

A CHANGE IN COVENANTS

We are currently studying a new series of lessons entitled, A New Covenant.

In our last lesson, we studied the superiority of the mediatorship of Jesus Christ over the Old Covenant.

(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.”

In this lesson will study **the change** from an inferior Old Covenant to a superiority New Covenant. The first covenant had to be replaced with a second covenant because the first one was **faulty** by Divine Standards - “For finding fault (memphomai/ p.m.ptc.nsm) (Heb.8:7) with them.”

<p style="text-align: center;">This lesson will study <u>four aspects</u> of the Change of Covenants because of the faultiness of the first covenant.</p>
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1. Our lesson text opens with an important explanatory conjunction, “For”

The Greek (gar) [for] is like a trailer hitch - like in piggy back trucking. “For” of (Heb.8:7) is hitched to (Heb.8:6) (mediator) and also hitched to the “if” (2nd class condition – not true) [and there was] of (Heb.8:7)

(Heb.8:7) “**For (gar) if the first covenant had been faultless (it wasn’t)**, there would have been **no occasion sought for a second.**”

To make his point, the writer of Hebrews quotes the New Covenant messianic prophecy of (Jer.31:31-34) in (Heb.8:8-12).

2. The writer of Hebrews quotes (Jer.31:31-34) as the proof text for the connection between the Coming of Christ and the New Covenant (Heb.8:8-12).

The writer of Hebrews read both the Hebrew and Greek texts (Septuagint / LXX Bible) (**Jer.38:31-34, pg.952**). He opened from **Hebrew text** - “Behold, days are coming,’ declares the Lord, ‘when I will make (karatha/ kal pf.1ps/ make covenant) new covenant with the house of Israel and with the house of Judah.’” (Jer.31:31/ NASB)

- **LXX Greek text** – “When I will **make** (diatithemi/ f.m.ind.1ps/ make covenant/ textual) new covenant.
- **Koine Greek text** – “when I will **effect (sunteleo/ f.a.ind 1ps/ make complete or to end together/ theological)** new covenant.”

3. (Heb.8:8) quotes (Jer.31:31) and distinguishes the history of the first and the second advent of Christ.

Notice how the writer of Hebrews introduced Jeremiah’s messianic prophecy of the New Covenant (Heb.8:8-12).

It is distinguished by “**DAYS**”- (Heb.8:8) [“days are coming”] (586BC, the 5th cycle of divine discipline which will take place, the Cross and again in 30AD another 5th cycle of divine discipline. In (Heb.8:9) “on the

day when” [Exodus and the Old Covenant / 1446BC] and (Heb.8:10) “after those days” [The Second Advent of Christ].

(Jer.31:31-34) (Heb.8:8-12) reminds us that God’s plan revealed in the word of God is **always ahead of us**.

(Heb.8:7-8a) “For if the first covenant had been faultless, there would have been no occasion sought for a second. For the **finding fault** with them, He says, (Jer.31:31-34).”

The first advent of Jesus Christ issued in the Second Covenant called the New Covenant.

4. **The New Covenant was brought into messianic history by the sacrificial spiritual death (blood) of Jesus Christ voluntarily poured out in the last three hours on the Cross (John 1:29; 1 John 2:2; John 10:11, 18; 2 Cor.5:21).**

(Luke 22:20) “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.**’”

(1 Cor.11:25) “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.**’”

(Heb.9:14) ‘**How much more will the blood of Christ**, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God.’”

(1 Pet.1:19) “But with **precious blood**, as of a lamb unblemished and spotless, the **blood of Christ.**”
(John 1:29)

The change of Covenants was 1 of 10 Changes which took place in the Transitional Period of messianic history:

- **Covenants** (OC to NC);
- **Dispensations** (Jewish to Church)
- **Priesthoods** (Levitical to Royal)
- **Divine Agencies** (Priest-nation to Church body)
- **Canon of Scriptures** (partial to complete)
- **Ministries of The Holy Spirit** (temporal to permanent)
- **Spiritual Gifts** (Some to all)
- **Atoning sacrifice for sin** (repetitive shadow to one historical Christology)
- **Advents of Christ** (first to second)
- **Evangelism** (local to global missionaries);

Note the writer’s concluding statement – “When he says, ‘A new covenant,’ He has made the **first obsolete**. But whatever is becoming obsolete and growing old is ready to disappear.” (Heb.8:13)
[70AD - 5th Cycle of Divine Discipline upon Israel]