

**Scriptures and Doctrine :: Old and New Testament saints: Any difference?****Old and New Testament saints: Any difference?, on: 2007/4/30 18:49**

This came up recently in a local Bible study, although not a completely new concept to me:

Some teach that the men and women of God in the Old Testament were not truly born again because the Holy Spirit had n't yet come to dwell permanently in the hearts of believers.

They say that no-one was actually born again until the Day of Pentecost.

What do you think? I used to believe it simply because of hearing this teaching from men of God who I couldn't imagine ever being wrong about anything!

Maybe I've grown up a little since then :-D

jeannette

Re: Old and New Testament saints: Any difference? - posted by rookie (), on: 2007/4/30 22:41

How many "born again believers" do you know today that have the testimony of writer of Psalm 119?

In Christ
Jeff

Re: - posted by hulsey (), on: 2007/4/30 22:56

I would say that the difference is one of perspective. OT saints looking foward in faith to Christ; NT saints looking back in faith to Christ.

Re: - posted by rookie (), on: 2007/5/1 2:41

Brother Jeremy wrote:

Quote:
-----I would say that the difference is one of perspective. OT saints looking foward in faith to Christ; NT saints looking back in faith to Ch
rist.

Actually, aren't we all still looking foward for the redemption that has been promised to us. Aren't we all waiting for the d
ay that we will truly see Christ as He is?

Just some thoughts

In Christ
Jeff

Re: Old and New Testament saints: Any difference?, on: 2007/5/1 5:13

Quote:

LittleGift wrote:
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Some teach that the men and women of God in the Old Testament were not truly born again because the Holy Spirit hadn't yet come to dwell permanently in the hearts of believers.

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Maybe I've grown up a little since then :-D

jeannette

The first born again believers are found in John 20.22, the indwelling. Therefore, Pentecost was not the born again experience. Pentecost was the receiving of the Promise of the Father; the coming upon of the Holy Spirit to be able/to learn to function in the things of God as Jesus, the man did.

Re: Old and New Testament saints: Any difference? - posted by philologos (), on: 2007/5/1 5:21

Quote:
-----Some teach that the men and women of God in the Old Testament were not truly born again because the Holy Spirit hadn't yet come to dwell permanently in the hearts of believers.

They say that no-one was actually born again until the Day of Pentecost.

This would be my perspective too. Suppose we begin in a different area by asking questions about Covenants. Are there differences in Covenants? Are the conditions different and the blessings different? What does God mean when he says, through Jeremiah...“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: 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...” (Jer 31:31-32 KJVS) If the New Covenant was not going to be like the Old Covenant, how would it be different? and if it is different how would that difference affect those who were part of these different covenants?

Re: - posted by rookie (), on: 2007/5/1 6:15

Brother Ron wrote:

Quote:
-----Suppose we begin in a different area by asking questions about Covenants. Are there differences in Covenants?

I have a question, is the covenant that God made with Abraham different from the covenant God makes with us?

Gen. 15:1 After these things the word of the LORD came to Abram in a vision, saying, “Do not be afraid, Abram. I am your shield, your exceedingly great reward.”

In Christ
Jeff

Re:, on: 2007/5/1 6:22

Quote:

philologos wrote:

Quote:
-----Some teach that the men and women of God in the Old Testament were not truly born again because the Holy Spirit hadn't yet come to dwell permanently in the hearts of believers.

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This would be my perspective too.

In light of John 20.22, how can it be an accurate perspective inasmuch as everyone would have to speak in tongues as evidence of being born again. That is "Oneness Pentecostal" speak.

FWIW, I am a Pentecostal ... but not of the "oneness" sort.

Re:, on: 2007/5/1 6:57

Quote:
-----Jeff wrote: How many "born again believers" do you know today that have the testimony of writer of Psalm 119?

hulsey wrote:
I would say that the difference is one of perspective. OT saints looking forward in faith to Christ; NT saints looking back in faith to Christ.

Great comments! I like your "soundbites" - so to the point!

