

Introducing the New Covenant

A Basic Guide to New Covenant Theology in the Bible

1A The Old Testament and the New Covenant:

1B Hosea 2:18-23:

1C Context:

- 1D Hosea had a long career, spanning almost the entire 8th century, B.C. He prophesied during the reigns of four kings of Judah, and four kings of Assyria, plus the kings of Israel during the same period.
 - 2D He was a prophet of Israel, the northern kingdom, and saw the decline and fall of that nation. He was the key prophet of the era in that nation.
 - 3D Israel had been unfaithful to God, so Hosea also had an unfaithful wife. This lent emotional power and sound insight into his message to Israel.
 - 4D He calls them to repent, predicts their fall, and looks forward to the day of their restoration through God's power.
 - 5D In the second chapter, Hosea first preaches against his wife and children as representatives of Israel (vv.1-13), then predicts reconciliation in the Day of the Lord (vv.14-17).
- 2C The new covenant and the animal kingdom, 18a: In that day I will make a covenant for them With the beasts of the field, With the birds of the air, And with the creeping things of the ground.
- 1D These same categories of beasts are mentioned in Genesis 9:1-3, where mankind is given permission to eat animals for food: 1 So God blessed Noah and his sons, and said to them: "Be fruitful and multiply, and fill the earth. 2 And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand. 3 Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.
 - 2D But now peace comes between man and beast, by way of a covenant.
 - 3D The animal kingdom has longed for this since the fall: Romans 8:19-22 19 For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; 21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groans and labors with birth pangs together until now.
- 3C The new covenant and war, 18b: Bow and sword of battle I will shatter from the earth, To make them lie down safely.
- 4C The new covenant is a virtuous betrothal, vv.19-20: 19 "I will betroth you to Me forever; Yes, I will betroth you to Me In righteousness and justice, In lovingkindness and mercy; 20 I will betroth you to Me in faithfulness, And you shall know the Lord.
- 5C The new covenant and the produce of the earth, vv.21-23a: 21 "It shall come to pass in that day That I will answer," says the Lord; "I will answer the heavens, And they

- shall answer the earth. 22 The earth shall answer With grain, With new wine, And with oil; They shall answer Jezreel. 23 Then I will sow her for Myself in the earth,
- 2B** The new covenant and the people, 23b: And I will have mercy on her who had not obtained mercy; Then I will say to those who were not My people, ‘You are My people!’ And they shall say, ‘You are my God!’ ”
- 3B** Summary:
- 1C** The new covenant promises peace with the animal kingdom and with man.
- 2C** It promises sanctification and restoration to Israel and their relationship with God.
- 4B** Isaiah Passages:
- 1C** Context of Isaiah:
- 1D** Isaiah was a prophet of the southern kingdom of Judah during the latter part of the eighth century, B.C. His ministry began around 740 and ended around 700 B.C.
- 2D** The Assyrian king Tiglath-Pileser had captured all of Syria and the city-state of Hamath, and forced smaller kingdoms to pay tribute. 2 Kings 15:19-20 19 Pul king of Assyria came against the land; and Menahem gave Pul a thousand talents of silver, that his hand might be with him to strengthen the kingdom under his control. 20 And Menahem exacted the money from Israel, from all the very wealthy, from each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and did not stay there in the land.
- 3D** In 733 B.C. Syria and Ephraim had formed a coalition to stand against Assyria; Judah refused to join, so they came against them. 2 Kings 15:32-37 32 In the second year of Pekah the son of Remaliah, king of Israel, Jotham the son of Uzziah, king of Judah, began to reign. 33 He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. His mother’s name was Jerusha the daughter of Zadok. 34 And he did what was right in the sight of the Lord; he did according to all that his father Uzziah had done. 35 However the high places were not removed; the people still sacrificed and burned incense on the high places. He built the Upper Gate of the house of the Lord. 36 Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah? 37 In those days the Lord began to send Rezin king of Syria and Pekah the son of Remaliah against Judah.
- 4D** It was at this time that Isaiah gave the prophecy of the sign of the virgin with child as a promise of Israel’s future.
- 5D** Assyria then attacked Syria and Ephraim: 2 Kings 16:5-9 5 Then Rezin king of Syria and Pekah the son of Remaliah, king of Israel, came up to Jerusalem to make war; and they besieged Ahaz but could not overcome him. 6 At that time Rezin king of Syria captured Elath for Syria, and drove the men of Judah from Elath. Then the Edomites went to Elath, and dwell there to this day. 7 So Ahaz sent messengers to Tiglath-Pileser king of Assyria, saying, “I am your servant and your son. Come up and save me from the hand of the king of Syria and from the hand of the king of Israel, who rise up against me.” 8 And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasuries of the king’s house, and sent it as a present to the king of Assyria. 9 So the king of Assyria

