

## Has the New Covenant started?

I did this study on the timing of the New Covenant because I think that it is very important to understand when this covenant starts for believers. Did this covenant start at the death and resurrection of Christ or does it start at the First Resurrection of the Saints? If the New Covenant hasn't started yet, how would this affect common Christian theologies which are supported by this foundational doctrine.

I believe that what we call the Old Covenant is an obsolete Covenant because everyone who is in this covenant will ultimately break it by transgressing the Law of God. Because we transgress we cannot ultimately Live (Eternally) but will Die (First Death). In this life our actions will never be sufficient enough to earn eternal life because we are in the flesh. Christ provided all mankind, from Adam till the End, another way to obtain eternal life; that a person believes in him. His death, burial, Resurrection, Glorification and Ascension into heaven are a perfect picture of what all believers are to experience at the end of this life and into the next. The New Covenant is what we all currently hope for and this hope should be so certain in our minds that we act like we are in this Covenant already. Being resurrected is the destiny of all men, but it is what happens after one is resurrected that really matters. All mankind will either be deemed worthy for eternal life or condemned to the Lake of Fire. Those who are worthy will be changed from their old fleshly bodies into new and perfected spirit bodies and God will then enter into a New Covenant with them in which they cannot break by transgressing His commandments.

I certainly understand that there were some major changes that took place at the cross and by saying that we are still operating under the Old Covenant does not diminish these things at all. For we know that Christ fully taught the true meaning of the Law, and he sent the Holy Spirit to be a helper to all who believe in him. He also gave us direct access to the true tabernacle in Heaven by becoming our High Priest according to the order of Melchizedek and he advocates on our behalf against the accuser.

I see some key themes that act as Time Qualifiers in the scriptures that show me that the New Covenant is a future event that will take place after the Resurrection and in the Millennium.

**Theme #1** – The New Covenant is made with the House of Israel and Judah after they are brought back into the Land promised to their Fathers. They will be blessed above all peoples on earth.

**Theme #2** – The New Covenant does not have any conditions set for those entering into it for they are perfected. The Father writes the Law on our Hearts and Minds, we are completely filled with His Spirit. Sin is not an option anymore and so there is no need for this Covenant to be conditional. It is unconditional.

**Theme #3** – The New Covenant is the time when we are adopted by God as Sons and it will be said by the Father "I will be their God, and they shall be My people". When He sets His dwelling place and His Sanctuary in the midst of His people forever.

**Theme #4** – It is the time when our sins will be forgiven and forgotten forever. We will be cleansed with water /sprinkled with the blood of Christ. Washed White Robes.

**Theme #5** – Jesus will rule over those in The New Covenant as a King.

**Theme #6** – Jesus will be a Shepard to his People which are called his Sheep.

**Theme #7** – The Resurrection

## THE NEW COVENANT PROPHECIED: Jeremiah 31:31-34

Jer 31:31 "Behold, days are coming," declares the LORD, "when I will make a **new covenant** with the house of Israel and with the house of Judah,

Jer 31:32 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.

Jer 31:33 "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.

Jer 31:34 "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.**"

Some of my notes on this passage are:

- The key difference that Jeremiah mentions between the two covenants was that the Old Covenant was broken by Israel which occurred through transgressions and therefore when he says that the Law will be within them and on their hearts, he is implying that sin will be no more which prevents the new covenant from being broken. We do not currently live sinless lives and so I cannot see how we are in the New Covenant yet or else we would be breaking it.
- Verse 34 states that in this New Covenant, people will not teach others to know Jesus because everyone will know him already. If we were in the New Covenant now, than the Great Commission (Matt 28:18-20) would be a contradiction to this Prophecy.
  - I do not see this passage saying that we will not teach others the Law of God in the New Covenant but only that we will not teach others to know who the Lord is. Obviously the Law will go forth from Zion in the Millennium as prophesied by Isaiah.
- If you look at the verses prior to this passage starting from Jeremiah 30 and onward, it seems obvious that the context is speaking of the Last Days/beginning of the Millennium, however there certainly could be a break in the context starting at Jer 31:31.