Jeannette

Re:, on: 2007/5/1 7:07

Quote:

rookie wrote:
Brother Jeremy wrote:

Quote:
-----I would say that the difference is one of perspective. OT saints looking forward in faith to Christ; NT saints looking back in faith to Christ.

Actually, aren't we all still looking forward for the redemption that has been promised to us. Aren't we all waiting for the day that we will truly see Christ as He is?

Just some thoughts

In Christ
Jeff

That's so true too

J

Re., on: 2007/5/1 7:09

Edited out. Quoted the wrong answer, was trying to respond to Philologos' comment on the covenant aspect!

Re., on: 2007/5/1 7:16

Quote:

Ormly wrote:

Quote:

The first born again believers are found in John 20.22, the indwelling. Therefore, Pentecost was not the born again experience. Pentecost was the receiving of the Promise of the Father; the coming upon of the Holy Spirit to be able/to learn to function in the things of God as Jesus, the man did.

Mmm again! John 20:22, never thought of that in this particular context. Jesus breathed on them and said "Receive the Holy Spirit". But was it an actual imparting of the Spirit at that moment, or a *sign* that He was giving them the Spirit, without specifying when?

You could be right, although I was thinking more of John 14:15f in this context:

"If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you."

jeannette

Re., on: 2007/5/1 7:20

Quote:

Ormly wrote:

Quote:

philologos wrote:

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This would be my perspective too.

In light of John 20.22, how can it be an accurate perspective inasmuch as everyone would have to speak in tongues as evidence of being born again. That is "Oneness Pentecostal" speak.

FWIW, I am a Pentecostal ... but not of the "oneness" sort.

I've heard of "Oneness Pentecostals" but never been sure what they believed.

I've never accepted that you have to speak in tongues to be born again, or even that it's the "initial evidence" of the Baptism in the Spirit. My own experience (I was born again several years before receiving - very reluctantly! - tongues) and the experience of others I've met, shows it's not true, besides it not really being borne out by Scripture.

This is really interesting and informative to get so many "takes" on the subject

Thanks everyone

Jeannette

Scriptures and Doctrine :: Old and New Testament saints: Any difference?

Re:, on: 2007/5/1 7:25

Quote:

philologos wrote:

Quote:
-----Some teach that the men and women of God in the Old Testament were not truly born again because the Holy Spirit hadn't yet come to dwell permanently in the hearts of believers.

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Interesting angle, will have to ponder this...

Jeannette

Re:, on: 2007/5/1 7:27

rookie wrote:
Brother Jeremy wrote:

Quote:

I would say that the difference is one of perspective. OT saints looking forward in faith to Christ; NT saints looking back in faith to Christ.

Actually, aren't we all still looking forward for the redemption that has been promised to us. Aren't we all waiting for the day that we will truly see Christ as He is?

Just some thoughts

In Christ
Jeff

I am not. I am already redeemed. Heaven is no longer my goal. It should never any longer be the goal any redeemed of the Lord.

Re:, on: 2007/5/1 7:32

Quote:

Ormyly wrote:
rookie wrote:
Brother Jeremy wrote:

Quote:

I would say that the difference is one of perspective. OT saints looking forward in faith to Christ; NT saints looking back in faith to Christ.

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Just some thoughts

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Jeff

I am not. I am already redeemed. Heaven is no longer my goal.

Do you mean heaven doesn't exist, or it's in your heart? I would fully agree with the latter!

What about the redemption of the body, and the new heaven and new earth? Don't you look forward to that?

jeannette

Re:, on: 2007/5/1 7:38

Quote:

LittleGift wrote:

Quote:

Ormyly wrote:

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Brother Jeremy wrote:

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Do you mean heaven doesn't exist, or it's in your heart? I would fully agree with the latter!

What about the redemption of the body, and the new heaven and new earth? Don't you look forward to that?

I never wrote that I didn't look forward to it, I just wrote it is no longer my goal. Nor should it be yours, if in Christ. Eph. 1.1

The body being redeemed? That's the resurrection, is it not?

Re:, on: 2007/5/1 7:56

Quote:

Ormyly wrote:

Quote:

-----**I am not. I am already redeemed. Heaven is no longer my goal.**

Do you mean heaven doesn't exist, or it's in your heart? I would fully agree with the latter!