heeded him; for the king of Assyria went up against Damascus and took it, carried its people captive to Kir, and killed Rezin.

6D Tiglath-Pileser died in 727 B.C. and there was a brief respite, but in 722 B.C. his successor took Samaria, the northern capital, after a three year siege.

7D Judah was then threatened for over two decades. A coalition with Egypt, Moab, and Edom moved against Assyria in 713-711 B.C. but accomplished little.

8D Sargon the king of Assyria died in 705 B.C. Judah under king Hezekiah revolted, but they were not pure before the Lord. Isaiah 39:1-6 1 At that time Merodach-Baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that he had been sick and had recovered. 2 And Hezekiah was pleased with them, and showed them the house of his treasures—the silver and gold, the spices and precious ointment, and all his armory—all that was found among his treasures. There was nothing in his house or in all his dominion that Hezekiah did not show them. 3 Then Isaiah the prophet went to King Hezekiah, and said to him, “What did these men say, and from where did they come to you?” So Hezekiah said, “They came to me from a far country, from Babylon.” 4 And he said, “What have they seen in your house?” So Hezekiah answered, “They have seen all that is in my house; there is nothing among my treasures that I have not shown them.” 5 Then Isaiah said to Hezekiah, “Hear the word of the Lord of hosts: 6 ‘Behold, the days are coming when all that is in your house, and what your fathers have accumulated until this day, shall be carried to Babylon; nothing shall be left,’ says the Lord.

9D Sennacherib took over kingship in Assyria and besieged Jerusalem in 701 B.C. Intervention by the angel of the Lord prevented the fall of Jerusalem at that time. 2 Kings 19:35-37 35 And it came to pass on a certain night that the angel of the Lord went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses—all dead. 36 So Sennacherib king of Assyria departed and went away, returned home, and remained at Nineveh. 37 Now it came to pass, as he was worshiping in the temple of Nisroch his god, that his sons Adrammelech and Sharezer struck him down with the sword; and they escaped into the land of Ararat. Then Esarhaddon his son reigned in his place.

10D Isaiah’s ministry then makes a fundamental shift to prophecy about Babylon, and the future of Israel in the Day of the Lord.

11D Chapter 39 predicts a Babylonian exile.

12D Chapters 40-48 are concerned with the deliverance and restoration of Israel. They assume the exile, which had always been a possibility.

1E Leviticus 26:31-34 31 I will lay your cities waste and bring your sanctuaries to desolation, and I will not smell the fragrance of your sweet aromas. 32 I will bring the land to desolation, and your enemies who dwell in it shall be astonished at it. 33 I will scatter you among the nations and draw out a sword after you; your land shall be desolate and your cities waste. 34 Then the land shall enjoy its sabbaths as long as it lies desolate and you are in your enemies’ land; then the land shall rest and enjoy its sabbaths.

