that animal sacrifice could only picture.

It is not a covenant with carnal ordinances, but a covenant of spiritual life through rebirth by the Spirit. It is a covenant of the grace of God in pardoning your transgressions. And we enter, not by working hard to keep ordinances that are impossible for our flesh to keep, but by receiving the sacrifice that was freely given and taking part in that sacrifice through dying to our old man so that we might receive newness of life.

And the covenant was not limited to Israel. But God temporarily cut off the natural branch so that the wild might be grafted in. But the glory when, I think soon, the natural branches are once again grafted into their own vine again.

I think we must be careful that we define covenant on the same way. When we say old covenant, we are not talking about the first half of our Bible and everything contained therein, but about the specific covenant of law established at Sinai.

There is a huge danger in taking the message of the new covenant and trying to somehow "fulfill its requirements" in our flesh as though it were a law. This is the definition of legalism, and it will work the same death in us as did the old covenant. The new covenant cannot be kept by the flesh, but rather received in the spirit. It is then that the law of God, the governing power of the holy spirit, will transform our pretty man as we walk out obedience to that which had already become reality in our spirit. It is the grace of God that teaches its holiness.

**Re: - posted by rookie (), on: 2013/11/3 9:02**

Brother Travis wrote:

God's original covenant with Abraham was not a covenant of law. Abraham walked on that covenant through faith, and through believing God, he was declared righteous.

Yes and Amen. I could just highlight your entire post and put an Amen to that as well.

Mat 13:15

For the hearts of this people have grown dull.  
Their ears are hard of hearing,  
And their eyes they have closed,  
Lest they should see with their eyes and hear with their ears,  
Lest they should understand with their hearts and turn,  
So that I should heal them.'

This also is true today, not only the Jew but the gentile as well.

Re: - posted by rookie (), on: 2013/11/3 9:41

just-in quoted;

Heb 11:39 And these all, having obtained a good report through faith, received not the promise:

Heb 11:40 God having provided some better thing for us, that they without us should not be made perfect.

I missed this earlier in the thread and was reading in Isaiah this morning....

Isa 26:1

In that day this song will be sung in the land of Judah:

â€œWe have a strong city;

God will appoint salvation for walls and bulwarks.

Isa 26:2

Open the gates,

That the righteous nation which keeps the truth may enter in.

Isa 26:3

You will keep him in perfect peace,

Whose mind is stayed on You,

Because he trusts in You.

Isa 26:4

Trust in the LORD forever,

For in YAH, the LORD, is everlasting strength.fn

Isa 26:5

For He brings down those who dwell on high,

The lofty city;

He lays it low,

He lays it low to the ground,

He brings it down to the dust.

Isa 26:6

The foot shall tread it downâ€™

The feet of the poor

And the steps of the needy.â€™

Isa 26:7

The way of the just is uprightness;

O Most Upright,

You weigh the path of the just.

Isa 26:8

Yes, in the way of Your judgments,

O LORD, we have waited for You;

The desire of our soul is for Your name

And for the remembrance of You.

Isa 26:9

With my soul I have desired You in the night,

Yes, by my spirit within me I will seek You early;

For when Your judgments are in the earth,

The inhabitants of the world will learn righteousness.

Isa 26:10

Let grace be shown to the wicked,

Yet he will not learn righteousness;  
In the land of uprightness he will deal unjustly,  
And will not behold the majesty of the LORD.

Isa 26:11

LORD, when Your hand is lifted up, they will not see.  
But they will see and be ashamed  
For their envy of people;  
Yes, the fire of Your enemies shall devour them.

Isa 26:12

LORD, You will establish peace for us,  
For You have also done all our works in us.

Isa 26:13

O LORD our God, masters besides You  
Have had dominion over us;  
But by You only we make mention of Your name.

Isa 26:14

They are dead, they will not live;  
They are deceased, they will not rise.  
Therefore You have punished and destroyed them,  
And made all their memory to perish.

Isa 26:15

You have increased the nation, O LORD,  
You have increased the nation;  
You are glorified;  
You have expanded all the borders of the land.