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Quote:

-----I never wrote that I didn't look forward to it, I just wrote it is no longer my goal. Nor should it be yours, if in Christ. Eph.1.1

The body being redeemed? That's the resurrection, is it not?

Oh I see, misunderstood you there, Brother.

True, heaven, as a place, (or at least a spiritual place) isn't the goal because in spirit we're there. And even more, because our goal should be GOD Himself - as the hymn says.

jeannette

Re:, on: 2007/5/1 8:03

Read these three from Oswald Chambers and see how apply to John 17:

May 28th

Unquestioned revelation

And in that day ye shall ask Me nothing. John 16:23.

When is "that day"? When the Ascended Lord makes you one with the Father. In that day you will be one with the Father as Jesus is, and "in that day," Jesus says, "ye shall ask Me nothing." Until the resurrection life of Jesus is manifested in you, you want to ask this and that; then after a while you find all questions gone, you do not seem to have any left to ask. You have come to the place of entire reliance on the resurrection life of Jesus which brings you into perfect contact with the purpose of God. Are you living that life now? If not, why shouldn't you?

There may be any number of things dark to your understanding, but they do not come in between your heart and God. "And in that day ye shall ask Me no question"—you do not need to, you are so certain that God will bring things out in accordance with His will. John 14:1 has become the real state of your heart, and there are no more questions to be asked. If anything is a mystery to you and it is coming in between you and God, never look for the explanation in your intellect, look for it in your disposition, it is that which is wrong. When once your disposition is willing to submit to the life of Jesus, the understanding will be perfectly clear, and you will get to the place where there is no distance between the Father and His child because the Lord has made you one, and "in that day ye shall ask Me no question."

May 29th

Undisturbed relationship

At that day ye shall ask in My name . . . The Father Himself loveth you. John 16:26, 27.

"At that day ye shall ask in My name," i.e., in My nature. Not—"You shall use My name as a magic word," but—"You will be so intimate with Me that you will be one with Me." "That day" is not a day hereafter, but a day meant for here and now. "The Father Himself loveth you"—the union is so complete and absolute. Our Lord does not mean that life will be free from external perplexities but that just as He knew the Father's heart and mind, so by the baptism of the Holy Ghost He can lift us into the heavenly places where He can reveal the counsels of God to us.

"Whatsoever ye shall ask the Father in My name . . ." "That day" is a day of undisturbed relationship between God and the saint. Just as Jesus stood unsullied in the presence of His Father, so by the mighty efficacy of the baptism of the Holy Ghost, we can be lifted into that relationship—"that they may be one, even as We are one."

"He will give it you." Jesus says that God will recognize our prayers. What a challenge! By the Resurrection and Ascension power of Jesus, by the sent-down Holy Ghost, we can be lifted into such a relationship with the Father that we are at one with the perfect sovereign will of God by our free choice even as Jesus was. In that wonderful position, placed there by Jesus Christ, we can pray to God in His name, in His nature, which is gifted to us by the Holy Ghost, and Jesus says—"Whatsoever ye shall ask the Father in My name, He will give it you." The sovereign character of Jesus Christ is tested by His own statements.

July 28th

After obedience—what?

And straightway He constrained His disciples to get into the ship, and to go to the other side. . . . Mark 6:45-52.

We are apt to imagine that if Jesus Christ constrains us, and we obey Him, He will lead us to great success. We must never put our dreams of success as God's purpose for us; His purpose may be exactly the opposite. We have an idea that God is leading us to a particular end, a desired goal; He is not. The question of getting to a particular end is a mere incident. What we call the process, God calls the end.

What is my dream of God's purpose? His purpose is that I depend on Him and on His power now. If I can stay in the middle of the turmoil calm and unperplexed, that is the end of the purpose of God. God is not working towards a particular finish; His end is the process—that I see Him walking on the waves, no shore in sight, no success, no goal, just the absolute certainty that it is all right because I see Him walking on the sea. It is the process, not the end, which is glorifying to God.