- 2E Deuteronomy 28:64-66 64 “Then the Lord will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods, which neither you nor your fathers have known—wood and stone. 65 And among those nations you shall find no rest, nor shall the sole of your foot have a resting place; but there the Lord will give you a trembling heart, failing eyes, and anguish of soul. 66 Your life shall hang in doubt before you; you shall fear day and night, and have no assurance of life.
- 3E 2 Chronicles 36:20-21 20 And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia, 21 to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.
- 4E Since they broke the covenant, the exile is a certainty, Isaiah 24:1-5: 1 Behold, the Lord makes the earth empty and makes it waste, Distorts its surface And scatters abroad its inhabitants. 2 And it shall be: As with the people, so with the priest; As with the servant, so with his master; As with the maid, so with her mistress; As with the buyer, so with the seller; As with the lender, so with the borrower; As with the creditor, so with the debtor. 3 The land shall be entirely emptied and utterly plundered, For the Lord has spoken this word. 4 The earth mourns and fades away, The world languishes and fades away; The haughty people of the earth languish. 5 The earth is also defiled under its inhabitants, Because they have transgressed the laws, Changed the ordinance, Broken the everlasting covenant.
- 13D Chapters 49-57 focus on the Lord’s servant Messiah as He relates to the restoration:
- 1E The Call and Mission of the Servant (49:1–13)
- 2E The Repopulation of Zion (49:14–26)
- 3E Israel’s Sin and the Servant’s Obedience (ch. 50)
- 4E The Remnant Comforted Because of Their Glorious Prospect (51:1–52:12)
- 5E The Sufferings and Glories of the Lord’s Righteous Servant (52:13–53:12)
- 6E The Future Glory of Zion (ch. 54)
- 7E The Lord’s Call to Salvation and Covenant Blessings (55:1–56:8)
- 8E The Condemnation of the Wicked in Israel (56:9–57:21)
- 2C Isaiah 42:1-7:
- 1D The call to observe the Elect Servant, 1: “Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles.
- 2D The character of His service, vv.2-3: 2 He will not cry out, nor raise His voice, Nor cause His voice to be heard in the street. 3 A bruised reed He will not break, And smoking flax He will not quench; He will bring forth justice for truth.
- 3D His attitude and persistence, 4: He will not fail nor be discouraged, Till He has established justice in the earth; And the coastlands shall wait for His law.”
- 4D Introduction to the declaration of the creator-God, 5: Thus says God the Lord, Who created the heavens and stretched them out, Who spread forth the earth

and that which comes from it, Who gives breath to the people on it, And spirit to those who walk on it:

- 5D The declaration of the Lord concerning His servant, vv.6-7:
 - 1E The Servant is a gift of God in the form of a covenant, 6a “I, the Lord, have called You in righteousness, And will hold Your hand; I will keep You and give You as a covenant to the people,
 - 2E The Servant is a light and a liberator, 6b-7: As a light to the Gentiles, 7 To open blind eyes, To bring out prisoners from the prison, Those who sit in darkness from the prison house.
- 3C Isaiah 49:1-9:
 - 1D Call to listen, 1a: “Listen, O coastlands, to Me, And take heed, you peoples from afar!
 - 2D Reason to listen 1b-3:
 - 1E Early Call, 1b: The Lord has called Me from the womb; From the matrix of My mother He has made mention of My name.
 - 2E Character of oratorical ability, 2: And He has made My mouth like a sharp sword; In the shadow of His hand He has hidden Me, And made Me a polished shaft; In His quiver He has hidden Me.” Revelation 19:15 15 Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.
 - 3E Declaration of servanthood, 3: “And He said to me, ‘You are My servant, O Israel, In whom I will be glorified.’
 - 3D Isaiah’s assessment of effect, 4: Then I said, ‘I have labored in vain, I have spent my strength for nothing and in vain; Yet surely my just reward is with the Lord, And my work with my God.’ ”
 - 4D The Lord’s purpose remains for the Servant-Messiah, vv.5-6:
 - 1E Purpose, 5: “And now the Lord says, Who formed Me from the womb to be His Servant, To bring Jacob back to Him, So that Israel is gathered to Him (For I shall be glorious in the eyes of the Lord, And My God shall be My strength),
 - 2E Reminder of ministry as God’s strength, 6: Indeed He says, ‘It is too small a thing that You should be My Servant To raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth.’ ”
 - 5D Message from God to the Messiah, vv.7-9:
 - 1E Introduction, 7a: Thus says the Lord, The Redeemer of Israel, their Holy One, To Him whom man despises, To Him whom the nation abhors, To the Servant of rulers:
 - 2E The praise of rulers, 7b: “Kings shall see and arise, Princes also shall worship, Because of the Lord who is faithful, The Holy One of Israel; And He has chosen You.”
 - 3E The Messiah is the covenant, 8: Thus says the Lord: “In an acceptable time I have heard You, And in the day of salvation I have helped You; I will preserve

You and give You As a covenant to the people, To restore the earth, To cause them to inherit the desolate heritages;

4E Prisoners set free, 9: That You may say to the prisoners, 'Go forth,' To those who are in darkness, 'Show yourselves.' "They shall feed along the roads, And their pastures shall be on all desolate heights.