Isa 26:16

LORD, in trouble they have visited You,  
They poured out a prayer when Your chastening was upon them.

Isa 26:17

As a woman with child  
Is in pain and cries out in her pangs,  
When she draws near the time of her delivery,  
So have we been in Your sight, O LORD.

Isa 26:18

We have been with child, we have been in pain;  
We have, as it were, brought forth wind;  
We have not accomplished any deliverance in the earth,  
Nor have the inhabitants of the world fallen.

Isa 26:19

Your dead shall live;  
Together with my dead bodyfn they shall arise.  
Awake and sing, you who dwell in dust;  
For your dew is like the dew of herbs,  
And the earth shall cast out the dead.

Isa 26:20

Come, my people, enter your chambers,  
And shut your doors behind you;  
Hide yourself, as it were, for a little moment,

Until the indignation is past.

Isa 26:21

For behold, the LORD comes out of His place  
To punish the inhabitants of the earth for their iniquity;  
The earth will also disclose her blood,  
And will no more cover her slain.

This Scripture is commentary, an explanation of what the writer of Hebrews was expounding upon in verse 39 and 40.

**Re: - posted by rookie (), on: 2013/11/3 10:16**

again as commentary on Hebrews 11:39-40 and also in support of what Brother Travis wrote:

Job 19:23

“Oh, that my words were written!  
Oh, that they were inscribed in a book!

Job 19:24

That they were engraved on a rock  
With an iron pen and lead, forever!

Job 19:25

For I know that my Redeemer lives,  
And He shall stand at last on the earth;

Job 19:26

And after my skin is destroyed, this I know,  
That in my flesh I shall see God,

Job 19:27

Whom I shall see for myself,  
And my eyes shall behold, and not another.  
How my heart yearns within me!

Job 19:28

If you should say, “How shall we persecute him?”  
Since the root of the matter is found in me,

This man lived before the generation of Moses in Egypt. And he also looks for a time in the future where the promise of God to be made perfect is complete.

The 1000 year reign of Christ and the resurrection of the dead in Christ.

**Re: - posted by ADisciple (), on: 2013/11/3 11:25**

I too have been following this thread with interest for the difference between the Old Covenant and the New Covenant is a very important consideration and I was sorry to see Paul West bow out. You have said some good and vital things, Paul. Also appreciated what Twayneb just posted.

I'd like to point out two things.

First (which others have already brought up), it's clear from the New Testament Scriptures that the Old Covenant is

no longer in effect. God has brought in a New Covenant. In fact the Old Covenant, as Twayne just said, was only meant to be temporary in the first place, "until the Seed should come to whom the promises were made" (Gal. 3.19). That seed is Christ, and those in Christ" (Gal. 3.29). (See also Heb. 8.13.)

The important thing to remember is that the New Covenant was first made "with the house of Israel and the house of Judah" (Jer. 31.31). (These two "houses" are incorporated into one house, the "house of Israel," in verse 33.) So it is wrong thinking to say that the Old Covenant is for people of Jewish lineage, and the New Covenant is for Gentiles, and that both covenants are still in effect.

God did away with the Old Covenant and gave His people "the Jews" a New Covenant. The New Covenant is for Jews "for the house of Israel." In fact this is the only covenant extant for them or for anyone else at this time. The mystery of God, which in other ages was not made known to the sons of men, is that in the days when God brought the New Covenant into being He planned to open the door for the Gentiles to come into this covenant (Eph. Ch. 3). I am glad.

The second thing I'd like to point out is this. The original question asks the difference between the Old Covenant and the New Covenant. According to the apostle Paul, the difference is one between bondage and liberty. Paul shows that the Old Covenant is a covenant that "gendereth to bondage" (Gal. 4.24). In other words, those who were under that covenant were not free—they were in bondage both to the law of Moses and the law of sin and death, which the law of Moses could not deliver them from.

