

Chapter Six:
The Old Covenant
Vs.
The New Covenant

Old Covenant vs. New Covenant

I. The Doctrine

- A. The Shadow - In Hebrews 9:1 – 9 there is given to us a picture of the Old Covenant Tabernacle and it's contents. At the end of this description there are two key words, "signifying" and "symbol".
- B. Heb 9:8-9 *The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed, while the outer tabernacle is still standing, which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,*
- C. We understand from this that much of the Old Covenant is made of up symbols which signify or point to doctrines which, once fulfilled in Christ, no longer apply to us as Christians. Just as a shadow is of value in helping us to understand something but is no longer of value once the real object is presented, just as a symbol is helpful in signifying something but is no longer needed once the actual object is at hand, so the symbols, the shadows of the Old Covenant, which signified Christ and pointed to His life were no longer needed once Christ actually appeared in the flesh, accomplishing on earth all that they so imperfectly pointed. There are many passages in scripture which support this.
1. Exodus 12:13 *'And the blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.*
 2. Exodus 13:9 & 16 *"And it shall serve as a sign to you on your hand, and as a reminder on your forehead, that the law of the LORD may be in your mouth; for with a powerful hand the LORD brought you out of Egypt.*
 3. Exod 13:16 *"So it shall serve as a sign on your hand, and as phylacteries on your forehead, for with a powerful hand the LORD brought us out of Egypt."*
 4. Num 16:38 *"As for the censers of these men who have sinned at the cost of their lives, let them be made into hammered sheets for a plating of the altar, since they did present them before the LORD and they are holy; and they shall be for a sign to the sons of Israel."*
 5. Zechariah 3:8 *'Now listen, Joshua the high priest, you and your friends who are sitting in front of you-- indeed they are men who are a symbol, for behold, I am going to bring in My servant the Branch.*
 6. Galatians 4:24 *This is allegorically speaking: for these women are two covenants, one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar.*
 7. Colossians 2:17 *things which are a mere shadow of what is to come; but the substance belongs to Christ.*
 8. Hebrews 8:5 *who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, "See," He says, "that you make all things according to the pattern which was shown you on the mountain."*
 9. Hebrews 9:8 *The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed, while the outer tabernacle is still standing,*
 10. Heb 9:9 *which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,*
 11. Hebrews 9:24 *For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us;*
 12. Hebrews 10:1 *For the Law, since it has only a shadow of the good things to come and not the very form of things, can never by the same sacrifices year by year, which they offer continually, make perfect those who draw near.*

13. *Hebrews 11:19* *He considered that God is able to raise men even from the dead; from which he also received him back as a type.*

- D. Fulfilled in Christ – these signs, testimonies, symbols, allegories, shadows, copies and types are all fulfilled in Christ. They are a prophetic and visual representation of what the Messiah would someday do in the flesh.
1. Matthew 5:17 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill."
 2. Luke 22:37 – "fulfilled in me"
 3. Luke 24:27 "And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures."
 4. Luke 24:44 "...all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled."
 5. John 1:14 – "And the Word became flesh, ..."
 6. John 5:38 & 39 "And you do not have His word abiding in you, for you do not believe Him whom He sent. You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of Me;"
 7. John 5:46 "For if you believed Moses, you would believe Me; for he wrote of Me.
 8. Acts 3:18 "But the things which God announced beforehand by the mouth of all the prophets, that His Christ should suffer, He has thus fulfilled.
 9. Romans 10:4 "For Christ is the end of the law ..."
 10. Galatians 3:24 Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith.

E. The Word of God speaks freely of the existence of these two Covenants.

1. New Covenant Jer 31:31 "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah,

Luke 22:20 "And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood."

1 Cor 11:25 "In the same way He took the cup also, after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me."

2 Cor 3:6 "who also made us adequate as servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life."

Heb 8:8 "For finding fault with them, He says, "Behold, days are coming, says the Lord, when I will effect a new covenant with the house of Israel and with the house of Judah;"

Heb 8:13 "When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear."

Heb 9:15 "And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance."

Heb 12:24 "and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel."

2. First Covenant

Heb 8:7 “For if that first covenant had been faultless, there would have been no occasion sought for a second.”

Heb 8:13 When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.

Heb 9:1 “Now even the first covenant had regulations of divine worship and the earthly sanctuary.”

Heb 9:15 “And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.”