God's training is for now, not presently. His purpose is for this minute, not for something in the future. We have nothing to do with the afterwards of obedience; we get wrong when we think of the afterwards. What men call training and preparation, God calls the end.

God's end is to enable me to see that He can walk on the chaos of my life just now. If we have a further end in view, we do not pay sufficient attention to the immediate present; but if we realize that obedience is the end, then each moment as it comes is precious.

Chambers, Oswald: My Utmost for His Highest : Selections for the Year. Grand Rapids, MI : Discovery House Publishers, 1993, c1935, S. July 27

Grand Rapids, MI : Discovery House Publishers, 1993, c1935, S. May 29

Grand Rapids, MI : Discovery House Publishers, 1993, c1935, S. May 28

Re: - posted by UniqueWebRev (), on: 2007/5/1 8:36

What a lovely way of looking at things, to be so at one with the Father that one asks only for what the Father wants, and knows what that is.

But for us, being so untuned to Jesus, even though we have the Spirit in us, and Jesus in us, and we in Jesus, and Jesus in the Father, and the Father in Jesus, and therefore in us, and yet we cannot do this!

Is this not why we need the glorified body, that we may commune so freely? For in my own skin, and the weight of me dragging me down, out and away from Jesus and the Spirit, I cannot know in that way.

Blessings,

Re: - posted by UniqueWebRev (), on: 2007/5/1 8:52

LittleGift wrote:

Quote:
-----Some teach that the men and women of God in the Old Testament were not truly born again because the Holy Spirit hadn't yet come to dwell permanently in the hearts of believers.

If by faith we believe, and are saved, how would it be that different for the Old Testament Saints? Did not they believe by faith also?

And yes, they were believing on a promise of the King to Come, and we are believing on that same promise.

Yet, except that the Spirit lodged within them singly, because of their faith, they would be different, in that the Comforter was specifically sent to us in the New Covenant.

So, in that way, they would have had to have greater faith than we do, and greater oneness with God, to have a saving faith that transcended the Laws or Previous Covenants, and do it without the Holy Spirit to help!

I wouldn't like to try it...I'm too used to the help of the Holy Spirit.

Blessings,

Forrest

Re: - posted by RobertW (), on: 2007/5/1 9:01

Quote:
-----If the New Covenant was not going to be like the Old Covenant, how would it be different? and if it is different how would that difference affect those who were part of these different covenants?

I think the difference is clearly revealed in verse 33 as quoted in Hebrews 8:10:

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

In another place it says.. and their sins and iniquities I will remember no more.

This is God doing the work. Not that we don't have a part- but unlike Judaism (as it came to be known and have evolved into this day) God has a central role in the whole process. The Holy Spirit that the people had been resisting would make His abode 'in' the people (John 14). Notice how many times 'better'; is used in Hebrews. Better covenant, better promises, etc. etc. The Old Covenant is far surpassed by the New. Most importantly because provision has been made to transform the people into new creatures.

Re:, on: 2007/5/1 9:01

Quote:

UniqueWebRev wrote:
What a lovely way of looking at things, to be so at one with the Father that one asks only for what the Father wants, and knows what that is.

Yes

Quote:
-----But for us, being so untuned to Jesus, even though we have the Spirit in us, and Jesus in us, and we in Jesus, and Jesus in the Father, and the Father in Jesus, and therefore in us, and yet we cannot do this!

But that is what The message of the good news is all about, the enablement to become as He was.... that we become... NOW, as purposed in the Father through Jesus Christ.

Quote:
-----Is this not why we need the glorified body, that we may commune so freely?

No. Not if it is for now that Jesus spoke of it..

Quote:
-----For in my own skin, and the weight of me dragging me down, out and away from Jesus and the Spirit, I cannot know in that way.

Crucify it.

Re: - posted by rowdy2 (), on: 2007/5/1 9:07

Even though Peter was called and had followed Jesus, Peter had not been converted at the time of the events of Matthew 16. Peter was both spiritual minded and carnal minded until his conversion and I will defer to you as to time and place.

Peter is our best example of a double minded person.