4C Isaiah 54:10-14:

1D Eternity of God's kindness and His covenant of peace, 10: For the mountains shall depart And the hills be removed, But My kindness shall not depart from you, Nor shall My covenant of peace be removed," Says the Lord, who has mercy on you.

2D Future prosperity, vv.11-14:

1E Physical prosperity, vv.11-12: 11"O you afflicted one, Tossed with tempest, and not comforted, Behold, I will lay your stones with colorful gems, And lay your foundations with sapphires. 12 I will make your pinnacles of rubies, Your gates of crystal, And all your walls of precious stones.

2E Spiritual prosperity, vv.13-14: 13 All your children shall be taught by the Lord, And great shall be the peace of your children. 14 In righteousness you shall be established; You shall be far from oppression, for you shall not fear; And from terror, for it shall not come near you.

5C Isaiah 55:1-4:

1D Call to come and share, vv.1-2: 1 "Ho! Everyone who thirsts, Come to the waters; And you who have no money, Come, buy and eat. Yes, come, buy wine and milk Without money and without price. 2 Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen carefully to Me, and eat what is good, And let your soul delight itself in abundance.

2D Promise of an everlasting covenant, 3: Incline your ear, and come to Me. Hear, and your soul shall live; And I will make an everlasting covenant with you— The sure mercies of David.

3D Purpose of David's life, 4: Indeed I have given him as a witness to the people, A leader and commander for the people.

6C Isaiah 59:16-21:

1D Context:

1E In the first portion of the chapter, Isaiah speaks of the sins of Israel.

2E Now he turns to the solution to sin.

2D Need for a Savior, 16: He saw that there was no man, And wondered that there was no intercessor; Therefore His own arm brought salvation for Him; And His own righteousness, it sustained Him.

3D His character, 17: For He put on righteousness as a breastplate, And a helmet of salvation on His head; He put on the garments of vengeance for clothing, And was clad with zeal as a cloak.

4D The justice of God, 18: According to their deeds, accordingly He will repay, Fury to His adversaries, Recompense to His enemies; The coastlands He will fully repay.

- 5D The result, 19: So shall they fear The name of the Lord from the west, And His glory from the rising of the sun; When the enemy comes in like a flood, The Spirit of the Lord will lift up a standard against him.
- 6D The promise of a redeemer, 20: “The Redeemer will come to Zion, And to those who turn from transgression in Jacob,” Says the Lord.
- 7D The promise of the Spirit in the covenant, 21: “As for Me,” says the Lord, “this is My covenant with them: My Spirit who is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants’ descendants,” says the Lord, “from this time and forevermore.”
- 7C Isaiah 61:6-11:
- 1D New names and new prosperity, 6: But you shall be named the priests of the Lord, They shall call you the servants of our God. You shall eat the riches of the Gentiles, And in their glory you shall boast.
- 2D The new replacements for old statuses, 7: Instead of your shame you shall have double honor, And instead of confusion they shall rejoice in their portion. Therefore in their land they shall possess double; Everlasting joy shall be theirs.
- 3D The character of the Lord and the new covenant, 8: “For I, the Lord, love justice; I hate robbery for burnt offering; I will direct their work in truth, And will make with them an everlasting covenant.
- 4D Fulfillment of the Lord’s purpose as light to the Gentiles, 9: Their descendants shall be known among the Gentiles, And their offspring among the people. All who see them shall acknowledge them, That they are the posterity whom the Lord has blessed.”
- 5D The soul response to the grace of God, 10: I will greatly rejoice in the Lord, My soul shall be joyful in my God; For He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, As a bridegroom decks himself with ornaments, And as a bride adorns herself with her jewels.
- 6D Analogies to God’s gracious actions, 11: For as the earth brings forth its bud, As the garden causes the things that are sown in it to spring forth, So the Lord God will cause righteousness and praise to spring forth before all the nations.
- 5B Jeremiah 31:31-34:
- 1C Context:
- 1D Jeremiah was a prophet during the last years of the southern kingdom.
- 2D His ministry began during the reign of Josiah, around 626 B.C.
- 2C The announcement, 31 “Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah—
- 3C The new covenant is not on the old pattern, 32a not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt,
- 4C The broken nature of the old covenant, 32b My covenant which they broke, though I was a husband to them, says the Lord.
- 5C The new covenant placement of the law, and its result, 33 But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My