Heb 9:18 “Therefore even the first covenant was not inaugurated without blood.”

3. Old Covenant

2 Cor 3:14 “But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ.”

4. Better Covenant

Heb 7:22 “so much the more also Jesus has become the guarantee of a better covenant.”

Heb 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.”

II. Covenants vs. Testaments

- A. Much harm has been done by the confusing of Testaments with Covenants.
- B. The term Testament has to do with time.
 1. The Old Testament begins with Genesis at the beginning of time and ends with Malachi
 2. The New Testament begins with Matthew, approximately 400 years after the writing of Malachi and ends with Revelation – the last book, written by the last living apostle.
 3. These Testaments are roughly grouped in historical order. There are many differing types of revelation contained within them – both historical revelation as well as doctrinal revelation.
- C. The term Covenant has to do with doctrine.
 1. Doctrine has to do with the divine teaching of God on all matters.
 2. The doctrine of covenants is divided into two major divisions – the Old Covenant and the New Covenant.
 3. The Old Covenant was established as a picture of Christ’s work on the cross.
 4. The New Covenant is the teaching of the fulfillment of that teaching.
 5. Both had to do with the same great doctrinal truths.
- D. The two primary Covenants often parallel the testaments, yet they are not universally the same. It is possible to find. In fact these two combinations, Testaments and Covenants can be found throughout the Word of God

1. Old Covenant in Old Testament – teachings on the Law, sacrificial system and the tabernacle/temple system occur throughout the Old Testament. For most Christians verses dealing with the sacrificial system such as Leviticus 2:1 & 2 are clearly a part of the Old Covenant. Yet often times the Old Testament is wrongly associate with the Old Covenant.

Lev 3:1-2

- 1 'Now if his offering is a sacrifice of peace offerings, if he is going to offer out of the herd, whether male or female, he shall offer it without defect before the LORD.
- 2 'And he shall lay his hand on the head of his offering and slay it at the doorway of the tent of meeting, and Aaron's sons, the priests, shall sprinkle the blood around on the altar. (NAS)

2. Old Covenant in New Testament – the Old Covenant can also be found in the New Testament. Zechariahs' service in the Temple is clearly a part of the New Testament but his service is an Old Covenant service. The baptism and ministry of John the Baptist is clearly a New Testament ministry but is of the Old Covenant. Those having received John's Baptism were lead to Christ and re-baptized by the Apostles. Those seeking the birth of the Messiah were Old Covenant as well, being fulfilled with the coming of Jesus. Similarly, Jesus teachings on praying for the Holy Spirit were Old Covenant as well, being fulfilled with the giving of the New Testament in Acts.

Luke 1:8-10

- 8 Now it came about, while he was performing his priestly service before God in the appointed order of his division,
- 9 according to the custom of the priestly office, he was chosen by lot to enter the temple of the Lord and burn incense.
- 10 And the whole multitude of the people were in prayer outside at the hour of the incense offering.

Acts 18:24-25

- 24 Now a certain Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures.
- 25 This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John;

3. New Covenant in Old Testament – Prophetic statements on the Old Testament concerning our salvation are clearly New Covenant in nature. A classic example of this is Isaiah 53:6, which, though occurring in the Old Testament is commonly used by New Covenant Christians in evangelism.

Isa 53:6

- 6 All of us like sheep have gone astray, each of us has turned to his own way; but the LORD has caused the iniquity of us all to fall on Him.

4. New Covenant in New Testament – the Apostolic doctrinal letters are the clearest form of New Covenant in the New Testament. These are the doctrines which shape our faith, worship and life.

Eph 1:3

3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,

5. In reading the Word of God a Christian must ask himself, "Is this a New Covenant or Old Covenant passage?". Much of the error of the Catholic, Pentecostal and Charismatic churches can be attributed to a failure to ask this simple questions.

E. How then do we determine whether or not something makes it through the "grid" into the New Covenant? The Word of God determines this. An example of this is the discussion in Matthew 6:16 – 18 of public mourning, sackcloth and ashes.

Matt 6:16-18

16 "And whenever you fast, do not put on a gloomy face as the hypocrites do, for they neglect their appearance in order to be seen fasting by men. Truly I say to you, they have their reward in full.

17 "But you, when you fast, anoint your head, and wash your face

18 so that you may not be seen fasting by men, but by your Father who is in secret; and your Father who sees in secret will repay you.

