

New Covenant or RE-Newed Covenant? It Matters!

- A study of Jeremiah 31, covenant signs, Messiah's blood, and the promised Spirit.
- Based on the FTAP Teaching transcript; not a reproduction of the original video slides.

The central question

- Is Jeremiah 31 describing a new covenant or a renewed Sinai covenant?
- The speaker argues context favors “new.”
- His conclusions are presented as his interpretation.

Reading Jeremiah 31 in context

- Hebrew words can have multiple senses.
- The speaker emphasizes “not according to” the earlier covenant.
- Jeremiah 31:31-34

What is a biblical covenant?

- A binding, relational commitment.
- Covenants are sometimes ratified with blood.
- Genesis 15:9-18; Exodus 24:8; Luke 22:20

Covenant signs

- Noah: rainbow (Genesis 9:12-17)
- Abraham: circumcision (Genesis 17:10-11)
- Sinai: Sabbath (Exodus 31:16-17)
- David: enduring throne (2 Samuel 7:12-16)

What is the new covenant sign?

- The speaker notes the sign is not explicitly identified in the same way as earlier covenant signs.
- He suggests Messiah's blood and/or the indwelling Holy Spirit.
- Luke 22:20; Jeremiah 31:33

The covenant language

- Sinai: Israel promises to hear and obey.
- New covenant: Torah written on hearts and minds.
- Exodus 19:5-6; Deuteronomy 5:27-29; Jeremiah 31:33

A new heart and Spirit

- Ezekiel 36:26-27 promises a new heart and Spirit.
- The speaker interprets “cause you to walk” as divine action producing obedience.

Inauguration: already

- Yeshua identifies His blood with the new covenant.
- Hebrews describes Him as mediator of a better covenant.
- Paul calls himself a minister of the new covenant.
- Luke 22:20; Hebrews 8:6; 2 Corinthians 3:6

Consummation: not yet

- The marriage supper of the Lamb is future.
- The speaker distinguishes present covenant participation from future completion.
- Revelation 19:7-9; 1 Corinthians 15:50-54

Betrothal as an analogy

- A binding covenant relationship can exist before the wedding celebration.
- Joseph and Mary are the Teaching's illustration.
- Matthew 1:18-19

Prophecy with more than one horizon

- The speaker uses Luke 4 and Isaiah 61 as an example.
- He interprets Jeremiah 31 as containing present and future elements.
- Luke 4:16-21; Isaiah 61:1-2

What changes between covenants?

- Moses / Yeshua as mediator
- Animal blood / Messiah's blood
- Levitical priesthood / Messiah's priesthood
- Repeated offerings / one perfect sacrifice

Conclusion

- The speaker argues the covenant is genuinely new, not simply renewed.
- Torah remains central in his reading, now written on the heart.
- Discuss disagreements in love and return to the Scriptures.