law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.

6C The explanation of the result, and prerequisite, 34 No more shall every man teach his neighbor, and every man his brother, saying, 'Know the Lord,' for they all shall know Me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more."

6B Ezekiel 36:23-31:

1C Context:

1D Ezekiel worked as a prophet of Judah, the southern kingdom, from around 593-571 B.C.

2D The Assyrian Empire, which had dominated the world scene for quite some time, and had even conquered the northern kingdom, had weakened significantly.

3D Nineveh was destroyed in 612 B.C.

4D In 609 there was a military disaster at Haran, and what was left of the army retreated to Carchemish.

5D At the same time, it was more and more evident that the southern kingdom was weakening. This culminated in the defeat at Megiddo and the death of Josiah. 2 Kings 23:29-33 29 In his days Pharaoh Necho king of Egypt went to the aid of the king of Assyria, to the River Euphrates; and King Josiah went against him. And Pharaoh Necho killed him at Megiddo when he confronted him. 30 Then his servants moved his body in a chariot from Megiddo, brought him to Jerusalem, and buried him in his own tomb. And the people of the land took Jehoahaz the son of Josiah, anointed him, and made him king in his father's place. 31 Jehoahaz was twenty-three years old when he became king, and he reigned three months in Jerusalem. His mother's name was Hamutal the daughter of Jeremiah of Libnah. 32 And he did evil in the sight of the Lord, according to all that his fathers had done. 33 Now Pharaoh Necho put him in prison at Riblah in the land of Hamath, that he might not reign in Jerusalem; and he imposed on the land a tribute of one hundred talents of silver and a talent of gold.

6D In 605 B.C. the Babylonian king Nebuchadnezzar defeated the Egyptians at Carchemish.

7D Judah's king became a vassal of Nebuchadnezzar, and gave hostages to him, including Daniel. Daniel 1:1-6 1 In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. 2 And the Lord gave Jehoiakim king of Judah into his hand, with some of the articles of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the articles into the treasure house of his god. 3 Then the king instructed Ashpenaz, the master of his eunuchs, to bring some of the children of Israel and some of the king's descendants and some of the nobles, 4 young men in whom there was no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who had ability to serve in the king's palace, and whom they might teach the language and literature of the Chaldeans. 5 And the king appointed for them a daily provision of the king's delicacies and of the wine which he drank, and three years of

training for them, so that at the end of that time they might serve before the king. 6 Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah.

- 8D In 601 Egypt defeated the Babylonians, but then in 598 Babylon attacked Jerusalem. A deportation of 10,000 to Babylon followed. Ezekiel was a part of this second deportation. 2 Kings 24:1 1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his vassal for three years. Then he turned and rebelled against him.
- 9D His ministry was from Babylonian exile, beginning five years after the deportation. He warns of the final and inevitable collapse of Jerusalem, and then of God's plan for their future.
- 2C The plan of God for Israel, 23a: And I will sanctify My great name,
- 3C Past failures of the nations and of Israel, 23b: which has been profaned among the nations, which you have profaned in their midst;
- 4C The core of the plan, 23c: and the nations shall know that I am the Lord," says the Lord God, "when I am hallowed in you before their eyes.
- 5C The details of the sanctification of Israel:
 - 1D Regathering, 24: For I will take you from among the nations, gather you out of all countries, and bring you into your own land.
 - 2D Cleansing, 25: Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols.
 - 3D A new heart, 26: I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.
 - 4D Indwelling of the Spirit of God, 27: I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.
 - 5D Dwelling in the land and relationship with God, 28: Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God.
 - 6D Resulting Prosperity, vv.29-30: 29 I will deliver you from all your uncleannesses. I will call for the grain and multiply it, and bring no famine upon you. 30 And I will multiply the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of famine among the nations.
 - 7D Resulting loathing of sin, 31: Then you will remember your evil ways and your deeds that were not good; and you will loathe yourselves in your own sight, for your iniquities and your abominations.
- 7B Joel 2:27-32:
 - 1C Context:
 - 1D The debate rages about the date for Joel. Joel is more likely a prophet of the exile.
 - 2D He does give prophecy about the day of the Lord that is quoted in Peter's famous sermon in Acts 2.
 - 3D The day of the Lord is the time of God's return to Israel and His vanquishing of their enemies.