Col 2:23

23 These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence.

1. From this passage the use of sack cloth and ashes clearly does not make it through the "New Covenant Grid". This practice is done away with by Christ.
2. What was clearly a righteous act in Daniel 9:3 "So I gave my attention to the Lord God to seek Him by prayer and supplications, with fasting, sackcloth, and ashes." Is now forbidden by God and goes unrewarded.
3. Fasting however is both taught and rewarded by God. As a form of nonverbal communication it falls into the same class as bowing the head when praying and kneeling when praying. As such it should be done in a humble, unpretentious way as a form of non verbal communication between God and man.
4. Colossians 3:23 however puts limitations upon fasting. It is a form of non-verbal communication, not a way to mortify the flesh. We are not to use it for self-abasement or severe treatment of our bodies. Kneeling in prayer is a form of non-verbal communication, but to kneel until our knees bleed, to kneel in the snow or some monkish cell or cave in the mortification of the flesh is clearly forbidden, as it is with fasting. Fasting makes it through the grid, but not the mortification of the flesh through mistreatment.
5. It is clear from these passages that a thorough knowledge of both the Word of God and the New Covenant doctrines is essential for the growing disciple. A reading program where the Word of God is read through on a yearly basis equips the student of God's Word with the breadth necessary to recognize these two doctrines as they occur throughout the Word of God. A study of New Covenant doctrine and theology equips the student to be able to recognize the differences and apply them to his daily life.

III. Although many argue for multiple covenants, the Bible clearly presents two major covenant divisions, Old and New.

A. Old Covenant

1. 2CO 3:14 But their minds were hardened; for until this very day at the reading of the *old covenant* the same veil remains unlifted, because it is removed in Christ.
2. HEB 8:13 When He said, "A new covenant," He has *made the first obsolete*. But whatever is becoming obsolete and growing old is ready to disappear.
3. HEB 8:7 For if that first covenant had been faultless, there would have been no occasion sought for a second.
4. HEB 9:1 Now even the *first covenant* had regulations of divine worship and the earthly sanctuary.
5. HEB 9:15 And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were committed under the *first covenant*, those who have been called may receive the promise of the eternal inheritance.
6. HEB 9:18 Therefore even the *first covenant* was not inaugurated without blood.

B. New Covenant

1. LUK 22:20 And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the *new covenant* in My blood.
2. 2CO 3:6 who also made us adequate as servants of a *new covenant*, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life.
3. HEB 8:8 For finding fault with them, He says, "Behold, days are coming, says the Lord, When I will effect a *new covenant* With the house of Israel and with the house of Judah;
4. HEB 8:13 When He said, "A *new covenant*," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.
5. HEB 9:15 And for this reason He is the mediator of a *new covenant*, in order that since a death has taken place for the redemption of the transgressions that were committed under the *first covenant*, those who have been called may receive the promise of the eternal inheritance.
6. HEB 12:24 and to Jesus, the mediator of a *new covenant*, and to the sprinkled blood, which speaks better than the blood of Abel.

IV. A failure to understand covenant divisions affect our understanding of the Holy Spirit?

A. Considerations

1. Old Covenant in the Old Testament

- a. In PSA 51:11 David prays, "Do not cast me away from Thy presence, And do not take Thy Holy Spirit from me."
- b. A failure to recognize the fact that in the Old Covenant the Holy Spirit resided in the Temple and rested on men would cause Christians to fear the Holy Spirit might depart from them as it did King Saul.
1 Sam 16:14 "Now the Spirit of the LORD departed from Saul, and an evil spirit from the LORD terrorized him."
- c. David witnessed this occurrence and the transference of the kingship from the tribe of Benjamin to Judah and thus had a real fear of this happening to he and his tribe. This though is an Old Covenant passage.

1 Sam 15:28 “So Samuel said to him, "The LORD has torn the kingdom of Israel from you today, and has given it to your neighbor who is better than you.”

- d. We know that it does not apply to the New Covenant where
 - 1.) we have the seal of the Holy Spirit upon us at our salvation, Eph 1:13-14 “In Him, you also, after listening to the message of truth, the gospel of your salvation-- having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.”
 - 2.) that our salvation is eternal
Rom 8:38-39 “For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”
 - 3.) and that the resting place of the Holy Spirit is now our bodies.
1 Cor 3:16 “Do you not know that you are a temple of God, and that the Spirit of God dwells in you?”

