

Chapter 1 : THE NEW COVENANT PASSOVER – THE LIGHT OF YAHWEHShua

The new covenant, or, The saints portion: a treatise unfolding the all-sufficiency of God, mans uprightness, and the covenant of grace, delivered in fourteene sermons upon Gen.

Related Media 1 Now the main point of what we are saying is this: We have such a high priest, one who sat down at the right hand of the throne of the Majesty in heaven, 2 a minister in the sanctuary and the true tabernacle that the Lord, not man, set up. So this one too had to have something to offer. I will put my laws in their minds and I will inscribe them on their hearts. And I will be their God and they will be my people. Now what is growing obsolete and aging is about to disappear. We had served as witnesses to her will, and thus we were aware of how she wanted her affairs conducted. She had given me a measure of authority over her finances, and in addition, I could assume even greater authority if circumstances dictated the need. As her health continued to deteriorate, it appeared that I might need to exercise additional authority. I was told that I had a copy of her will and that I should consult it. Fortunately for me, I did not have to do anything beyond what I had done up to this point in time. I suppose that some Hebrew Christians felt the same way when they began to grasp the implications of the New Covenant. For centuries, devout Jews had been operating under the Old, Mosaic Covenant, but now they were being told by Jesus and the apostles that things had changed. In their case, they could not claim to have been uninformed that such a dramatic change was coming. The Old Testament writers had prophesied that a New Covenant was coming, one that was vastly superior to the Old. One such prophet was Jeremiah, and his prophecy is cited by the author of the Book of Hebrews in our text. In fact, this citation of Jeremiah The New Covenant is the subject of our text in Hebrews 8 and beyond. It is yet another reason why the high priestly ministry of our Lord is vastly superior to that of the Aaronic order since the high priest must carry out the terms of the covenant under which he serves. What is a Covenant? In the ancient Near East, it was a kind of treaty by means of which rulers entered into a covenant relationship with their subjects. There are certain similarities in style between these secular covenants and the biblical covenants, but the content is surely different. Some covenants were bilateral in that there were obligations and commitments for both sides. We see such a covenant between Abraham and Abimelech in Genesis Marriage is described as a bilateral covenant in Malachi 2: Both husband and wife make covenant promises which they are obligated to keep. The Mosaic Covenant was a bilateral, conditional, covenant: God promised blessings when His people kept His covenant Deuteronomy We also find a different kind of covenant in the Bible. It is a covenant in which God binds Himself to do certain things, but not conditioned upon the actions of others. In the case of the Abrahamic Covenant, God promised to make a great nation of Abram, and to bless his seed greatly, and thus he and his offspring would become a blessing to others. Thus, it was an unchangeable covenant. In this sense, the Abrahamic Covenant and the New Covenant consisted of promises. This is exactly what the author of Hebrews tells us: But now Jesus has obtained a superior ministry, since the covenant that he mediates is also better and is enacted on better promises Hebrews 8: These promises make the New Covenant vastly superior to the Old Covenant, so much so that the New Covenant replaces the Old, making it obsolete. Not infrequently, it is the subject of Old Testament prophecy: Yes, they will possess a double portion in their land and experience lasting joy. I will repay them because of my faithfulness; I will make a permanent covenant with them Isaiah I will bring them back to this place and allow them to live here in safety. They will want to do that for their own good and the good of the children who descend from them. I will fill their hearts and minds with respect for me so that they will never again turn away from me. Then they will be my people, and I will be their God Ezekiel I will give them to you as daughters, but not on account of my covenant with you. It is not for your sake that I am about to act, O house of Israel, but for the sake of my holy reputation which you profaned among the nations where you went. The nations will know that I am the Lord, declares the sovereign Lord, when I magnify myself among you in their sight. I will purify you from all your idols. I will remove the heart of stone from your body and give you a heart of flesh. They will follow my regulations and carefully observe my statutes. David my servant will be prince over them forever. I will establish them, increase their numbers, and place my sanctuary among them forever. Other than the passages we find in