- 2C The sign of God's presence and faithfulness, 27: Then you shall know that I am in the midst of Israel: I am the Lord your God And there is no other. My people shall never be put to shame.
- 3C The latter-day pouring out of the Spirit, vv.28-29:
 - 1D The Spirit on the people, and its results, 28: "And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions.
 - 2D The Spirit on the servants, 29: And also on My menservants and on My maidservants I will pour out My Spirit in those days.
- 4C The demonstration of wonders, vv.30-31:
 - 1D Introduction, 30a: "And I will show wonders in the heavens and in the earth:
 - 2D Wonders in the earth, 30b: Blood and fire and pillars of smoke.
 - 3D Wonders in the heavens, 31: The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the Lord.
- 5C Salvation in the day of the Lord, 32: And it shall come to pass That whoever calls on the name of the Lord Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, As the Lord has said, Among the remnant whom the Lord calls.
- 8B A Summary of the Old Testament Teaching:
 - 1C Hosea:
 - 1D Peace with nature, peace among men.
 - 2D New betrothal between God and Israel.
 - 3D Great prosperity in produce.
 - 2C Isaiah:
 - 1D God's servant, the Anointed One, *is* the new covenant.
 - 2D The servant will bring justice to the Gentiles and be a light to them.
 - 3D The prisoners of Sheol will be set free.
 - 4D The earth will be restored, and the heritage of Israel reestablished.
 - 5D Kings and princes will worship the Anointed One.
 - 6D Physical and spiritual prosperity will come through Him.
 - 7D The Davidic promise will be fulfilled in Him.
 - 8D The covenant is an everlasting one.
 - 9D The Anointed One is Redeemer and Judge.
 - 10D The Spirit is promised, Who will put God's Word in their mouths.
 - 11D All is grace.
 - 3C Jeremiah:
 - 1D The Law will be written on their minds and in their hearts.
 - 2D The result will be the cessation of the necessity to teach one another.
 - 3D Their sin will be forgiven.
 - 4C Ezekiel:
 - 1D God's name will be sanctified again among the nations through Israel.
 - 2D Israel will be regathered, cleansed, and given a new heart.
 - 3D The Spirit will indwell them so that they walk in the statutes of God.
 - 4D The result will be forgiveness and a new relationship with God, resulting in great physical prosperity.

- 5D The people will have a loathing of sin.
- 5C Joel:
 - 1D Israel's relationship with God will be renewed.
 - 2D The Spirit will be poured out on them, resulting in prophecy, dreams, and visions.
 - 3D Any one of Israel who calls on the name of the Lord will be saved.
- 2A The New Testament and the New Covenant:
 - 1B The inauguration of communion:
 - 1C Texts:
 - 1D Matthew 26:27-29 27 Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. 28 For this is My blood of the new covenant, which is shed for many for the remission of sins. 29 But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."
 - 2D Mark 14:23-25 23 Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it. 24 And He said to them, "This is My blood of the new covenant, which is shed for many. 25 Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God."
 - 3D Luke 22:20 20 Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you.
 - 2C Summary:
 - 1D Jesus commands all of His disciples to drink from the same cup.
 - 2D He explains that the wine of the cup is a symbol of His blood, the blood of the new covenant.
 - 3D A covenant was always enacted with a blood sacrifice, and here He even says His blood is shed for the forgiveness of their sins and the sins of many.
 - 4D This forgiveness is the fulfillment of Jeremiah 31:34b, "For I will forgive their iniquity, and their sin I will remember no more."
 - 5D The blood of Jesus on the cross inaugurates the new covenant.
 - 6D Then Jesus makes a solemn declaration of truth, that He will refrain from drinking the fruit of the vine until He drinks it new in the kingdom of God.
 - 7D The kingdom of God will be established on earth, and He will drink in celebration with His own.
 - 8D Revelation 19:7-9 7 Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." 8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. 9 Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!' " And he said to me, "These are the true sayings of God."
 - 2B Commentary in the epistles:
 - 1C 1 Corinthians 11:23-27:
 - 1D The recounting of the establishment of communion, 23 For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; 24 and when He had given thanks, He broke