Matthew 16: 16-18. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Matthew 16: 16-18. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

I think Peter was more spiritual minded than all the Apostles except John.

Then a few verses later our Lord rebukes him for thinking like a man.

(Matthew 16: 22-23 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Luke 22 (31. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32. But I have prayed for thee, that thy faith fail not: and WHEN THOU ART CONVERTED, strengthen thy brethren

Eddie

Re:, on: 2007/5/1 9:22

Quote:

rowdy2 wrote:

Even though Peter was called and had followed Jesus, Peter had not been converted at the time of the events of Matthew 16. Peter was both spiritual minded and carnal minded until his conversion and I will defer to you as to time and place.

Eddie

That's right. A doubleminded man is what the word means when referring to purifying the heart.

FWIW Purifying the heart is spoken of as it being in need of being made single in Christ after the born again experience.

Colossians 3:22 (KJV) 3: Servants, obey in all things your masters according to the flesh; not with eyeservice, as men pl

easers; but in singleness of heart, fearing God:

Again, this is what the gospel is all about after one is born again.

Re: - posted by philologos (), on: 2007/5/1 12:39

Quote:
-----Gen. 15:1 After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward."

God said that before he had entered into any covenant with Abraham.

Re: - posted by philologos (), on: 2007/5/1 12:39

Quote:
-----The first born again believers are found in John 20.22, the indwelling. Therefore, Pentecost was not the born again experience. Pentecost was the receiving of the Promise of the Father; the coming upon of the Holy Spirit to be able/to learn to function in the things of God as Jesus, the man did.

I believe the exact opposite.

Re: - posted by philologos (), on: 2007/5/1 12:43

Quote:
-----Read these three from Oswald Chambers and see how apply to John 17:

Oswald Chambers certainly did not believe what you believe.

Re: - posted by philologos (), on: 2007/5/1 12:46

Quote:
-----That's right. A doubleminded man is what the word means when referring to purifying the heart.

Do you just make these up on the spur of the moment?

Re: - posted by rowdy2 (), on: 2007/5/1 12:52

Like the Hebrew tradition a son can receive his inheritance as soon as he matures and treated as a son. An immature son is treated the same as a servant until he becomes a man. Don't touch! Don't speak!
A son is of the House of David and his birthright entitles him to all the protection mercy and benefits befitting a royal prince.

Galatians 4

1. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
2. But is under tutors and governors until the time appointed of the father.
3. Even so we, when we were children, were in bondage under the elements of the world:
4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
5. To redeem them that were under the law, that we might receive the adoption of sons.
6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.
8. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.
9. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly ele

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ments, whereunto ye desire again to be in bondage?

10. Ye observe days, and months, and times, and years.

11. I am afraid of you, lest I have bestowed upon you labour in vain.

Eddie

Re: - posted by UniqueWebRev (), on: 2007/5/1 13:13

Quote:

Ormyly wrote:

Quote:

UniqueWebRev wrote:

What a lovely way of looking at things, to be so at one with the Father that one asks only for what the Father wants, and knows what that is.

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Quote:

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Quote:

-----Is this not why we need the glorified body, that we may commune so freely?

No. Not if it is for now that Jesus spoke of it..

Quote:

-----For in my own skin, and the weight of me dragging me down, out and away from Jesus and the Spirit, I cannot know in that way.

Crucify it.

Dear Ormyly, I do. And more and more do I hear, and know a little, but knowing in full?

Only Jesus could do that as a Human.

Blessings,

Forrest

Re: - posted by rowdy2 (), on: 2007/5/1 14:06

Reply

The woman saith unto him, I know that Messias cometh, which is called Christ, when he is come, he will tell us all things . Jesus saith unto her, I that speak unto thee am he.

When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness for he is a babe.

But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak for God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister and we desire that every one of you do shew the same diligence to the full assurance of hope unto the end that ye be not slothful, but followers of them who through faith and patience inherit the promises for when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, surely blessing I will bless thee, and multiplying I will multiply thee.