Hebrews, 2 there are also a number of texts in the New Testament pertaining to the New Covenant. When a covenant has been ratified, even though it is only a human contract, no one can set it aside or add anything to it. The law that came four hundred thirty years later does not cancel a covenant previously ratified by God, so as to invalidate the promise Galatians 3: One is from Mount Sinai bearing children for slavery; this is Hagar. The northern kingdom of Israel had already been defeated and dispersed abroad by the Assyrians. The southern kingdom of Judah had not learned from the experiences of her sister, Israel. She, too, had persisted in her sins and thus the prophesied Babylonian captivity drew near. Already some of the Jews had been deported to Babylon. But he prophesied that after this, there was hope for restoration: Plant gardens and eat what they produce. Find wives for your sons and allow your daughters get married so that they too can have sons and daughters. Grow in number; do not dwindle away. Pray to the Lord for it. For as it prospers you will prosper. And do not pay any attention to the dreams that you are encouraging them to dream. But I did not send them. I, the Lord, affirm it! Then I will fulfill my gracious promise to you and restore you to your homeland. I have plans to give you a future filled with hope. The promises of the New Covenant are then spelled out by Jeremiah in I will be their God and they will be my people. Further confirmation follows in the next chapter of Jeremiah: The author of Hebrews tells us that the New Covenant is better than the Old the Mosaic Covenant , among other reasons because it contains better promises. The author chooses the words of Jeremiah We see this kind of argument all the time in advertisements we find in the media. It is time to cast them aside and get the latest and the best. While this kind of advertising is suspect, the logic is absolutely true when comparing the New Covenant with the Old. If, indeed, the Old Covenant is flawed, then it should be replaced. As he begins to cite from Jeremiah 31, the author begins by informing us that the flaws of the Old are the reason why God declared a New Covenant with better promises. Now what is the nature of these flaws? Here we are dealing with a matter that has divided the scholars. We will not delve into the technicalities, but will only point out the differences in the way verse 8 is translated: But finding fault with His people, He says: Both options are viable, and it seems to me that both are valid. If there was nothing wrong with the Old Covenant, then why did it need to be replaced? Is the fault only to be found here? As the argument develops in Romans 7, we find that while the law is good, and its requirements are righteous, the problem is with sin and with the weakness of our flesh. Thus, we agree with the law in what it requires, but we nevertheless fail to obey its commands. We agree with what the Law forbids, but we do these things anyway. And so we find that the fault lies with sinful men on the one hand, and with a covenant that cannot overcome or permanently remove sin and its consequences on the other. More than this, since the northern kingdom of Israel had been carried off and dispersed by the Assyrians, 6 this would be no small miracle. Of necessity, the New Covenant would not be like the Old Covenant that was flawed. This covenant was broken by the Israelites from the very beginning, something that the author of Hebrews pointed out in chapters 3 and 4. Because His people disregarded God and His covenant with them, God had no regard for them. There was no hope for Israel under the Mosaic Covenant. And I will be their God and they will be my people Hebrews 8: Which days might these be? I believe the answer is to be found in Jeremiah