2. New Covenant in the Old Testament

- a. Isa 42:1 "Behold, My servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations.”
- b. Here we have a classic Messianic prophecy and doctrine. Yet the failure to recognize it as such would cause great harm in thinking that under the law such a relationship with God would be possible.

3. New Covenant in the New Testament

- a. 1 Cor 3:16 “Do you not know that you are a temple of God, and that the Spirit of God dwells in you?”
- b. A distinctive change comes about in the New Covenant. The Holy Spirit now resides in man rather than in a building.
- c. A failure to recognize this difference is one of the key reasons for the existence of the Charismatic and Pentecostal movements.
- d. Well meaning but doctrinally ignorant mean seek to interpret experience without a sound biblical foundation.
- e. Thus they claim for themselves experience not taught as New Covenant and are lead themselves into error and compound this by leading others down the same path.

4. Old Covenant in the New Testament

- a. Luke 11:13 "If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to those who ask Him?"
- b. This is an oft misused passage in the Bible.
- c. The question is asked, “Have you asked the Father to give you the Holy Spirit?” If the answer is “No”, then the retort is given, “Then ask and He will give you the baptism of the Holy Ghost.”
- d. This fails to recognize this passage as an Old Covenant passage. Jesus here is talking with disciples before His death burial and resurrection. It is of course perfectly acceptable for His disciples to pray for the Holy Spirit to come.

- e. After His resurrection and the giving of the Holy Spirit in Acts chapter two, this need ceases.
- f. Just as it was acceptable to pray for the coming of the Messiah until his birth but afterwards there was no need, so it was acceptable to pray for the Holy Spirit until Acts two, but afterwards there is no need.

IV. The misuse of Old Covenant passages in terms of how they apply to the Holy Spirit

It is easy to see that a failure to understand Covenant divisions would cause the following passages to be misused.

- A. PSA 51:11 Do not cast me away from Thy presence, And do not take Thy Holy Spirit from me. – A fear of not only losing the Holy Spirit, but with it salvation.
- B. EXO 40:34 Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. – A desire for the Lord to fill the building within which the church meets, rather than the Holy Spirit to control the lives of the believers which meet in this building.
- C. NUM 11:17 "Then I will come down and speak with you there, and I will take of the Spirit who is upon you, and will put Him upon them; and they shall bear the burden of the people with you, so that you shall not bear it all alone. – A perspective of spiritual leadership whereby the spiritual leaders spirit, gifts and calling may be shared with the congregation.
- D. NUM 11:25 Then the Lord came down in the cloud and spoke to him; and He took of the Spirit who was upon him and placed Him upon the seventy elders. And it came about that when the Spirit rested upon them, they prophesied. But they did not do it again. – Again, a view of the Holy Spirit as residing in heaven or in a building and hoping that it will come upon you.
- E. DEU 34:9 Now Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him; and the sons of Israel listened to him and did as the Lord had commanded Moses. – A view of the Holy Spirit as resting on special gifted men rather than the universal priesthood of the believer whereby all have the Holy Spirit. Thus a desire that these spiritual men lay hands on us that we might have the Holy Spirit also.
- F. JDG 6:34 So the Spirit of the Lord came upon Gideon; and he blew a trumpet, and the Abiezrites were called together to follow him. – A desire that the Holy Spirit would come upon us and make us famous. Rather than a correct view that we are indwelt with the Spirit at the point of salvation.
- G. ISA 16:14 Now the Spirit of the Lord departed from Saul, and an evil spirit from the Lord terrorized him. – A fear of losing the Holy Spirit and our salvation. That when we lose the Holy Spirit a demon may take its place.
- H. 1KI 8:11 so that the priests could not stand to minister because of the cloud, for the glory of the Lord filled the house of the Lord. – A desire that the Holy Spirit would fill the building the church meets in just as it did the temple and with it manifest itself with our senses.
- I. EZE 11:24 And the Spirit lifted me up and brought me in a vision by the Spirit of God to the exiles in Chaldea. So the vision that I had seen left me. – A desire that the Holy Spirit come upon us and give us revelations. Rather than the doctrinally correct view that we have the

Holy Spirit at the point of salvation and that the only true revelation of God is the Word of God.