Paul uses an allegory to describe "the two covenants." He likens the Old Covenant, the Sinai covenant, to Hagar the bondswoman who brought forth Ishmael, and the New Covenant to Sarah the freewoman, who brought forth Isaac the son of promise (Gal. 4. 21-31).

Hagar, Paul says, represents the Old Covenant. "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children" (Gal. 4.25). Paul contrasts the Sinai covenant with "Jerusalem which is above," which, he says, "is free, which is the mother of us all"—that is, the mother of all whether Jew or Gentile who are in new-covenant relationship with God through faith in the Lord Jesus Christ. (This is the "mountain" unto which those under the New Covenant have come—not Sinai, but "mount Zion... the heavenly Jerusalem, Heb. 12.22.)

This is all so wonderful. It is sad when contention arises over these things. It can only be because of a failure to see what God has done in the New Covenant. There is cause for great rejoicing for us all, for "the Jew first, and also for the Gentile."

**Re: , on: 2013/11/3 12:02**

2 Corinthians 3 tells you many differences between the Old and New Covenant.

The Old Covenant vs. The New Covenant - Jeremiah 31:31-34

The Ten Commandments.....The New Covenant  
written on tablets of stone (v. 4).....written on the heart  
the letter that kills (v. 6).....the Spirit that gives life  
a ministry that brought death (v. 7).....a ministry that brings life  
engraved in letters on stone (v. 7).....ministry of the Spirit  
came with glory (v. 7).....even more glorious  
the ministry that condemns (v. 9).....the ministry that brings righteousness  
no glory now in comparison (v. 10).....the surpassing glory  
it came with glory (v. 11).....much greater glory

it is transitory (v. 11).....the ministry that lasts

Of course, the sacrifice changed from every year, to once for all time. From the blood of animals to the blood of the Son of God (Jesus Christ).

I like what Michael Morrison says:

Paul says that the Ten Commandments, although good, are temporary and fading. What has faded away concerning the Ten Commandments? Some people try to say that the Ten Commandments, instead of fading, are actually more binding on people today than ever before. They want to expand the Ten instead of letting them fade.

But Paul is saying that there is a fundamental change in the way people relate to God. The old way is a written law that condemns people to death. The new way is the Holy Spirit, which brings forgiveness and life. The Spirit leads us to obey God, but it is a fundamentally different relationship, a different basis of relating to God.

There is some basic continuity between the old covenant and the new. Most of the Ten Commandments are quoted with approval in the New Testament. Those commands reflect aspects of God's law that were in effect long before Sinai from the beginning. One is not the Sabbath command. It was a ceremonial law, instituted for a temporary time period.

Paul's boldness in Christ

Once Paul understood the change, he was strengthened and encouraged: "Therefore, since we have such a hope, we are very bold. We are not like Moses, who would put a veil over his face to prevent the Israelites from seeing the end of what was passing away" (verses 12-13).

Paul did not hide. He was bold in preaching the new way of salvation through the crucified Christ. But despite his boldness, and the clarity of the message, many people did not accept the gospel:

"But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away. Even to this day when Moses is read, a veil covers their hearts" (verses 14-15).

Many people today, Jewish or not, do not seem to understand. They keep reading the Bible with old covenant eyes. The only solution is Christ. Only in him can the "veil" be removed. "Whenever anyone turns to the Lord, the veil is taken away" (verse 16).

The basis of our relationship with God

What does it mean to "turn to the Lord"? It means to see Jesus as the basis of our relationship with God. It means seeing our identity in him, not in the Law of Moses. Christ becomes central. We obey his law, the law of Christ (1 Cor. 9: 21). When we put him first in our identity, he will help us see the covenantal change more clearly.

"The Lord is the Spirit, and where the Spirit of the Lord is, there is freedom" (verse 17). We have freedom in Christ but what kind of freedom? Certainly, we still obey but Paul makes that clear in Romans 6. But in this context of 2 Corinthians, what kind of freedom is he talking about? It is freedom from the ministry that brought death and freedom from the old covenant. There is a lot of continuity, but there is some important change as well.

An unfading glory

Not only do the covenants change from old and temporary to new and permanent, Christians themselves are changing: "We all, who with unveiled faces contemplate the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit" (verse 18).

