

New Covenant

Cup of the New Covenant

(much of what we are going to be looking at is from
my friend John Hintz
and from
Stephen R. Lewis, Ph D
–President of Rocky Mountain Bible College and Seminary;
Charles L. Feinberg;
and from
Dr. Arnold G. Fruchtenbaum and, of course,
Hebrew and Greek Lexicons.)

“The New Covenant: Ratified but not yet Enacted” (Lewis)

The New Covenant is referred to six times in the New Testament.

Luke 22:20

20 **And in the same way *He took* the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.”**

It should be noted here that in both Matthew 26:28 and Mark 14:24 they say simply ‘covenant’ and do not insert the word ‘new’.

1 Cor. 11:25

25 **In the same way *He took* the cup also after supper, saying, “This cup is the new covenant in My blood; do this, as often as you drink *it*, in remembrance of Me.”**

2 Corinthians 3:6

6 **who also made us adequate *as* servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.**

Hebrews 8:8

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;”**

Hebrews 9:15

15 **For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance.**

Hebrews 12:24

24 **and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than *the blood of Abel*.**

We are going to have to examine each of these passages more carefully, but on the surface we learn several things that are important to our study.

1. In both Luke 22:20 and 1 Corinthians 11:25 ‘The blood of the New Covenant’ is not itself the New Covenant, nor is the New Covenant the blood. Dr. Lewis points out the importance of this point. “A wooden view of predicate nominatives treats ‘is’ as an equal sign (=). Although “a father is a male” is always true, “A male is a father” is often false. Male does not always equal father. Thus, ‘is’ cannot equal an equal sign. One cannot accurately say, ‘The New Covenant equals His blood.’”

2. In Hebrews 8:8 JESUS CHRIST uses the future tense;
“BEHOLD, DAYS ARE COMING, SAYS THE LORD, WHEN I WILL EFFECT A NEW COVENANT”
3. Also, note in Hebrews 8:8 with whom this New Covenant will be effected: **WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH;** not the Church.

So, the New Covenant is explicitly referred to six times in the New Testament. We have to go to the Old Testament to find its content.

The New Covenant is first declared by God in **Jeremiah 31**. If we study this passage carefully we will answer many questions right away.

Jeremiah 31

- 31 **“Behold, days are coming,”** Future tense; future to Jeremiah. In context this refers to the Second Coming of JESUS CHRIST to set up His Millennial Kingdom **declares the LORD, YHWH “when I will make”**. The Hebrew word used here means to ‘cut’ cut a covenant and as stated in The Theological Wordbook of the Old Testament: “The most important use of the root is ‘to cut’ a covenant A covenant must be cut because the slaughter of animals was a part of the covenant ritual”, therefore, the shedding of blood, which is related to the making of the New Covenant by Jesus Christ on the Cross. **Behold days are coming declares YHWH when I will cut a new** never seen or done before **covenant with the house of Israel and with the**

house of Judah, that is with the whole nation. There are no 'lost tribes' of Israel. The so called lost tribes of Israel are not in Britain nor are they the Indians in North America, nor are they the Mormons. God has them in tack and knows with whom He will cut this Covenant. For YHEH to cut a New Covenant with Israel and Judah, they must be present.

As to the word Covenant, we could spend hours on the study of covenants. One of the reasons why so many have difficulty in understanding salvation in the Old Testament is a failure to understand covenants. While we in the Church speak of salvation, a Jew will think in terms of a covenant relationship with God. where God 'cut' covenants with Israel.

Covenants that involve God and man, reveals the character of God. For example, there is nothing man can do for God. But if man insist on doing then God gave the Mosaic covenant which list all that man must do, and He must not fail in any one thing or he is guilty of all. However, the covenant of Abraham is where God will simply save if one believes...*Even so, Abraham believed God and it was reckoned or imputed as Righteousness.*

There are basically two types of Covenants:
conditional and unconditional.

Under a conditional covenant, both parties are under obligation while under an unconditional covenant only one person is obligated.

Salvation is a conditional covenant where God promises He will do everything necessary for salvation by sending the Messiah, but He will save anyone who believes in His Son as Savior.

As we will see The New Covenant is an unconditional covenant, made by God with the nation of Israel both the Northern and Southern Kingdoms.

There Are Basically Seven Covenants Between man and God.

- 1 Adamic covenant – promise of Salvation

- 2 Noahic covenant – no more destruction of the world by flood

- 3 Abrahamic covenant – unconditional; given to nation of Israel

- 4 Mosaic covenant – conditional

- 5 Palestinian – unconditional promise of the land of Israel

- 6 Davidic covenant – unconditional promise of king in line of David

- 7 New Covenant to Israel

Jeremiah 31:31

31 **“Behold,** a declaration is about to be made **days are coming,”** this is an eschatological phrase, referring to Messianic times that are definitely future – specifically the Second Coming of the Messiah, the beginning of His Millennial Kingdom.

So, we now know...

- I **The Time of the Covenant**
in future days determined by God.
declares the LORD, YHWH
“when I will make cut
a new covenant” contractual agreement
Now we know
- II **The Maker of the New Covenant – The Lord**
- III **The Name of the Covenant – New**
with the house of Israel and with the house of Judah,
- IV **The parties of the covenant –**
House of Israel and House of Judah

From this verse, we know that God promises a radical change in how God deals with, or relates, to the nation of Israel.

Now, instead of relating to them as per law, He forms a new covenant that is unconditional. And He cuts this covenant with the whole nation, both House of Israel (Northern Kingdom) and House of Judah (Southern Kingdom).

32 **not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD.**

33 **“But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.**

34 **“They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest of them,” declares the LORD, “for I will forgive their iniquity, and their sin I will remember no more.”**