Chapter 2 : The New Covenant and the Revelation of The Mystery | Right Division

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But what do the Scriptures say? We must begin our look at these highlights of the New Covenant with a warning. A few of the highlights of this Marriage Contract are found in the New Testament writings. With that in mind, we must ask the question, "Do we really want someone else to determine our eternal destiny? Have we not learned the lesson from the Bride in the Song of Solomon passage? As a result, through ignorance of the New Covenant, much of what some Leaders are teaching today is a mixture of Bible truths mixed with the Traditions and Doctrines of Men. Feeding upon this mixture removes the Bride qualities from those who desire to be among the Bride-Company, and prevents them from being "prepared as a Bride for her Husband" Rev Only then can the Bride prepare herself, and make herself ready Rev With this warning in mind, let us review some of the major points of the New Covenant. Neither shall thy name any more be called Abram, but thy name shall be Abraham And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. But look at the following passage: That condition is called in the above passage, "keeping the Way of Yahuweh. It is this condition that the Israelites, while in the Wilderness, did not fulfill, except for Joshua and Caleb of that original generation brought out of Egypt. Messiah continues to fulfill this condition, for those who continue to abide in Him. But lest we get ahead of ourselves, we will look at a few highlight Scriptures. Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant Yet, He has also expanded this Covenant, in nature and scope, each time it was made, reaffirmed or confirmed to successive generations. But now let us notice the following verse: The Bride-Candidates will take careful notice!! So we had better look closely at this issue. As we saw in Salvation: According to Scripture , an entire generation of Israelites except Joshua and Caleb failed to enter into the Promised Land in that day, due to disobedience. It was because they did not take His Commandments to heart, and did not mix them with faith, that they disobeyed His commandments. As a result, most were refused entry into the Promised Land of their inheritance, that had been promised to Abraham and his Seed. Of that original generation, only Joshua and Caleb were allowed into the Promised Land. Together, Joshua and Caleb are a prophetic picture for us today, of those who will enter " and they reveal how the Bridegroom and Bride will enter together, through obedience. 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: 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. The New Covenant, Yahuweh tells us in the above passage, will not be external, but internal " written on the heart. Yahuweh tells us He will write His laws inwardly, on the tables of the heart, but in this passage He does not give us details on how this is to be accomplished. The prophet Ezekiel gives us further insight into how the New Covenant is to occur: A new heart also will I give you, and a new spirit will I put within you: The above revelation given to us by Ezekiel is one of the many pictures of the Grace Father supplies to His people, by which we are enabled to obey. Brothers and Sisters, did we catch that? He will not force us, or compel us to obey, but He will guide our feet into the way of peace, by guiding us, and leading us into all Truth. He will then provide us the Grace to walk in obedience. In order to do this, however, we must first choose the Fear of Yahuweh Prov 1: It is the Bride-Company whose hearts are soft enough to obey first, and understand later. But Yahuweh does not make mistakes. He merely wants His people to learn that without Messiah, we can do nothing John The apostle Paul tells us 1Corinthians And we are told in the Book of Hebrews, chapters 3 and 4, what Israel did do, and did not do, for our warning. And those things the Israelites failed to obey, are exactly those things Messiah, living within us, desires that we obey today. But how do we know this from Scripture? For some of these Scripture details the Reader is directed to study Isaiah Many are not yet prepared, however, because they do

not understand the identity of those included in the New Covenant. Let us now look further at this. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. First, he tells us that the identity of the "Seed" of Abraham is Messiah Himself. But notice again, that the New Covenant was promised only to the house of Judah, and to the house of Israel. Notice there are no Gentiles in this promise. The apostles Paul and Peter tell us: Wherefore remember, that ye being in time past Gentiles But if thou boast, thou bearest not the root, but the root thee. Be not highminded, but fear: Are all Gentiles grafted in? As we saw in the Ephesians 2: This last condition is perhaps the reason that Paul continued to teach and to warn the Believers night and day with tears: 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: Grace unto you, and peace, be multiplied. And hereby we know that he abideth in us, by the Spirit [the Holy Spirit, who leads us to obedience] which he hath given us. They did not know that the One who accompanied the Israelites in the Wilderness was none other than Messiah Himself 1Cor Beloved, what are your teachers telling you? Would you not rather read the Scriptures for yourself, to see what they actually say? Notice the following passage: However, covenants are always cut with a Blood [representative] sacrifice involved. So it follows that these set-apart people of Yahuweh are those redeemed by the Blood of Yahushua Messiah Himself. But there is one additional identifying mark of the saints. Just as the Blood identifies initially the parties to the Covenant, so their obedience identifies those who will enter in as a Bride. Recall that the Israelites were partakers of the Blood Covenant in Egypt, but failed to enter in due to their disobedience. Scripture reveals how the saints further identify the Bride: Here is the patience of the saints: There is, however, one thing we might mention. Recalling the passage in Psalms, note the two different perspectives of the same covenant: And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant First we recall that Isaac and Jacob were both called heirs of the same promise, along with Abraham Heb So we see that Jacob is indeed a son of the Promise. Next we recall that Jacob and Israel are one and the same person. So, as Sons of the Promise, who are we? Are we Israel " or are we Jacob? Let us now look at some of the New Covenant provisions. Again, we saw the answer, in part, in the above Jeremiah 31 passage: In our case today, it is internal, on tables of the heart. Notice in the John 8: As Messiah grows, and matures within the Believer, it is Messiah-in-you who desires to be obedient. He desires that the Believer would choose to be obedient to His Father. He also provides the Grace " His enablement from within " to keep His commandments. Thus we see the final result of the Redeemed Saints, when all is said and done, as we saw above: We then see these same overcoming saints as "they that keep the commandments of Yahuweh, [even; which is] the Faith of Yahushua. Throughout the New Testament we are given many warnings. Some of these warnings tell us exactly why Israel failed to enter in, and how their failure is an example for our admonition and our warning. We will now turn our attention to a few examples of the New Covenant, as contrasted to the Old. Misunderstanding of legitimate New Covenant purposes of the Law carries over into misunderstanding of the New Covenant itself. The Allegory of the two Covenants, written by Paul, is no exception. This is an allegory of the two covenants, seen as two mountains, which in turn represent two women, who bring forth two offspring. We will begin a few verses prior to where most teachings on this allegory begin, for here is where the main point of the Allegory can be seen: Not only should the Life of Messiah become birthed within us, but we should allow His Life living in us to mature, and begin to walk in obedience, and eventually become just like the Father.