Moses had only a fading glory, and his covenant had only a fading glory. It could give only temporary blessings. But we, with the eternal Spirit living within us, are being changed into a permanent glory and a glory that does not need to hide, a glory that looks to the heart instead of the stone tablets.

**Re: - posted by ADisciple (), on: 2013/11/3 12:25**

Good post, Just-in.

**Re: - posted by rookie (), on: 2013/11/3 13:40**

ADisciple writes:

Hagar, Paul says, represents the Old Covenant. "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children" (Gal. 4.25). Paul contrasts the Sinai covenant with "Jerusalem which is above," which, he says, "is free, which is the mother of us all" that is, the mother of all whether Jew or Gentile who are in new-covenant relationship with God through faith in the Lord Jesus Christ. (This is the "mount" unto which those under the New Covenant have come not Sinai, but "mount Zion... the heavenly Jerusalem, Heb. 12.22.)

There is more to this analogy than what you have stated thus far... what is the difference between the promise made to Abraham by God and what happened with Hagar?

**Re: - posted by rookie (), on: 2013/11/3 13:47**

just-in writes:

The basis of our relationship with God

What does it mean to "return to the Lord"? It means to see Jesus as the basis of our relationship with God. It means seeing our identity in him, not in the Law of Moses. Christ becomes central. We obey his law, the law of Christ (1 Cor. 9: 21). When we put him first in our identity, he will help us see the covenantal change more clearly.

In Isaiah we find this answer... Isa 30:9

That this is a rebellious people,  
Lying children,  
Children who will not hear the law of the LORD;

Isa 30:10  
Who say to the seers, "Do not see,"  
And to the prophets, "Do not prophesy to us right things;  
Speak to us smooth things, prophesy deceits.

Isa 30:11  
Get out of the way,  
Turn aside from the path,  
Cause the Holy One of Israel  
To cease from before us."

Who is the Holy One of Israel?

**Re: - posted by proudpapa, on: 2013/11/3 15:12**

Hi a-servant ,

I hope this better helps you to understand what I was implying

ProudPapa wrote : "If we turn the teachings of Jesus into law, We are not embracing the New."

a-servant responded : ///Jesus is our salvation, not the "New" ///

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.

The Shed Blood of Jesus is the new testament.

Salvation is in the Shed Blood of Jesus which is the new testament.

a-servant wrote ///you just found a way to say teachings of Jesus are interesting at times, but have no binding validity for Christians.///

What then? shall we sin, because we are not under the law, but under grace? God forbid.

a-servant wrote : ///And why call ye me, Lord, Lord, and do not the things which I say? Luke 6:46///

This is my commandment, That ye love one another, as I have loved you.

**Re: - posted by a-servant, on: 2013/11/3 19:25**

Hebrews 13:8 Â Jesus Christ the same yesterday, and to day, and for ever.

He is either Lord in our lives, or he is not. He is the person on the throne that will judge us, it is not the theology that spoke of him and his blood sacrifice, it's the person.

"Salvation is in the Shed Blood of Jesus which is the new testament."

That's a technical definition, theology of sorts, it is only salvation to you if you come to Christ, the Bible says:

Hebrews 5:9 Â And being made perfect, he became the author of eternal salvation unto all them that obey him;

You cannot have salvation without the person Of Jesus, that would be a trying to get in the door by other means of a "salvation outside the foundation of Christ".

Luke 6:46 Â And why call ye me, Lord, Lord, and do not the things which I say? 47 Â Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: 48 Â He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. 9 Â But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

This is not "old covenant" this is foundational thruth of Christianity.

John 15:26 Â But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

The Holy Spirit testifies of Jesus, he does not render him obsolete, nor replaces or surpasses him now or in the future. You do not have one without the other. In Luke 6:46 Jesus warns the ones that call him by his name in adoration, but refuse to come to him. They refuse to enter through the strait gate, because He is not their Lord, they just call him Lord.

