

New Covenant or RE-Newed Covenant? It Matters!

FTAP printable personal and group study guide

YouTube: <https://www.youtube.com/watch?v=NOWKDi0Ongo>

Quick Answer

According to this Teaching, the covenant promised in Jeremiah 31 is genuinely new, inaugurated through Yeshua's blood, with Torah written on believers' hearts; its complete fulfillment is still future.

Teaching Summary

The Teaching argues that Jeremiah 31 promises a genuinely new covenant rather than a renewal of the Sinai covenant. Although Torah remains central, the speaker emphasizes changed covenant mediation, ratification through Yeshua's blood, and the promised writing of Torah on the heart through the Spirit. He argues the new covenant was inaugurated through Messiah's death and is active now, while its full consummation awaits His return. The speaker presents these as his interpretations and encourages loving discussion.

Learning Objectives

- Distinguish the speaker's understanding of "new" and "renewed" in Jeremiah 31.
- Compare the covenant features and signs discussed in the Teaching.
- Explain the Teaching's distinction between covenant inauguration and consummation.
- Locate and examine the Scriptures used to support each claim.

Teaching Outline

1. Why the terminology matters

The speaker challenges the phrase "renewed covenant," while acknowledging that the Hebrew word translated "new" can carry different senses depending on context.

2. Jeremiah 31 in context

The speaker highlights the contrast "not according to" the covenant made with the fathers and concludes the promise is genuinely new.

3. Covenants, blood, and signs

Covenants are relational and binding; the speaker surveys Abraham, Sinai, David, and Yeshua, along with covenant signs.

4. The language of the two covenants

Torah remains central, but the speaker contrasts an externally delivered law and Israel's promises with Torah written on hearts and the Spirit's work.

5. Inauguration and consummation

Luke 22, Hebrews 8-9, and 2 Corinthians 3 are used to argue that the new covenant is presently active.

6. Prophecy and betrothal

The speaker draws an analogy between legally binding betrothal and future marriage, and between near and distant prophetic fulfillment.

7. Conclusion and response

The Teaching rejects "renewed" as inadequate to its view of Messiah's completed work, while inviting loving disagreement.

Key Scriptures with Comments

- **Jeremiah 31:31-34** - The speaker emphasizes that the promised covenant is not like the Sinai covenant, while Torah is written on hearts and minds.
- **Ezekiel 36:26-27** - The new heart and indwelling Spirit are presented as Yahovah actively bringing about obedience.
- **Exodus 19:5-6** - The Sinai covenant is presented with conditional language of hearing and obeying.
- **Deuteronomy 5:27-29** - Israel promises to obey, while Yahovah laments the absence of a lasting obedient heart.
- **Genesis 15:9-18** - The cutting of the covenant with Abram illustrates covenant ratification.
- **Exodus 24:8** - Blood marks the ratification of the covenant at Sinai.
- **Genesis 9:12-17** - The rainbow is described as a sign of the covenant with Noah.
- **Genesis 17:10-11** - Circumcision is identified as a sign of the Abrahamic covenant.
- **Exodus 31:16-17** - The Sabbath is presented as a sign of the Sinai covenant.
- **2 Samuel 7:12-16** - The enduring Davidic throne is discussed as a covenant promise.
- **Luke 22:20** - Yeshua identifies the cup with the new covenant in His blood; the speaker stresses present inauguration.
- **Hebrews 8:6-13** - Yeshua is described as mediator of a better covenant with better promises.
- **Hebrews 9:15** - The speaker connects Yeshua's death with His mediation of the new covenant.

- **2 Corinthians 3:5-6** - Paul describes himself and fellow workers as ministers of the new covenant already.
- **Romans 2:14-15** - The speaker interprets the work of the law written on hearts as evidence of a present aspect of the promise.
- **Matthew 1:18-19** - Joseph and Mary's betrothal illustrates a binding relationship before full marriage.
- **Revelation 19:7-9** - The marriage supper of the Lamb is used to distinguish future consummation from present inauguration.
- **Luke 4:16-21** - Yeshua's reading from Isaiah is used to illustrate a prophecy with distinct stages of fulfillment.
- **Isaiah 61:1-2** - The speaker contrasts the proclamation of favor with the future day of vengeance.
- **Ephesians 2:8-9** - Present salvation is mentioned in the speaker's already-and-not-yet comparison.
- **Romans 13:11** - The future dimension of salvation is contrasted with believers' present experience.
- **1 Corinthians 15:50-54** - Resurrection and transformation remain future parts of covenant fulfillment.

Key Takeaways

- The speaker argues that "new" best fits the context of Jeremiah 31, despite a wider range of possible meanings for the Hebrew adjective.
- A biblical covenant is relational and binding, not merely a transactional contract.
- The old and new covenants both involve Torah, but differ in mediation, ratification, priesthood, sacrifice, and the location of the law.
- The speaker contrasts Israel's promise of obedience at Sinai with the promised transformed heart and indwelling Spirit.
- Yeshua's blood is presented as inaugurating the new covenant, rather than merely refreshing the Mosaic covenant.
- The speaker treats the new covenant's sign as less explicitly named, suggesting Messiah's blood and/or the Spirit as possibilities.
- The new covenant is already inaugurated, according to the speaker, although its full consummation awaits Messiah's return.
- Betrothal and marriage provide an analogy for a binding present covenant and a future wedding celebration.
- The speaker interprets Jeremiah 31 as containing present and future dimensions of fulfillment.
- The Teaching concludes that believers should discuss this disagreement with love and humility.

Discussion and Study Questions

1. Is the covenant in Jeremiah 31 new or renewed? (Jeremiah 31:31-34)

2. Can the Hebrew word for new also mean renewed? (Jeremiah 31:31-32)

3. Why does the speaker call biblical covenants relational? (Genesis 15:18; Exodus 24:8)

4. What does it mean to cut a covenant? (Genesis 15:9-18; Exodus 24:8)

5. What sign accompanied the covenant with Noah? (Genesis 9:12-17)

6. What sign accompanied the covenant with Abraham? (Genesis 17:10-11)

7. What sign marked the Sinai covenant? (Exodus 31:16-17)

8. Does the Teaching identify one explicit sign of the new covenant? (Luke 22:20; Jeremiah 31:33)

9. Is Torah absent from the new covenant? (Jeremiah 31:33)

10. How does Ezekiel 36 relate to the new covenant? (Ezekiel 36:26-27)

11. When was the new covenant inaugurated according to the Teaching? (Luke 22:20; Hebrews 9:15)

12. Why does the speaker cite Paul as a minister of the new covenant? (2 Corinthians 3:5-6)

13. Does the new covenant have future fulfillment? (Revelation 19:7-9; 1 Corinthians 15:50-54)

14. How does betrothal illustrate the new covenant? (Matthew 1:18-19)

Personal Study and Application

- Read Jeremiah 31:31-34 alongside Ezekiel 36:26-27. Identify what remains continuous and what changes.
- Compare Exodus 24:8 with Luke 22:20 and Hebrews 9:15.
- Write down which conclusions the speaker explicitly presents as his opinion and which he bases on direct scriptural wording.
- Consider how to discuss covenant terminology charitably with those who disagree.

Closing Reflection

What does this Teaching suggest about the relationship between Messiah's finished work, the Spirit's work now, and the promised future completion?