And so, after he had patiently endured, he obtained the promise for men verily swear by the greater: and an oath for confirmation is to them an end of all strife wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil hither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Re:, on: 2007/5/1 14:19

Quote:

philologos wrote:

Quote:

-----The first born again believers are found in John 20.22, the indwelling. Therefore, Pentecost was not the born again experience. Pentecost was the receiving of the Promise of the Father; the coming upon of the Holy Spirit to be able/to learn to function in the things of God as Jesus, the man did.

I believe the exact opposite.

well, you have the scripture describing what happened, what else can be said?

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Re:, on: 2007/5/1 14:19

Quote:

philologos wrote:

Quote:

-----That's right. A doubleminded man is what the word means when referring to purifying the heart.

Do you just make these up on the spur of the moment?

No.... Its called insight. Forntuately not too much is required for that passage.

I guess by that comment you believe God gives a new one when you get saved?

Re:, on: 2007/5/1 14:24

Quote:

UniqueWebRev wrote:

Quote:

-----Dear Ormly, I do. And more and more do I hear, and know a little, but knowing in full?

Only Jesus could do that as a Human.

Blessings,

Forrest

Who said you know in full?? Jesus, the man, didn't know in full either.

Maybe you haven't read that portion of it?

Re:, on: 2007/5/1 14:32

Quote:

philologos wrote:

Quote:

-----Read these three from Oswald Chambers and see how apply to John 17:

Oswald Chambers certainly did not believe what you believe.

Indeed he did. He persuaded me after I learned to read his style of writing.... then I never looked back. The Bible now reads like a new book.

If I was on a desert island with only 2 books granted me, one would my Thompson chain KJV amd the other would the complete works of Chambers sold on Amazon for under 30US.

You must speak of where it is you believe I am askew in my thinking. It is much too easy to say the right thing wrong on these forums.

Scriptures and Doctrine :: Old and New Testament saints: Any difference?

Re:, on: 2007/5/1 14:39

Quote:

philologos wrote:

Quote:

-----Gen. 15:1 After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward."

God said that before he had entered into any covenant with Abraham.

That is truth. Not only that but God did enter into covenant with Abraham with Him doing all the covenanting. I'm sure you remember that part when God walked through the pieces of meat sacrifice.

Re: - posted by philologos (), on: 2007/5/2 13:36

Quote:

-----I guess by that comment you believe God gives a new one when you get saved?

I believe that the essence of regeneration is a new heart as part of the fulfillment of God's New Covenant. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."
(Ezek 36:26-27 KJVS)

Re:, on: 2007/5/2 17:05

Quote:

philologos wrote:

Quote:

-----I guess by that comment you believe God gives a new one when you get saved?

I believe that the essence of regeneration is a new heart as part of the fulfillment of God's New Covenant. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."
(Ezek 36:26-27 KJVS)

I find it as a whole new nature and not a new heart that is given to the born again. But you check it out.

The gifted new heart can't be found in scripture except in Ezekiel as it pertains to Israel..

Re:, on: 2007/5/14 14:49

I know i have never seen any scripture in the OT that says:

Repent and be filled with the Holy Spirit. Yet this is said in Acts, to repent and receive the Gift of the Holy Spirit. Wasn't the Gift of the Holy Spirit promised with the New Covenant?

Hebrews 11 also states that all those in the OT died without having received the Promise. It certainly doesn't mean the promise of salvation, but it means the promise of the Holy Spirit indwelling. If OT Saints were indwelt with the Holy Spirit which comes with regeneration, they why would Jesus need to die on a cross for salvation.

Re: - posted by rookie (), on: 2007/5/16 7:21

Carter Conlon describes the life of David in NT life...

<https://www.sermonindex.net/modules/mydownloads/visit.php?lid=1355>

In Christ
Jeff

Re: - posted by rookie (), on: 2007/5/17 0:38

In Conlon sermon, he states that he has experienced many of the same experiences that David experienced that are given to us in 1 and 2 Samuel, and the Psalms.

It basically comes down to "relationship." What aspects of "relationship" do we learn from the OT saints? Do we ourselves experience these same circumstances?

In Christ
Jeff