**Re: - posted by a-servant, on: 2013/11/3 19:26**

"Who is the Holy One of Israel?"

For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. Isaiah 54:5

It's Jesus that writes his laws on our hearts. Once you come to Him.

in opposition to the lawless one, that imparts demonic lawless spirits into humans. Convincing the deceived mind that this is true freedom and that this spirit would be the holy spirit.

How did God through Isaiah identify these spirits?

Isaiah 8:20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

they promise us light, but have no light to give, they cannot overcome their basic nature which is based on rebellion, expressed by only two things: They hate God's law, and His testimony. That's the key identifier. And that's the main difference between the antichrist spirit and the Holy Spirit. We have to examine and discern the source, or will be deceived by an outside appearance of light that is based on rebellion and will take us to hell. As a spirit of rebellion cannot be saved.

**Re: - posted by rookie (), on: 2013/11/4 6:58**

a-servant wrote:

"Who is the Holy One of Israel?"

'For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. Isaiah 54:5

It's Jesus that writes his laws on our hearts. Once you come to Him."

Yes the Scriptures in Isaiah identify Jesus as Spiritual force gathering those who would hear and see.

You wrote:

"they promise us light, but have no light to give, they cannot overcome their basic nature which is based on rebellion, expressed by only two things: They hate God's law, and His testimony. That's the key identifier. And that's the main difference between the antichrist spirit and the Holy Spirit. We have to examine and discern the source, or will be deceived by an outside appearance of light that is based on rebellion and will take us to hell. As a spirit of rebellion cannot be saved."

In Isaiah 8 God declares that these people who you are writing of above "refused the waters of Shiloah that flow softly" and instead chose to "rejoice in Rezin and in Remalliah's son." So as you said they rejected God and chose to be Satan's offspring. Just like Cain and Abel, just another generation.

Isa 8:7

Now therefore, behold, the Lord brings up over them  
The waters of the River, strong and mighty  
The king of Assyria and all his glory;  
He will go up over all his channels  
And go over all his banks.

Isa 8:8

He will pass through Judah,  
He will overflow and pass over,  
He will reach up to the neck;

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

And the stretching out of his wings  
Will fill the breadth of Your land, O Immanuel.fn

The God of the Old Testament who destroys is also the God of the New Testament who also saves, His name is Immanuel. Everywhere one goes today, the preachers teach that Jesus of the New Testament is a God of love, and for lack of understanding, teach that Jesus is the God of judgement in the Old Testament. As you said according to Isaiah 8:20, there is no light in them.

**to "just-in"....and my apology to brother Paul West, on: 2013/11/4 13:33**

I acknowledge any sinful and wrong hearted words written to my beloved brother Paul (West)....for which I beg his forgiveness.....i'm so terribly sorry.

"just in"  
you asked

Quote:  
-----What exactly is the problem, Neil?  
-----

better men than me, specifically Michael Brown can tell you what my problem slash grief is.....here, prayerfully listen to brother Michael speak forth,  
"A Baptism of Tears for Israel"  
<http://askdrbrown.org/wp-content/uploads/2013/08/A-Baptism-of-Tears-for-Israel.mp3>

he's a Jew , like me, who follows Jesus....and for the prior 10 years following Messiah, I paid little attention to "church" history, being CONSUMED with love of the Word, I stay in the Bible, no commentaries....then I started to learn of 1700 years of what happened to my people, the Jews...I was NEVER an "ethnic" or "secular" Jew...I might have sunk my teeth into the bitter fruit of sin for a season, but His Hand was always on me, since I was a 7 year old in the synagogue.

then I read of "church history", and its a struggle to contain my inner "King David"...I gotta be honest...the way things are going in America today?

I have one hand on my passport....ready...to claim the "Law of Return" and move BACK to Israel.....but deny Messiah?....never...

I say all this in love, and especially to my beloved Paul, n.

**Re: to "just-in"....and my apology to brother Paul West - posted by PaulWest (), on: 2013/11/4 15:17**

Quote:  
-----I acknowledge any sinful and wrong hearted words written to my beloved brother Paul (West)....for which I beg his forgiveness.....i'm so terribly sorry.  
-----

I embrace your apology with all my heart dear brother. I am forever your friend and we are brethren in Christ. May God bless you richly.

