

THE TWO COVENANTS

I. INTRODUCTION.

A. There Are Numerous "Covenants" In The Old Testament As The Definition Of The Word And Its Usage Will Show.

1. The covenant with Adam. (Gen. 2 - 3)
2. The covenant with Noah. (Gen. 6 - 9)
3. The covenant with Abram. (Gen. 12, 15, 18, etc.)
4. The covenant with David. (2 Sam. 7)
5. The covenant with Israel (the Nation). (Deut. 5:2)
6. The covenants of the promise. (Eph. 2:12 cf. Rom. 9:4)
7. The two covenants. (Gal. 4:24-31)

NOTE: The word *covenant* occurs over twenty (20) times in *Genesis* alone!

B. The Study Of All The Covenants Throughout The Bible Would Prove To Be Interesting And Fruitful, However, This Lesson Will Be Concerned With That Which Paul Called The *Two Covenants*, Or The *Old And New Covenants* (*Testaments*).

1. The Biblical teaching of the *Old and New Covenants* (*Testaments*), should not be thought of as two major divisions of our English translations, i.e. the Old and New Testaments.
2. *Covenant* means "an agreement or contract between individuals; primarily in scripture between God and man: Promises are given with benefits to be received."

II. AIM.

A. To Examine The Meaning Of The Term "Covenant" And Its Application.

- B. *To Contrast The Two Covenants That We May Be Able To Discern Between Them And Appreciate The Value And Purpose Of Both As They Relate To Human Redemption.*

NOTE: Read thoughtfully *Heb. 9:15-17.*

III. OUTLINE.

A. THE TWO (OLD AND NEW) COVENANTS CONSIDERED.

1. *As announced by Jeremiah's prophecy. (Jer. 31:31-34)*

- a. *This covenant would be a new covenant.*
- b. *This covenant concerns Israel and Judah. (They were divided and scattered at this time.)*

NOTE: This covenant with Judah and Israel is that covenant of which the obedient Gentiles became partakers. (*Eph. 2:12*)

- c. *This covenant would not be like the one made with their ancestors who came out of Egypt. (Read Deut. 5:1-5, 15)*
- d. *This covenant would be in the heart.*

NOTE: Carefully study *Heb. 8:6-13* in connection with *Jer. 31:31-34.*

2. *As analyzed by the Hebrew writer. (Heb. 9:15-17)*

- a. *The basic reason for a new covenant: The first (or old) covenant could not provide or make possible eternal redemption. (9:12, 14-15)*

1) *A new covenant necessary because the Levitical priesthood being changed disannulled the old covenant. (7:12 cf. 7:18 and 8:7)*

2) *A new covenant necessary because the old covenant was weak and unprofitable. (7:18 cf. Rom. 8:1-4)*

3) *A new covenant necessary* because the sacrifices connected with the old covenant could not

- a) Remove sin,
- b) Cleanse the conscience,
- c) Or make the worshipper perfect (i.e. whole, complete, mature).

b. *The basis of Jesus' mediatorship of the new covenant.* (see 1 Tim. 2:4-6)

1) His death: "*That a death having taken place...*" (9:15 cf. Matt. 26:28)

2) The "*necessity of His death*" (9:16) understood in the realization of what the *new covenant* really is.

a) *The new covenant is a testament* - (Greek διαθήκη = *diatheke*)(cf. Matt. 26:28)

(1) *A diatheke is a will.*

(2) *A will (diatheke) is ineffective until the maker of the will dies.*

(3) *This new covenant/testament was "not of force" without the death of Christ Jesus.*

(4) *With His death the new covenant/testament's operativeness, effectiveness and irrevocableness was realized.*

b) *The last will and testament (i.e. diatheke) is the only kind of a covenant which depends upon the death of the person who made it for its ratification.*

NOTE: This is the primary difference between the common word, (Gk. συνθήκη = *suntheke*) which is also translated "covenant."

- 3) The effect of the new and better covenant.
- a) Eternal redemption of the transgressions actually accomplished by Christ's death.
 - b) Eternal redemption was retrospective (as well as prospective).

NOTE: Those faithful under the old covenant are, in fact, redeemed by Jesus' last will and testament - the new covenant. (See Rom. 3:25 and Heb. 11:39-40)

- 4) The bestowal of the blessings of the new covenant is realized in "...receiving the promise of the eternal inheritance." (9:15)
- a) The eternal inheritance is conveyed by God's promise. (Heb. 6:13-18 cf. Gal. 3:18, 26-28)
 - b) It is according to grace. (Eph. 2:1-16; Rom. 4:14-16)
 - c) It is by obedient faith that the promise is received. (Rom. 4:16; Gal. 3:14 cf. Heb. 4:2)

3. As allegorized by Paul. (Gal. 4:21 - 5:1)

Hagar	Sarah
Old Covenant = Bondage, Curse	NEW COVENANT = FREEDOM, LIFE
Jerusalem That Now Is:	JERUSALEM THAT IS ABOVE:
Judaizers Legalizers	Holy Heavenly
Mother In Bondage With Her Children (I.E. Judaizers)	MOTHER Is Free Bearing Her Children Of Promise
Son - A Persecutor	SON - An Heir

CAST OUT THE HANDMAID AND HER SON!

B. THE TWO (OLD AND NEW) COVENANTS CONTRASTED.

1. The old included one nation (i.e. Israel), but the new includes all nations. (Eph. 2:12-14 cf. Matt. 26:28; 28:18-20)
2. The old was ratified by animal blood (as a type), but the new was ratified by the precious blood of Jesus Christ. (Heb. 9:18-28 cf. 9:14)
3. The old involved continual offerings for sin, but the new settled the sin problem with Jesus' once-for-all offering of Himself. (Heb. 10:11 cf. 9:28 and 8:7ff)
4. The old was written on tables of stone, but the new is written on and in the heart. (2 Cor. 3:3-6 cf. Heb. 8:10)
5. The old merely cleansed the flesh, but the new cleanses the conscience. (Heb. 9:13-14)
6. The old reminded of sins annually, but the new declares that sins are remembered no more. (Heb. 8:12; 10:11, 17)
7. The old could not take away sins, but the new saves to the uttermost. (Heb. 10:11 cf. 7:25)
8. The old was a ministration of death, but the new is a ministration of life and righteousness. (2 Cor. 3:1-11)
9. The old was a yoke of bondage, but the new is liberty and freedom. (Gal. 4:21 - 5:1)
10. The old passed away, but the new remains. (Heb. 8:13 cf. 2 Cor. 3:1-18)

IV. CONCLUSION.

- A. The Two Covenants Play Very Important Parts In God's Plan Of Redemption.
- B. The Old Covenant Fulfilled Its Purpose In Every Aspect, Then Gave Way To The New Covenant: The Old Passed Away, But The New Remains!
 1. To exalt (or equal) the old with the new, is to exalt (or equal) Moses with Jesus Christ. (Heb. 3:1-6)

2. To bind the old upon man today is to go against plain scripture and practice spiritual adultery -
We are to be married to Christ not Moses!
(Rom. 7:1-6)

3. "Cast out the handmaid and her son" for we have a "better covenant." (Gal. 4:30-31 cf. Heb. 8:6-7)