it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." 25 In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."

2D Paul's commentary, 26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

3D An application, 27 Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.

2C 2 Corinthians 3:1-8:

1D The issue of a new commendation, vv.1-4:

1E The questionable necessity of a new commendation: 1 Do we begin again to commend ourselves? Or do we need, as some others, epistles of commendation to you or letters of commendation from you?

2E The commendation of the benefactors as living epistles: 2 You are our epistle written in our hearts, known and read by all men; 3 clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart. 4 And we have such trust through Christ toward God.

2D God's commendation and the nature of their ministry, vv.5-8:

1E There is no self-sufficiency: 5a Not that we are sufficient of ourselves to think of anything as being from ourselves,

2E There is only God-sufficiency: 5b but our sufficiency is from God,

3E The direction of God's sufficiency, the new covenant: 6 who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

4E A comparison of the glory of the covenants: 7 But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, 8 how will the ministry of the Spirit not be more glorious?

3D Summary:

1E It is God who makes the ministers of covenants sufficient.

2E The new covenant is of the Spirit. Jeremiah 31:33-34 speaks of this:

1F The new covenant placement of the law, and its result, 33 But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.

2F The explanation of the result, and prerequisite, 34 No more shall every man teach his neighbor, and every man his brother, saying, 'Know the Lord,' for they all shall know Me, from the least of them to the greatest of them, says the Lord.

3E The ministry of the Spirit in the new covenant makes it superior to the old.

3C 2 Corinthians 3:9-18 9 For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory. 10 For even what was made glorious had

no glory in this respect, because of the glory that excels. 11 For if what is passing away was glorious, what remains is much more glorious. 12 Therefore, since we have such hope, we use great boldness of speech— 13 unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away. 14 But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ. 15 But even to this day, when Moses is read, a veil lies on their heart. 16 Nevertheless when one turns to the Lord, the veil is taken away. 17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. 18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

4C Hebrews 8:6-13:

1D The new covenant is superior to the old because it is established on better promises: 6 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.

2D The old covenant had faults: 7 For if that first covenant had been faultless, then no place would have been sought for a second.

1E God's Word did not fail, but the people did.

2E Romans 9:4-6 4 who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; 5 of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen. 6 But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel,

3D God's new covenant is because of failure and in a new pattern: 8 Because finding fault with them, He says: "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah— 9 not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the Lord.

4D The nature of the new covenant:

1E The law in their hearts: 10 For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. 11 None of them shall teach his neighbor, and none his brother, saying, 'Know the Lord,' for all shall know Me, from the least of them to the greatest of them.

2E Mercy toward past sins: 12 For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."

5D The new makes the old obsolete: 13 In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

5C Hebrews 9:15-17:

- 1D The mediation of the new covenant wiped out the sins of the old covenant: 15a
And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant,
- 2D The purpose of the new covenant: 15b that those who are called may receive the promise of the eternal inheritance.
- 3D The normal requirement of a testament: 16 For where there is a testament, there must also of necessity be the death of the testator.
- 4D The explanation: 17 For a testament is in force after men are dead, since it has no power at all while the testator lives.
- 5D Summary:
 - 1E Jesus died and wiped out the sins under the old covenant.
 - 2E The new covenant is a testament, that is, a will.
 - 3E Jesus' will went into effect at His death, and His will is the new covenant.
 - 4E The New Testament is the body of His will.
- 6C Hebrews 12:18-24:
 - 1D Contrast setup: not the mountain of the old covenant: 18 For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, 19 and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore.
 - 2D Explanation: 20 (For they could not endure what was commanded: "And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow." 21 And so terrifying was the sight that Moses said, "I am exceedingly afraid and trembling.")
 - 3D Contrast fulfillment:
 - 1E Destination heaven: 22a But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem,
 - 2E Heaven's occupants, 22b-24a:
 - 1F to an innumerable company of angels,
 - 2F 23 to the general assembly and church of the firstborn who are registered in heaven,
 - 3F to God the Judge of all,
 - 4F to the spirits of just men made perfect,
 - 5F 24a to Jesus the Mediator of the new covenant,
 - 3E Superior sacrifice: 24b and to the blood of sprinkling that speaks better things than that of Abel.
- 3B New Testament Summary:
 - 1C Christ:
 - 1D His blood is the New Covenant, shed for the forgiveness of sins.
 - 2D The cup of communion is the device for remembering the role of Christ in the New Covenant.
 - 3D He will refrain from drinking the cup mandated for church age believers until such time as He will drink it with us in His kingdom.
 - 2C Paul:

- 1D The communion cup is a proclamation of the Lord's death until He comes.
- 2D The ministry of the Spirit in this age is contrasted with the Law of the past age.
The Spirit writes the Law of God on the hearts of believers.
- 3D Apostles were ministers of the New Covenant.
- 4D The ministry of the Spirit in the New Covenant makes it superior to the old.
- 3C Hebrews:
 - 1D The New Covenant has a new priesthood according to the order of Melchizedek.
 - 2D The New Covenant came because of the failure of Israel in the old.
 - 3D Therefore, the old covenant is obsolete.
 - 4D The mediation of Christ in the New Covenant wiped out the sins of the old covenant.
 - 5D The new covenant is a testament, that is, a will.
 - 6D Jesus' will went into effect at His death, and His will is the new covenant.
 - 7D The superior sacrifices of the New Covenant brings us to everlasting life in heaven.
- 3A Overall Summary:
 - 1B (the following is from Arnold G. Fruchtenbaum, *Israelology : The Missing Link in Systematic Theology*, Previous Ed.: 1993., Rev. ed. (Tustin, Calif.: Ariel Ministries, 1994), 634-635.)
 - 1C This is the point of confusion. Covenant Theologians try to solve the problem by a theology of replacement or transference. Dispensationalists, with their literal hermeneutics, are unable to do so; thus, some have tried to resolve the problem by the invention of two new covenants.
 - 2C The problem with this view is that there is no indication in Scripture that there are two covenants with the same name.
 - 3C Any mention of a new covenant would cause Jews to think only of the one in Jeremiah.
 - 4C A better solution, and quite consistent with Dispensationalism, is to remember that these covenants contained two types of promises: *physical and spiritual*.
 - 2B The physical promises were, and still are, limited to Israel and will be fulfilled only to, in, or by Israel. However, as early as Genesis 12:3, the first passage of the first covenant, the Abrahamic Covenant, it was already promised that the spiritual blessings would extend to the Gentiles.
 - 3B The old covenant was flawed because of its people, who rejected it in sin.
 - 4B Therefore they needed a new covenant, one that included forgiveness of sin with respect to the old covenant.
 - 5B So, forgiveness is first.
 - 6B Then second is the writing of the law on the hearts of the people. This writing is done by the Holy Spirit.
 - 7B This also had results:
 - 1C Dual ownership, they belong to God and God belongs to them. This is an exclusive relationship.
 - 2C Knowledge of God in that relationship.
 - 8B This also confirms that the law reveals God.

- 9B Jesus inaugurated the new covenant at the last supper.
- 10B He desired it to be a proclamation of His death until He returned.
- 11B He also refrains from drinking the fruit of the vine Himself until He does return.
- 12B The blood of Christ, the death of Christ, ushered in the New Testament, which is essentially His will at His death.
- 13B And this brings us to heaven.