Paul

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

**Re: to "just-in"....and my apology to brother Paul West, on: 2013/11/5 0:44**

Quote:  
-----to "just-in"....and my apology to brother Paul West  
by HezWelling on 2013/11/4 13:33:36

I acknowledge any sinful and wrong hearted words written to my beloved brother Paul (West)....for which I beg his forgiveness.....i'm so terribly sorry.

"just in"  
you asked

Quote:  
-----What exactly is the problem, Neil?  
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better men than me, specifically Michael Brown can tell you what my problem slash grief is.....here, prayerfully listen to brother Michael speak forth,  
"A Baptism of Tears for Israel"  
<http://askdrbrown.org/wp-content/uploads/2013/08/A-Baptism-of-Tears-for-Israel.mp3>

he's a Jew , like me, who follows Jesus....and for the prior 10 years following Messiah, I paid little attention to "church" history, being CONSUMED with love of the Word, I stay in the Bible, no commentaries....then I started to learn of 1700 years of what happened to my people, the Jews...I was NEVER an "ethnic" or "secular" Jew...I might have sunk my teeth into the bitter fruit of sin for a season, but His Hand was always on me, since I was a 7 year old in the synagogue.

then I read of "church history", and its a struggle to contain my inner "King David"...I gotta be honest...the way things are going in America today?

I have one hand on my passport...ready...to claim the "Law of Return" and move BACK to Israel.....but deny Messiah?.....never...

I say all this in love, and especially to my beloved Paul, n.  
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Hi Neil,

I certainly understand where you are coming from having been a student of Church History for over 30 years. It is a gross understatement to say that the History of the Church is sobering, because it is more than that. It is shocking, repulsive and glorious all in one. It is the worst and best displays of men, it is sorrowful yet hopeful.

I have found that the further back in history that you go, the farther into the future you can see (and understand).

God bless you, brother.

**Re: - posted by Compton (), on: 2013/11/5 2:21**

This while conversation is profoundly important, deserving of respectful sharing of ideas and perspectives. Speaking for myself, I'll admit there are two basic but conflicting narratives of the cross at work in my own theology.

The first is that the death and resurrection of Christ is another chapter in the bibles unfolding revelation to mankind. In this view, the Gospel is a fulfillment of all the promises given to the prophets, and the Church is the fulfillment of Judaism. Paul's conversion involved having his errant theology corrected, and his identity as a Jew more fully realized. Now every thg promised in the Old Testament has become fulfilled.

The second is that the cross is an absolute rupture with everything that has come before it in the bible. In this view, the Gospel seems irreconcilable with the religious, political, and social patterns of the Old Testament. Paul's conversion required that his theology and identity as a Jew was shattered. Here the Gospels only kinship to the Old Testament is that it resonates with the prophets whose entire ministry was rooted in a critique of Israel's faithless failings, as well as faith in a coming Messiah.

I still have not found a way to dismiss either of these narratives completely, or to bring them together in my own mind, though I do think they can harmonize at times.

I'm only sharing this to offer that it is hard for me to be harsh towards my brothers and sisters as they wrestle with similar

conflicts among one another that I have in myself.

Blessings,

Mike

**Re: - posted by rookie (), on: 2013/11/5 6:53**

Going back to PaulWest question...

Dear brother, I think we are slightly talking past each other. Can you agree that Paul and Peter had something greater than Elijah and all the rest of the OT prophets and kings had?

Continuing on the first precept that God preappoints men in chosen generations for a particular work of God in that generation...

The power and spirit of the ministry of Elijah has its work centered in this verse...

Jhn 16:8

“And when He has come, He will convict the world of sin, and of righteousness, and of judgment:

The work of Elijah is to convict the world of sin. How else would one know that he is in need of a Savior. But the work of the Spirit is not complete is it? What must follow is the imparting of righteousness to those who hear and do according to what they hear. So this is the distinction that divides the ministry of Elijah and that of Isaiah, Paul, and still to come the 1000 year reign of Christ.