Chapter 3 : What Is the New Covenant / Testament?

The new covenant, or, The saints portion a treatise unfolding the all-sufficiencie of God, mans vprightnes, and the covenant of grace: delivered in fourteene sermons vpon Gen Saints portion. Preston, John,

This is the first year we will be observing the new covenant Passover. What is different about this observance and what have we done in the past? Previously we have observed the supper Messiah had with his disciples with unleavened bread, and called it Passover. However, this was not the Passover of the Jews. It was the new covenant Passover that Yahshua introduced that night before he died as the Passover Lamb of Yahweh. They celebrated with unleavened bread. After much study and prayer, this has been revealed to be incorrect. We have been taught that the Passover lambs were killed before the supper that Messiah had the night he was betrayed. Others have said the Passover lambs killed by the Jews in preparation for Passover occurred on the date of the 14th, the same day Messiah died on the tree. The one fact that most sources support is that Messiah died on the 14th of Nisan at 3 PM. However, there are those who insist that he died on the 15th, which is the first high day of unleavened bread. This cannot be correct because it would not have been permitted by the Jews. It was totally against the Jewish tradition to execute criminals or have criminal proceedings on a high day. This is why the Pharisees hurried to remove the Messiah from the tree and place Him in the tomb before the first high day began at sunset, which would be the 15th of Nisan. This was the night before the Messiah would die, which coincided with the time the Levitical priests killed the Passover lambs in preparation for the Passover meal on the evening of the fifteenth. Messiah would not have used unleavened bread. The Greek scriptures consistently say, *artos*, which is the Greek word for bread, not unleavened bread. The Messiah ate a traditional pre-Passover meal with his disciples, which included leavened bread. The Jews did not begin to remove leavening from their homes until the day portion of the fourteenth. According to tradition, this removal began after 11 AM. It was after this removal that Messiah died, and not beforehand. The bread Messiah gave to his disciples was legal and scriptural. It was eaten outside of the Days of Unleavened Bread and before the leaven was required to be removed from their households. This may be shocking to you. The Christian churches today celebrate an unscriptural communion with unleavened bread. However, this has not always been so. It was not until CE that the Catholic Church demanded the use of unleavened bread and coerced the Orthodox churches to submit to their new teaching. This name was given to them because they celebrated the Passover on the 14th to commemorate that day as the death of Messiah. They began their count of seven days from the date of the 14th until the 20th. The Jews kept Passover to commemorate the Exodus for seven days from the 15th to the 21st day. It is of note that the historian, Philip Shaff, in his history of the Christian church included a reference to a visit between Polycarp, leader of the eastern or Asiatic assemblies, and Anicetus, a leader of the Catholic or western churches in Rome. Rome was teaching the celebration of Easter which was calculated differently than the scriptural Passover. The pressure from Rome would continue for several hundred years, but at least Polycarp kept the Asian assemblies free from this false doctrine for a period of time. Who was this Polycarp? John was the disciple loved by Messiah and whom he chose to be responsible for his mother. At the time of his death at the approximate age of , he resided in Ephesus. He had been the source of scriptural teaching in the east. It is interesting that Polycarp was involved in the controversy between Passover and Easter. However, no discussion was recorded regarding what type of bread was used by Messiah on the night of the fourteenth. The early assemblies and churches used leavened bread for several hundred years. It was within the Days of Unleavened Bread that the wave sheaf offering was presented. This occurred on the morrow after the weekday Sabbath within the days of unleavened bread. It was on this day that the count towards Shavuoth began. The 50th day or Pentecost was also known as the feast of the firstfruits. This is the day that the Spirit of Yahweh fell on the disciples and thousands of others on the day of Pentecost. It is interesting that the offering of two loaves during Shavuoth, or Pentecost, was of leavened bread. Messiah gave the same leavened bread to his disciples who would be the firstfruits of the new covenant. Messiah himself was the firstfruit, as Paul tells us in 1 Corinthians By using leavened bread instead of unleavened, Messiah was revealing the significant difference between that meal and the Passover of the Jews.

