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# **The Covenantal Contrast: Relationship vs. Ritual**

**A Doctrinal Audit of the New Covenant: Relationship vs. Ritualism**

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## **Introduction**

Salvation is not a 30-second transaction; it is a labor. In a world of "drive-by" prayers and religious shortcuts, this case study serves as a formal audit of spiritual protocol. To move from the "earth-suit" of the flesh to the power of the Holy Spirit, one must understand the technical requirements of the new birth.

By defining the terms of engagement and distinguishing the internal fire of Christ from the external rituals of the Law, we strip away the traditions of men. This study is designed to challenge the status quo and ensure that your vessel is not just occupied, but fully purged and sealed by the holy spirit.

## Observation I: Defining the Terms of Engagement

Before we begin, let's get a firm and basic understanding of the deliverance terms: tarrying, renunciation, and denunciation.

To tarry means to cry out aggressively to the Lord; for the bible says in Hebrews 4:16 that we can come to the throne of grace boldly. This is not merely waiting; it is an intentional positioning for divine investment. As Jesus instructed in Luke 24:49, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." This command establishes that staying in this position of prayer until the Holy Spirit descends upon you is the prerequisite for the infilling of the holy spirit. This spiritual posture mirrors the apostles in the upper room, who remained in a state of prayer and tarrying until the promised descent of the Holy Spirit (Acts 1:12-14; Acts 2:1-4).

While in this posture of prayer, you are also asking God for forgiveness aggressively and passionately, pleading for him to come into your life because you cannot live this life without him. This is the "spiritual wrestling" seen in Genesis 32:24-32 when Jacob wrestled with the angel, telling him, "I will not let you go until you bless me." Notice that the bible says Jacob wrestled all night until the morning in the same way, the apostles stayed in the upper room until they were endued with power. This serves as a direct biblical parallel: the tarrying begins with a promise and ends with power.

Renunciation and denunciation refers to the legal and spiritual act of repenting from the sins of the past and present. This process requires more than a casual prayer; it includes an intimate, focused time of sitting down to dismantle every altar you built before coming to Christ. To renounce is to make a formal resignation of your previous life. You are renouncing fornication, old soul ties, and the spiritual "contracts" of false god worship. This includes the deep-seated roots of witchcraft, voodoo, egyptology, and any mystical system that does not bow to the God of Israel. In the eyes of the Lord, this is idolatry—the worship of the creation over the creator. To denounce is to speak out against these things and declare them as your enemies. You are not just walking away; you are testifying against them. By naming these specific ties—whether they are bloodline curses or personal choices—you are stripping them of their legal right to stay in your life. This is the "house cleaning" that must occur during the tarrying process; for how can you be endued with power from on high if your vessel is still cluttered with the idols of the low?

## **Observation II: Challenging the "Drive-By" Prayer**

Now, here is where the sparks will fly. We have all heard the "sinner's prayer" in the modern church, which goes something like: *"Lord Jesus, I know that I am a sinner, and I ask you for your forgiveness,"* and so on and so forth. Usually, a pastor or minister justifies this prayer with Romans 10:9, which says that if you confess with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved.

This 30-second prayer suggests that salvation is an automatic transaction, but it lacks the weight of a true encounter. Note that in this model, there is no getting intimate with God, no tarrying like Jesus did in the garden of Gethsemane (Matthew 26:36-46) or the apostles in Acts 1 and 2, and no striving or contending for salvation like Jacob did with the angel in Genesis 32. The point I am making biblically is that salvation is more than just a "drive-by" 30-second prayer; it is a labor that requires an encounter with the Living God.

## **Observation III: The Dual Necessity of Water and Fire**

Now that we have established that true salvation is a labor, let's discuss Jesus' conversation with Nicodemus in John Chapter 3. The conversation begins with Jesus telling Nicodemus in verse 3, "Very truly I tell you, no one can see the kingdom of God unless they are born again." In verse 4, Nicodemus asks, "How can someone be born when they are old? Surely they cannot enter a second time into their mother's womb to be born!"

It is here that Jesus provides the technical requirement. In verse 5, He says, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

To understand the weight of this, we look to the baptism of Jesus in Matthew Chapter 3 by John the Baptist. In verse 11, John makes a critical distinction: "I indeed baptize you with water unto repentance: but he that cometh after me... shall baptize you with the holy ghost, and with fire." This fire is the spiritual empowerment and purification that only comes through the labor of the soul. While the water of repentance washes away the sin and acts as a spiritual cleaning according to Ephesians chapter 5 verse 26, it also clears the legal ground by renouncing the past. The fire of the holy spirit does more than just occupy the vessel; it consumes the impurities of sin, purifying the believer so that the vessel is fully purged. This is why the apostles—who had already walked with Jesus—were still required to tarry in the upper room. They possessed the water of their initial following, yet they remained in a state of spiritual labor, waiting for the fire of the promise to fall.