In Isaiah the Scriptures teach that Christ was performing this ministry prior to the Babylonian captivity...

Isa 48:16

“Come near to Me, hear this:

I have not spoken in secret from the beginning;

From the time that it was, I was there.

And now the Lord GOD and His Spirit

Have sent Me.”

Isa 48:17

Thus says the LORD, your Redeemer,

The Holy One of Israel:

“I am the LORD your God,

Who teaches you to profit,

Who leads you by the way you should go.

Isa 48:18

Oh, that you had heeded My commandments!

Then your peace would have been like a river,

And your righteousness like the waves of the sea.

Jesus says to His disciples...

Jhn 14:21

“He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”

Why is the ministry which leads one to Christ more important than the ministry of Elijah?

**Re: - posted by a-servant, on: 2013/11/5 7:50**

Quote "He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him."

The greatest "mirage of the mind" when talking about OT vs NT covenants is that conviction, that once a written word of God described as 'law' changes from letter to spirit it vanishes.

Before, we would know its content. Now, we don't. Every attempt to locate its substance would be a return to the letter. We don't want that, we are living in the spirit now.

God's laws didn't simply change location by writing them on the heart, they changed their very substance and meanings. What was specific content before, might be totally different content now, or no content at all. We cannot really tell for sure, as 'the spirit nature of it' obscures everything. Written documents you can evaluate with your mind, spiritual things you have to evaluate spiritually.

What reminds me of being in the hippy movement at the age of 16, going to Haight Ashbury and experiencing very spiritual things. It took me a few years and stomach upsetting research of its Laurel Canyon origin to realize that this spirituality was actually sensuality. Based on the feelings you wouldn't be able to tell the difference. Based on the popular theology of the last 50 years and its most popular teachers you wouldn't be able to tell the difference. It's much easier to get "slain in the spirit" and just think of that as final answer and reality, simply because it works. As does hypnosis and mesmerism by the way. And that's why personal experience verifies nothing, the Word of God does.

That is why The Holy Spirit and obedience to our Lord Jesus Christ are in a closed unity, that is how we evaluate spiritual things spiritually:

Acts 5:31 "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

note: given to them that obey him, who is him? The Lord Jesus Christ

**Re: - posted by Almond, on: 2013/11/5 9:10**

Brethern,

I am not apologizing to Paulwest, I meant what I said:

So, what you are saying is that Faith without Works is dead. And to the individual who dare's to take God's word out of context therefor omitting the Spirit of God, grace and peace.

"Sigh"...

**Re: - posted by rookie (), on: 2013/11/5 21:03**

Why is the ministry which leads one to Christ more important than the ministry of Elijah?

Jhn 16:8

"And when He has come, He will convict the world of sin, and of righteousness, and of judgment:

Jhn 16:9

"of sin, because they do not believe in Me;

Jhn 16:10

"of righteousness, because I go to My Father and you see Me no more;

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

The ministry of Elijah, through the work of the Spirit will convict those who have not known Christ. This ministry is the work of God to bring the individual to the cross of Christ. The sacrifice of the Lamb has reconciled us to the Father. Yet, there is according to the Scripture above a second work of the Holy Spirit.

Jhn 16:10 "of righteousness, because I go to My Father and you see Me no more."

In this verse, there are two points. First, the Helper will take the place of Jesus because He will soon depart from them. They will see Him no more. The Helper is to continue the work that Jesus started in the disciples. Note again, the first work of the spirit is to convict the world, then Jesus changes the focus to those He is at this moment teaching.

Jhn 16:12

â€œI still have many things to say to you, but you cannot bear them now.

Jhn 16:13

â€œHowever, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

Jhn 16:14

â€œHe will glorify Me, for He will take of what is Mine and declare it to you.

The above three verses are commentary on "of righteousness" found in verse 10.

If one only has the baptism of John what work is not taking place in that individual's life?