## THE NEW COVENANT PROPHECIED: Ezekiel 36:22-38

Eze 36:22 "Therefore say to **the house of Israel**, 'Thus says the Lord GOD, "It is not for your sake, **O house of Israel**, that I am about to act, but for My holy name, which you have profaned among the nations where you went.

Eze 36:23 "I will vindicate the holiness of My great name which has been profaned

among the nations, which you have profaned in their midst. Then the nations will know that I am the LORD," declares the Lord GOD, "when I prove Myself holy among you in their sight.

Eze 36:24 "For I will take you from the nations, gather you from all the lands and bring you into your own land.

Eze 36:25 "Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols.

Eze 36:26 "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.

Eze 36:27 "I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

Eze 36:28 "You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God.

Eze 36:29 "Moreover, I will save you from all your uncleanness; and I will call for the grain and multiply it, and I will not bring a famine on you.

Eze 36:30 "I will multiply the fruit of the tree and the produce of the field, so that you will not receive again the disgrace of famine among the nations.

Eze 36:31 "Then you will remember your evil ways and your deeds that were not good, and you will loathe yourselves in your own sight for your iniquities and your abominations.

Eze 36:32 "I am not doing *this* for your sake," declares the Lord GOD, "let it be known to you. Be ashamed and confounded for your ways, O house of Israel!"

Eze 36:33 "Thus says the Lord GOD, "On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places will be rebuilt.

Eze 36:34 "The desolate land will be cultivated instead of being a desolation in the sight of everyone who passes by.

Eze 36:35 "They will say, 'This desolate land has become like the garden of Eden; and the waste, desolate and ruined cities are fortified *and* inhabited.'

Eze 36:36 "Then the nations that are left round about you will know that I, the LORD, have rebuilt the ruined places *and* planted that which was desolate; I, the LORD, have spoken and will do it."

Eze 36:37 "Thus says the Lord GOD, "This also I will let the house of Israel ask Me to do for them: I will increase their men like a flock.

Eze 36:38 "Like the flock for sacrifices, like the flock at Jerusalem during her appointed feasts, so will the waste cities be filled with flocks of men. Then they will know that I am the LORD."""

Some of my notes on this passage are:

- I think that this Passage is speaking of the New Covenant because it shares so much with Jeremiah 31:31-34.
- Verses 26-27 further describe what Jer 31:33 states by adding that the old heart of stone is removed from the believer (which I believe represents a rebellious heart) and is replaced with a heart of flesh (which I believe is an obedient heart that desires God's Law). These verses also make it clear that God causes you to obey his Commandments. It is no longer that we must fight against sin and strive to obey Him, for we will always obey Him from this point on.
- The context of this passage seems like it is definitely Millennial.

### **THE NEW COVENANT PROPHECIED: Ezekiel 37:11-28**

**Eze 37:11** Then He said to me, "Son of man, these bones are the whole house of Israel; behold, they say, 'Our bones are dried up and our hope has perished. We are completely cut off.'

**Eze 37:12** "Therefore prophesy and say to them, 'Thus says the Lord GOD, "Behold, I will open your graves and cause you to come up out of your graves, My people; and I will bring you into the land of Israel.

**Eze 37:13** "Then you will know that I am the LORD, when I have opened your graves and caused you to come up out of your graves, My people.

**Eze 37:14** "I will put My Spirit within you and you will come to life, and I will place you on your own land. Then you will know that I, the LORD, have spoken and done it," declares the LORD."

**Eze 37:15** The word of the LORD came again to me saying,

**Eze 37:16** "And you, son of man, take for yourself one stick and write on it, 'For Judah and for the sons of Israel, his companions'; then take another stick and write on it, 'For Joseph, the stick of Ephraim and all the house of Israel, his companions.'

**Eze 37:17** "Then join them for yourself one to another into one stick, that they may become one in your hand.

**Eze 37:18** "When the sons of your people speak to you saying, 'Will you not declare to us what you mean by these?'

**Eze 37:19** say to them, 'Thus says the Lord GOD, "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will put them with it, with the stick of Judah, and make them one stick, and they will be one in My hand.'"