## Observation IV: The Difference Between Christianity and Judaism

So far we have established that salvation is a transformative work—and having seen that the new birth is an intensive process—we must now distinguish this holy spirit-filled relationship from the framework of Judaism. While Judaism centers on the external adherence to the law as a "schoolmaster" for the flesh, the new testament relationship is defined by the internal indwelling of the spirit.

Judaism is a religion based on traditions and customs rooted in the old testament covenant, specifically the 613 commandments known as the mitzvot. These laws govern everything from rituals and cleansings to various offerings. There are religious groups, such as the Hebrew Israelites, that promote an image of Christianity but actually operate under these laws. They are unaware that they themselves need deliverance. Within the 613 laws, there are mandates for animal sacrifice used as atonement for sin (Genesis 4:4; Leviticus 17:11).

Now, it is time to turn on the light. In the new testament, we are no longer under the Law; we are under the dispensation of grace. The Lord saw that we could not keep the entirety of those laws, so he sent his son to atone for our sins through the crucifixion. Hebrews 10:10 (KJV) says we are sanctified through the offering of the body of Jesus Christ once for all. Furthermore, Hebrews 10:4 explicitly states: For it is not possible that the blood of bulls and of goats should take away sins.

If Judaism maintains laws involving animal sacrifice for the remission of sins after Christ has provided the perfect sacrifice, then the shedding of that blood is a rejection of God's Word. According to 1 Samuel 15:23, rebellion is as the sin of witchcraft. By returning to the shedding of blood—a practice used by the false prophets of baal to invoke demonic power (1 Kings 18:28) and labeled an abomination in Deuteronomy 12:31—these groups are not 'honoring the law.' They are engaging in the very rituals that God commanded Israel to destroy.

Since the blood of bulls and goats can no longer take away sin (Hebrews 10:4), any spiritual entity responding to that blood is, by definition, demonic. Therefore, to shed blood on an altar today is not 'religion'; it is Witchcraft. Furthermore, the hexagram often called the 'Star of David' is recognized in occult circles as a high sign for sorcery. We see the root of this in 1 Kings 11:1-13, which records how Solomon fell into idolatry and served false gods. To follow these symbols and rituals is to return to the very idolatry that the fire of the holy spirit is meant to purge.

## **Observation V: The Clash of Covenants — Sabbath, Signs, and Seals**

To prove the obsolescence of the law, we look at the miracles Jesus performed on the sabbath—divine acts that the judaizers (the scribes and pharisees) declared illegal, relying on Luke chapter 13:14 to argue that such labor was a violation of the old testament law. In Mark 3:1-6, Jesus healed the man with the withered hand. In John chapter 5 verses 1-18 he healed the man at the pool of Bethesda. And last but not least in John chapter 9:1-16, He gave sight to a man born blind. In every instance, the question must be asked: Was these men healed by the law, or by grace? The law could only watch and judge; grace moved and restored. Instead of rejoicing in the power of God, the pharisees plotted to kill Him. They were more offended by a "broken" sabbath ritual than they were moved by a healed human life.

### **The Ministry of Salvation to the Gentiles and Spiritual Identifiers**

While "His own" rejected Him, Jesus found great faith outside the borders of Israel. In Matthew 15:21-28, a canaanite woman—a gentile—demanded the "crumbs" of his power, and her daughter was healed. Jesus marveled at her faith, noting in Matthew 8:10-11 that he had not found such faith in all of Israel. This brings us to the ultimate truth found in Galatians 3:28: *"There is neither Jew nor Greek... for ye are all one in Christ Jesus."* under the new covenant, your DNA or your "Jewishness" is not your identifier; The seal of the holy spirit is (Ephesians 1:13). We must realize that we are spirit beings. Before we pass away and stand before God to give an account for the life we lived here on earth, this body—this "earth suit" or "flesh-suit"—will fall and return to the dust from which it came. This proves that the most high will not be judging us based on skin color or DNA. He will be looking at our spirit to see if we carry the seal of the holy spirit or the mark of the beast, which are our true spiritual Identifiers.

## **Conclusion: The Audit of the Spirit**

The definitive line has been drawn. We have seen that salvation is not a "drive-by" prayer or a 30-second mental assent; it is a transformative labor of the soul that requires the cleansing of water and the refining fire of the holy spirit. To retreat into the 613 laws of Judaism or the lineage-based legalism of modern "camps" is to return to a "flesh-suit" identity that the New Testament defines as obsolete. As we have established through the miracles of Jesus and the apostolic record, the most high is not seeking those who can trace a physical bloodline, but those who possess a circumcised heart.

When the "earth suit" returns to the dust and we stand to give an account, the only currency that will carry weight is our spiritual identifier. Will you be found among the "foolish" who were bewitched by the letter of the Law, or will you be found with the seal of the holy spirit? The great commission calls us to all nations, proving that the kingdom is accessed by faith, not DNA. Do not be deceived by the rituals of men; seek the fire, endure the wrestling, and ensure your vessel is purged. For in the end, it is the spirit that giveth life, while the letter—and the rituals of the flesh—can only lead to the grave.