**Re: - posted by rookie (), on: 2013/11/6 6:59**

If one only has the baptism of John what work is not taking place in that individual's life?

Isa 48:17

Thus says the LORD, your Redeemer,  
The Holy One of Israel:  
â€œI am the LORD your God,  
Who teaches you to profit,  
Who leads you by the way you should go.

Isa 48:18

Oh, that you had heeded My commandments!  
Then your peace would have been like a river,  
And your righteousness like the waves of the sea.

Because one does not heed, one will have no peace because he has not walked with his Savior. He has refused to be taught the truth that sets one free from the ways of Satan.

**Re: - posted by rookie (), on: 2013/11/6 15:06**

John 13:

7 Jesus answered and said to him, â€œWhat I am doing you do not understand now, but you will know after this.â€œ

8 Peter said to Him, â€œYou shall never wash my feet!â€œ

Jesus answered him, â€œIf I do not wash you, you have no part with Me.â€œ

**General Topics :: What is the difference between the old covenant vs. the new covenant.**

9 Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head!"

10 Jesus said to him, "He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." 11 For He knew who would betray Him; therefore He said, "You are not all clean."

The above section of Scripture is commentary on 'continued' work of Jesus in His disciples once He ascended back to His Father. Again, the baptism of John speaks to the reconciled position of the disciple. Please note what Jesus says...

Jesus answered him, "If I do not wash you, you have no part with Me."

Likewise consider this parable...

Matthew 12

43 "When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none. 44 Then he says, 'I will return to my house from which I came.' And when he comes, he finds it empty, swept, and put in order. 45 Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first. So shall it also be with this wicked generation."

Please note, "he finds it empty,"

What has not taken place after the baptism of John?

**Re: - posted by a-servant, on: 2013/11/6 21:30**

mmmh! - how unusual - just did talk with my wife about Matt 12

this parable just got real in her life last night, a girl fell unconscious at home after been ministered to that afternoon. So my wife went there again at night being called for help together with two other ladies. They thought of it as a sudden illness, so they took care of it with oil, massage and prayer.

Until that girl suddenly started shouting with a deep voice: "I will not let her go, she belongs to me" while rolling her eyes and exposing an unusual long tongue. She screamed so loud that all the neighbours got on the street and asked if they could help. My wife started to address the spirit directly, what was a first in her life experience, and commanded him to leave in the name of Jesus. What he refused, so they kept on praying for over an hour, until he suddenly said "it's getting so hot in here, it's getting so hot in here" and was gone. The girl woke up and asked what happened. Half of the neighbourhood came by and heard a teaching about the power of Jesus to command unclean spirits.

Sorry to interrupt your flow, I just listened to that report and said she should go back there today, the spirit promised not to come back, but his testimony is questionable, he might have friends. The girl is catholic and now is the time for her to put her faith in Jesus Christ.

**Re: - posted by rookie (), on: 2013/11/7 6:59**

Isa 48:17

Thus says the LORD, your Redeemer,  
The Holy One of Israel:  
"I am the LORD your God,  
Who teaches you to profit,  
Who leads you by the way you should go.

As commentary on the above verse...

Rom 5:9

Much more than, having now been justified by His blood, we shall be saved from wrath through Him.

Rom 5:10

For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Paul identifies the work of the two ministries of the Spirit. First we have been reconciled, justified, by His blood. Secondly, and Paul emphasizes this point as being the most important, "we shall be saved from wrath through Him" and "we shall be saved by His life." A little further down in this section of Scripture Paul writes this...

Rom 5:17

For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

"Much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ." Those who receive an abundance of grace will be saved from wrath and will understand the gift of righteousness which is His Life.

Isa 48:17

Thus says the LORD, your Redeemer,  
The Holy One of Israel:  
I am the LORD your God,  
Who teaches you to profit,  
Who leads you by the way you should go.

Mat 11:28

Come to Me, all you who labor and are heavy laden, and I will give you rest.

Mat 11:29

Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

Mat 11:30

For My yoke is easy and My burden is light.

If you don't learn from Him your burden will only increase.