- J. EZE 43:5 And the Spirit lifted me up and brought me into the inner court; and behold, the glory of the Lord filled the house. – That the Holy Spirit physically fills inanimate objects.
- K. LUK 11:13 "If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to those who ask Him?" – That we do not as yet have the Holy Spirit and must ask God for it. That the prophetic covenant promises of the giving of the Holy Spirit have not, as yet, been fulfilled.

Old Covenant vs. New Covenant

NEW WINE IN NEW WINESKINS

(READ THE PASSAGE AND FILL IN THE CHANGE)

OLD COVENANT CONCEPT	NEW COVENANT CHANGE
<i>Temple</i> Haggai 1:3-10	vs. <u>Bodies Are Temple</u> Cor. 3:16
<i>Priest</i> Numbers 3:1-13	vs. <u>Universal Priesthood</u> I PT.. 2:5,9
<i>Holy Days</i> Exodus 20:8-11 Gal.4:9-11	vs. <u>No Holy Days</u> Col. 2:16,17,
<i>Holy People</i> Deuteronomy 7:6	vs. <u>No Holy People</u> Gal.3:28,29
<i>Unholy Race of People</i> Ezra 9:10-12; 10:11	vs. <u>No Unholy People</u> Acts 11:1-18
<i>Holy Things</i> Numbers 4:4, 15-20	vs. <u>No Holy Things</u> Heb.9:1-7,19-24
<i>Unholy Things</i> Leviticus 5:1-5	vs. <u>No Unholy Things</u> Mrk.7:15
<i>Unholy Food</i> Leviticus 11:1 – 47	vs. <u>No Unholy Food</u> Mark 7:19-23 Acts 10:15; Rom. 4 :14; Mtt. 15:11
<i>Priestly Mediators</i> Leviticus 4:27-31	vs. <u>One Mediator - Jesus</u> Hb.4:16; I Timothy 2:5
<i>Location Mediators</i> II Chronicles 6:1-11	vs. <u>No Holy Places</u> Jhn.18:36
<i>Atoning Sacrifices</i> Exodus 30: 1-10; I Samuel 1:3, 21	vs. <u>One universal sacrifice of Christ</u> Heb.9:24-26
<i>Law</i> Deuteronomy 27:26	vs. <u>Law fulfilled in Christ</u> John 13:34,35

Old Covenant vs. New Covenant

Categorize the following passages as...

Old Covenant in the Old Testament
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Old Covenant in the Old Testament

LEV 11:1 – 4 The Lord spoke again to Moses and to Aaron, saying to them, "Speak to the sons of Israel, saying, 'These are the creatures which you may eat from all the animals that are on the earth. 'Whatever divides a hoof, thus making split hoofs, and chews the cud, among the animals, that you may eat. 'Nevertheless, you are not to eat of these, among those which chew the cud, or among those which divide the hoof: the camel, for though it chews cud, it does not divide the hoof, it is unclean to you.

New Covenant in the Old Testament

ISA 53:6 All of us like sheep have gone astray, Each of us has turned to his own way; But the Lord has caused the iniquity of us all To fall on Him.

Old Covenant in the New Testament

MAR 1:2 – 4 As it is written in Isaiah the prophet, "Behold, I send My messenger before Your face, Who will prepare Your way; The voice of one crying in the wilderness,' Make ready the way of the Lord, Make His paths straight.' " John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins.

New Covenant in the New Testament

EPH 1:13 & 14 In Him, you also, after listening to the message of truth, the gospel of your salvation - having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.

Old Covenant in the Old Testament

PSA 51:11 Do not cast me away from Thy presence, And do not take Thy Holy Spirit from me.

Old Covenant in the Old Testament

NUM 11:25 Then the Lord came down in the cloud and spoke to him; and He took of the Spirit who was upon him and placed Him upon the seventy elders. And it came about that when the Spirit rested upon them, they prophesied. But they did not do it again.

Old Covenant in the New Testament

LUK 11:13 "If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to those who ask Him?"

New Covenant in the New Testament

1CO 3:16 ¶ Do you not know that you are a temple of God, and that the Spirit of God dwells in you?

QUIET TIMES ALONE WITH GOD
JEREMIAH 15:16
THEME: The Two Covenants

PASSAGE FOR MEDITATION: Hebrews 8:5 - 7

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: Hebrews 8:13 - 15

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: Hebrews 9:8, 9 & 24

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: The Two Covenants

PASSAGE FOR MEDITATION: Hebrews 10:1

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: Hebrews 11:19

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: Galatians 4:24

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