He was foretelling the creation of the firstfruits with the celebration of Pentecost after his resurrection. He was alerting us to a new event, which was coming at Pentecost: James tells us we are a kind of firstfruits. In Revelation 14, we are introduced to , firstfruits that stand with Messiah on Mount Zion. The new covenant Passover is when leavened bread is first introduced as a symbol for His body. Messiah told us in John 6: The correct type of bread is consistent with the two leavened loaves offered at the feast of firstfruits. We must continue to remember him with the correct emblems or symbols. The correct symbols are leavened bread and the fruit of the vine, and not wine. To correctly keep the new covenant Passover, you must be circumcised. Circumcision was also a requirement for the first Passover; however, the new covenant circumcision is of the heart, not of the flesh. This circumcision is without hands. This spirit brings with it the seed of the Spirit of Messiah. This seed of Messiah spreads through us over time, just as leavening spreads through dough. Leavening is not sin of itself. Leavening is an influence that brings about change, positive or negative. Similarly, the Spirit of Messiah infuses the body of the firstfruits and prepares them for the better resurrection. Now is the time to prepare for the new covenant Passover. Passover is at the end of April this spring. The first step you must take is baptism. For assistance, please contact our elders. Baptism is the first step, the narrow way, the path to the light. Join us and become the light of YahwehShua.

Chapter 4 : The New Covenant: According to the Scriptures

Excerpt from The New Covenant, or the Saints Portion: A Treatise Unfolding the All-Sufficiencie of God, Mans Uprightness, and the Covenant of Grace, Delivered in Fourteen Sermons Upon Gen.

Covenant law A covenant in its most general sense and historical sense , is a solemn promise to engage in or refrain from a specified action. A covenant is a type of agreement analogous to a contractual condition. The covenantor makes a promise to a covenantee to do affirmative covenant or not do some action negative covenant. Covenant is the customary word used to translate the Hebrew word berith. Covenant biblical and Mosaic covenant The Mosaic covenant refers to a biblical covenant between God and the biblical Israelites. Covenants are often initiated by an oath and can be of two types: New Covenant Biblical theology and systematic theology for covenants often intertwines the unilateral and the bilateral, the conditional and the unconditional, such that much has been written and said about "Old" and "New" Covenants and the extent to which the "Old Covenant" still persists. For example, an inaugurated eschatology defines and describes the New Covenant as an ongoing relationship between Christian believers and God that will be in full fruition after the Second Coming of Christ ; that is, it will not only be in full fruition in believing hearts, but in the future external world as well. In this theological system a covenant may be defined as, "an unchangeable, divinely imposed legal agreement between God and man that stipulates the conditions of their relationship. If the covenant is violated, blessings are withheld and in some cases a penalty or punishment is inflicted. Officially, partaking of the sacrament is considered by the LDS Church to be a renewal of the covenants made at baptism; [14] [22] however, some Latter-day Saint leaders have taught that doing so constitutes a renewal of all covenants a person has made. It is believed that before the creation of the heavens and the earth, God assembled all of creation that would ever exist in a timeless, placeless region and informed them of the truth of his existence. This moment is referred to in the verse 7: When thy Lord drew forth their descendants from the children of Adam, He made them testify concerning themselves [saying]: This covenant is significant in that it asserts that an understanding of the origin of man is something deeply inherent to and natural within every person. The Quran constantly implores people to recall and remember. Scholars suggest that the call to remember throughout the Quran is in fact a call to remember this particular moment in their spiritual history. Suggestions are also made that where people recognise people with ease, it is usually as a memory from this event. To strive to remember through invocations and contemplation is thus considered a form of worship in Islam called dhikr. Some also see it as being relevant to the Islamic principle of Tawhid or unity as the entirety of mankind was said to have been assembled on the plane on this date. Any person confessing to faith can become a Muslim and partake of this covenant with God:

Chapter 5 : Covenant (religion) - Wikipedia

The new covenant, or The saints portion: A treatise unfolding the all-sufficiencie of God, mans vprightnes, and the covenant of grace. delivered in fourteene sermons vpon Gen.

The New Covenant and the Revelation of The Mystery The New Covenant and the Revelation of The Mystery The New Covenant ministry of the Apostle Paul, with its accompanying miracles, continued until Acts xxviii; there he is seen bound for the hope of Israel verse 20 , still exercising miraculous power verses , still testifying to the Jew first verse 17 , and still basing the testimony concerning the Lord Jesus upon the law of Moses and the Prophets verse The Jews at Rome were no exception, for with the rest of their nation they rejected the testimony. They hardened their hearts lest they should be converted and the Lord should heal them. When this occurred in other cities Paul had turned to the Gentiles in order to provoke his own people to repentance, but on this last occasion he did not simply turn to the Gentiles, but his ministry henceforth was to the Gentiles first and foremost Eph. This is the condition we find Israel and Jerusalem in to this day. The end of the times of the Gentiles is also the time when the Lord shall come and the New Covenant shall be made: Thus from the pronouncement of Acts xxviii until some future time the New Covenant could not be made with Israel, and consequently the probability of "He may come" no longer remained as an immediate hope. What then is the place of the New Covenant and its accompaniments during this present period? To discover this it is necessary to examine the scriptures written after Acts xxviii. In the prison epistles of Paul the New Covenant is not mentioned. This occurs in a context where the past dispensational distance of the Gentiles is set in contrast with their present nearness in the "one new man. No mention is made of the hope of the parousia in these epistles, or of such related things as Sinai, the Heavenly Jerusalem, Mount Zion, or of things promised in the Old Testament. In their place another calling is spoken of, "All spiritual blessings in heavenly places in Christ" Eph. With the change of Acts xxviii. Instead of claiming to be a minister of the New Covenant as in 2 Cor. Exercising this ministry Paul was given instructions as to how the believers should now walk in accordance with the revelation of the Mystery. Much that was required under the earlier ministry is restated, but those things that were peculiarly related to the New Covenant and its hope are not repeated. The Gospel of John is considered to be the latest writing of the New Testament. Were spoken at the Last Supper, but no mention of the New Covenant is made or of any memorial ordinance. This Gospel is specially fitted for the testimony of salvation at this present time, and had it been required that this ordinance should have been observed by the believers to whom it ministers, it is reasonable to expect that it would have been stated. If the believer is enlightened into the truth of the Mystery that God desires His own to acknowledge today, and sees it to be distinct from the New Covenant, then the course that is consistent with such an acknowledgement is one that testifies of the Mystery without participating in anything that would hinder others from being enlightened into the same truth. While the Mystery is distinct from the New Covenant, yet there are principles that are parallel. The life which the Lord Jesus laid down for the New Covenant was also laid down for the sin of the whole world. Salvation is found only in Him: The Lord Jesus is a mediator for us: Not the Mediator of the New Covenant, nor the bread of the New Covenant ordinance, yet all that they could typify and much more. The goal of the prayers of the Mystery is: Whatever the calling may be, it ever leads to Christ. The calling of the Mystery is more glorious, because it will be realized in the place where Christ is now exalted. The hope of the New Covenant awaits the time when He leaves that place, and returns to take away ungodliness from Jacob:

The New Covenant, or the Saints Portion (Other) Average rating: 0 out of 5 stars, based on 0 reviews Write a review.
Professor of Philosophy John Preston. Walmart.

