

The Differences between the Old and New Testament

"Nor do people pour new wine into old wineskins. If they do, the skins will burst, the wine will spill out, and the skins will be ruined. Instead, they pour new wine into fresh wineskins, and both are preserved" (Matt. 9:17).

"When a change in the priesthood takes place, there must also be a change in the Law" (Heb. 7:12).

Differences that set in with the change from the Old to the New Testament

Old Testament	New Testament
<p>1. Mosaic Law (Deut.28:1-15). <i>"...if you diligently obey the LORD your God to carry out all his commands that I'm giving you today, then the LORD your God will set you high above all the nations of the earth"</i> (Deut. 28:1).</p>	<p>1. The Teachings of Jesus and the New Testament epistles: <i>"And Jesus came and spoke to them...All authority is given to Me in Heaven and in earth...teaching them to observe all things, whatever I commanded you"</i> (Matt. 28:18-20). <i>"Therefore, everyone who hears these words of Mine, and does them, I will liken him to a wise man who built his house on the rock"</i> (Matt. 7:24). The Royal Law of Love: (James 2:8, Matt. 22:36-40, Gal. 5:14).</p>
<p>2. God spoke through prophets <i>"God, who at many times and in many ways spoke in time past to the fathers by the prophets..."</i> (Heb.1:1-2).</p>	<p>2. God spoke through His Son <i>"God...has in these last days spoken to us by His Son"</i> (Heb.1:1-2).</p>
<p>3. God gave the Law from Mount Sinai (Ex.20)</p>	<p>3. Jesus spoke from the Mount of Olives (Matt. 5:1).</p>
<p>4. The temple in Jerusalem, the central place of worship (Deut.15).</p>	<p>4. <i>"Or do you not know that your body is a temple of the Holy Spirit..."</i> (1Cor. 6:19). <i>"...the hour is coming when you shall neither worship the Father in this mountain nor yet at Jerusalem...But the hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth..."</i> (Joh 4:20-24).</p>
<p>5. Old Testament priesthood: Aaron, High priest and Levites: (Lev.8:12-13, Heb.7:11).</p>	<p>5. New High Priest, Jesus Christ (Heb.7:11) and New Testament priesthood of all believers: (1 Pet.2:9, Rev. 1:6).</p>

<p>6. Sacrifices offered repeatedly, over and over: (Lev.16:34)</p>	<p>6. "For <i>by one offering</i> He has perfected forever those who are sanctified" (Heb. 10:14).</p>
<p>7. Only the priests could eat of the animal and grain sacrifices: <i>"They shall eat what was used in the ritual of forgiveness... Only priests may eat this food, because it is sacred".</i> (Ex.29:33).</p>	<p>7. Anybody may eat of the spiritual sacrifice: <i>"But the bread that comes down from heaven is of such a kind that whoever eats it will not die... Those who eat my flesh and drink my blood have eternal life..."</i> (Joh.6:5)</p>
<p>8. Only the priests, kings and prophets were called God's anointed ones: <i>"Touch not my anointed, and do My prophets no harm"</i> (Ps.105:15).</p>	<p>8. All believers are God's anointed ones: In Acts 2 <i>"they were all filled with the Holy Spirit"</i>(Acts 2:4). <i>"But you have the anointing from the Holy One..."</i> (1 Joh. 2:20). Gifts of the Holy Spirit available to all believers: (1 Cor.14:1).</p>
<p>9. The anointed ones had status above that of common people: (Ps.105:15).</p>	<p>9. The anointed have no special status: <i>"Jesus said, You know that the rulers of the nations exercise lordship over them, and the great ones exercise authority over them. But it will not be so among you. But whoever desires to become great among you, let him be your servant"</i> (Matt. 20:25-27).</p>
<p>10. Only Levites and descendants of Aaron could be priests (Heb. 7:11-12).</p>	<p>10. To be New Testament teachers, the ideal for all believers: <i>"For indeed because of the time, you ought to be teachers..."</i> (Heb. 5:12). (1 Cor. 14:1-3).</p>
<p>11. Only the priests could minister in the temple (Num.1:51)</p>	<p>11. "When you come together, <i>each one of you</i> has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation..." (1 Cor. 14:26).</p>
<p>12. The people had to go up to Jerusalem to the temple, to be ministered to by the priests (Deut. 14).</p>	<p>12. New form of getting together and a new form of ministry: <i>"...where two or three are gathered together in My name, there I am in their midst"</i> (Matt. 18:20). (1 Cor. 14:26).</p>

<p>13. Fleshly circumcision required in order to be incorporated into Jewish nation (Ex. 12:48).</p>	<p>13. Inner circumcision of the heart necessary to become part of the body of Christ– to be born again: <i>“...in whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ...”</i> (Col. 2:11-12).</p>
<p>14. Under the Law written on stone tablets (Ex.31:18, Deut. 28).</p>	<p>14. “But <i>the Law of the Spirit of life in Christ</i> Jesus has made me free from the law of sin and death” (Rom. 8:2). <i>“Christ is the end of the law for righteousness for everyone who believes”</i> (Rom. 10:4). (Eseg.36:26, Gal.5:16).</p>
<p>15. Priests supported by tithes (Mal.3:10).</p>	<p>15. Principle of Stewardship: <i>“You should each give, then, as you have decided, not with regret or out of a sense of duty; for God loves the one who gives gladly”</i> (2Cor. 9:7). The needs in the body are looked after by applying the principle given by Jesus: <i>“Remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive”</i> (Acts .20:35).</p>

Conclusion

In varying levels many Christian congregations are influenced by Old Testament teaching and practices. The most well-known example is the fact that the Sunday gathering place of brick, is respectfully called by many, “the House of the Lord,” that is in spite of what is clearly stated in Acts 17:24: *“The God who made the world and all things in it, since He is Lord of Heaven and earth, does not dwell in temples made with hands...”* If the teachings and principles of the New Testament had to be taken seriously, many congregations would be compelled to make radical changes in some areas of the church setup. The sharp distinction between laity and clergy would fade and freer and alternative ways of meeting together could be implemented. The rigid adherence to traditions that do not correspond with New Testament principles, prevents many congregations of becoming “new wineskins.”

Nick Maartens
Jeffreys Bay
0827826074
nickmaartens@hotmail.com