

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.

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

**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;’”**

The New Covenant: The eighth and final covenant in the OT; the fifth Jewish Covenant and the fourth Jewish permanent Covenant.

1B. A covenant is a legally binding obligation of God to man.

2B. A covenant is God's solemn pledge to fulfill His promises to those included in the covenant.

3B. A covenant is a word for a legal contract or covenant.

4B. A contract can be between two parties of equal stature or one superior and one inferior.

5B. διαθήκη *diatheke* “to make a disposition of one’s own property” in the sense of “a unilateral enactment.” In secular Greek this word usually meant “will” or “testament,” but even classical authors like Aristophanes (*Birds* 439) used it of a covenant wherein one of the two parties had an overwhelming superiority over the other.

6B. Though covenants have often been categorized as unconditional and conditional, these terms may not always be the most precise. The best term is permanent vs. temporary.

7B. The New Covenant is the third permanent covenant with Israel that is based on the Abrahamic Covenant.

8B. It is an unconditional covenant, meaning that the fulfillment of its promises does not depend on the obedience of Israel, although, in time, the covenant will be the cause of their obedience (Ezek. 36:21–22).

9B. Whereas most of the other covenants are material and national in nature, the New Covenant is primarily spiritual.

10B. The New Covenant is everlasting in nature (Isa. 61:8–9; Jer. 32:40; Ezek. 16:60; 37:26).

- A. Scripture: Jeremiah 31:31–34 (cf., Isaiah 49:8; 54:10; 55:3; 59:21; 61:8-9; Jeremiah. 32:37–41; 32:39–40; Ezek. 11:19; 16:60–63; 18:31; 34:25; 36:25–28; Ezek. 37:21–28; Hos 2:17–20; Amos 9:13–15).**
- B. Persons: God and the House of Judah and House of Israel.**
- C. Importance: Provides for the regeneration of Israel, and the fulfillment of all other covenants and promises to them.**
- D. Provisions (10) which reinforce a unique state of salvation for the nation Israel in the Millennial Kingdom.**

Provisions of the New Covenant

- 1. The covenant was made with the nation of Israel (Jer. 50:4–5).**
- 2. The covenant is in contrast to the Mosaic Covenant, which depended on the obedience of Israel for its fulfillment (Jer. 31:32).**
- 3. The major portion of the covenant will be fulfilled after the Great Tribulation (Jer. 30:7).**

Provisions of the New Covenant

- 4. The New Covenant will take the place of the Mosaic Covenant and will be written “in their hearts” instead of on tablets of stone (Jer. 31:33).**
- 5. The New Covenant will feature great spiritual blessings for the people of Israel (Ezek. 36:26–30).**
- 6. The New Covenant will reveal the glory of God so that it will no longer be necessary to witness to others (Ps. 72:19; Jer. 31:34).**

Provisions of the New Covenant

- 7. The New Covenant will feature forgiveness, grace, and blessings (Jer. 31:34).**
- 8. In the covenant God promised the indwelling of the Holy Spirit (Ezek. 36:27; Joel 2:28–29).**
- 9. There will be universal knowledge of Jehovah among the people of Israel (Jer. 31:34).**
- 10. The covenant includes a promise that Israel will obey God and have a right attitude toward Him forever (Jer. 32:39–40).**

Romans 11:26, “And so all Israel will be saved, as it is written: ‘The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob;’”

Contrast Between the Old and New Covenant

- 1. God will write the law in the minds and on the hearts of those in the new covenant;**
- 2. God will be the God of those in the new covenant and they will be his people;**
- 3. Those in the new covenant will know God;**
- 4. Two basic characteristics: an internal spiritual transformation and a promise of the future regathering of Israel and its restoration to the land.**