Several times, in just the past couple of weeks alone, I have had it made clear to me that many people simply do not grasp the relationship of the New Covenant to the laws of the Old Covenant, specifically the Ten Commandments. Even prominent theologians, who should know the distinctions of each system of theology, get this relationship wrong. Possibly because of this weak understanding, there has now been a move to try to reach a compromise between New Covenant Theology and Reformed Theology. To set things straight, we must understand the nature of the Mosaic law, we must answer the question of whether the Mosaic law is in any way applicable to Christians, we must spell out what Jesus did regarding law, and we must identify what part law plays in this age of grace. This division became standard in the Catholic Church and was later adopted, apparently without much question, by the Reformers. It is important to note that Calvin does not attribute this division to the Bible, but admits that it is the work of prior scholars: The common understanding is as follows: These things are the burden of the sons of Kohath in the Tent of Meeting. The anger of Yahweh was kindled against Uzzah; and God struck him there for his error; and there he died by the ark of God. Exodus 21 contains laws that theologians often put into this category. Some of these have the death sentence attached under all conditions and some have the death sentence under certain conditions. To an Israelite, killing someone, eating a pig, refusing to have your child circumcised, picking up sticks on the Sabbath, and muzzling the ox that treads out the grain were all moral matters. The Law of Moses was a unified whole that cannot be divided into laws that are moral and laws that are not. Those who make this division are committing the error of injecting their Christian worldview ideas of morality into the pre-Christian culture and covenant of the Old Testament. What they usually mean by this is that the Ten Commandments are still binding: Where is the moral law summarily comprehended? The moral law is summarily comprehended in the Ten Commandments, which were delivered by the voice of God upon mount Sinai, and written by him in two tables of stone; and are recorded in the twentieth chapter of Exodus; the four first commandments containing our duty to God, and the other six our duty to man. What rules are to be observed for the right understanding of the Ten Commandments? For the right understanding of the Ten Commandments, these rules are to be observed: That the law is perfect, and bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto entire obedience forever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin. That it is spiritual, and so reacheth the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures. That one and the same thing, in divers respects, is required or forbidden in several commandments. That as, where a duty is commanded, the contrary sin is forbidden; and, where a sin is forbidden, the contrary duty is commanded: That what God forbids, is at no time to be done; what he commands, is always our duty; and yet every particular duty is not to be done at all times. That under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to them; and to take heed of partaking with others in what is forbidden them. Westminster Larger Catechism, Regarding the Sabbath command, Reformed Theologians perform microsurgery on the Fourth Commandment, removing from it the seventh day portion as being ceremonial, and implanting into it the keeping of the first day of the week as the Christian Sabbath. But this is atrocious theology. God is quite clear: The Sabbath day and the seventh day are one and the same. But there is nothing in the Bible that allows this. We cannot divide the Law of Moses into parts. It is all or nothing. What we must find out, then, is whether the Law of Moses “all of it” remains in effect under the New Covenant. Are Christians bound by the Law of Moses? Yet, there have been some who have spoken out against this curse, for, as I will show you, a curse it is. John Reisinger has

been credited with coining the term, New Covenant Theology. That old Pedagogue has been dismissed Gal. Crowne Publications, , pp. The covenant of which Moses was the mediator is abolished. We are now under the law of a better covenant. Again, the Mosaic code is consistently spoken of in the past tense and so as no longer in effect Rom. It is in fact the very Mosaic covenant that is now annulled and replaced Heb. With the covenant itself abolished, its law written on tables of stones 2 Cor. New Covenant Media,] With these clear statements, you would think it would be difficult to mistake the clear position of New Covenant Theology concerning the Law of Moses: Jesus Christ fulfilled all of it, it is no longer in force, and, therefore, it is not binding on the Christian. But many do misunderstand.

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These promises make the New Covenant vastly superior to the Old Covenant, so much so that the New Covenant replaces the Old, making it obsolete. The New Covenant is Not All That New The New Covenant should not be new to the student of Scripture.

Chapter 8 : The New Covenant

The New Covenant York: Harper Row, J). As a typical critic, however, Anders on thi nks that the phr ase, "and the house of Ju dah," is "u ndo ubte dly an ad ditio n," since the se sam e wo rds do not sh ow up in v erse 33 (ibid.).