Eze 37:20 "The sticks on which you write will be in your hand before their eyes.

Eze 37:21 "Say to them, 'Thus says the Lord GOD, "Behold, I will take the sons of Israel from among the nations where they have gone, and I will gather them from every side and bring them into their own land;

Eze 37:22 and I will make them one nation in the land, on the mountains of Israel; and one king will be king for all of them; and they will no longer be two nations and no longer be divided into two kingdoms.

Eze 37:23 "They will no longer defile themselves with their idols, or with their detestable things, or with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. And they will be My people, and I will be their God.

Eze 37:24 "My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances and keep My statutes and observe them.

Eze 37:25 "They will live on the land that I gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons and their sons' sons, forever; and David My servant will be their prince forever.

Eze 37:26 "I will make **a covenant of peace** with them; **it will be an everlasting covenant** with them. And I will place them and multiply them, and will set My sanctuary in their midst forever.

Eze 37:27 "My dwelling place also will be with them; and I will be their God, and they will be My people.

Eze 37:28 "And the nations will know that I am the LORD who sanctifies Israel, when My sanctuary is in their midst forever.""

Some of my notes on this passage are:

- Again I think that this passage is synonymous with the previous two New Covenant passages.
- This passage shows that when the Father puts His Spirit within us we are resurrected to Life. The resurrection is very clearly being described in verses 12-14.
- The New Covenant is being called a Covenant of Peace and an Everlasting Covenant. If these are not talking about the New Covenant than the question this leads to is... If we are currently in the New Covenant than is the New Covenant replaced later with the Everlasting Covenant of Peace at the resurrection? I would think not.

### THE NEW COVENANT PROPHECIED: Jeremiah 32:36-44

Jer 32:36 "Now therefore thus says the LORD God of Israel concerning this city of which you say, 'It is given into the hand of the king of Babylon by sword, by famine and by pestilence.'

Jer 32:37 "Behold, I will gather them out of all the lands to which I have driven them in My anger, in My wrath and in great indignation; and I will bring them back to this place and make them dwell in safety.

Jer 32:38 "They shall be My people, and I will be their God;

Jer 32:39 and I will give them one heart and one way, that they may fear Me always, for their own good and for *the good of* their children after them.

Jer 32:40 "I will make **an everlasting covenant** with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me.

Jer 32:41 "I will rejoice over them to do them good and will faithfully plant them in this land with all My heart and with all My soul.

Jer 32:42 "For thus says the LORD, 'Just as I brought all this great disaster on this people, so I am going to bring on them all the good that I am promising them.

Jer 32:43 'Fields will be bought in this land of which you say, "It is a desolation, without man or beast; it is given into the hand of the Chaldeans."

Jer 32:44 'Men will buy fields for money, sign and seal deeds, and call in witnesses in the land of Benjamin, in the environs of Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland and in the cities of the Negev; for I will restore their fortunes,' declares the LORD."

Some of my notes on this passage are:

- Once again, I think we are seeing a parallel prophecy with all the previous.
- Once again, there is an Everlasting Covenant being made with Israel in a last days context.
- Those who enter this covenant are said to fear God always. He puts the fear of Himself into them that they may never again turn away from Him.

## THE NEW COVENANT PROPHECIED: Ezekiel 11:14-20

Eze 11:14 Then the word of the LORD came to me, saying,

Eze 11:15 "Son of man, your brothers, your relatives, your fellow exiles and the whole house of Israel, all of them, *are those* to whom the inhabitants of Jerusalem have said, 'Go far from the LORD; this land has been given us as a possession.'

Eze 11:16 "Therefore say, 'Thus says the Lord GOD, "Though I had removed them far away among the nations and though I had scattered them among the countries, yet I was a sanctuary for them a little while in the countries where they had gone.'"

Eze 11:17 "Therefore say, 'Thus says the Lord GOD, "I will gather you from the peoples and assemble you out of the countries among which you have been scattered, and I will give you the land of Israel.'"

Eze 11:18 **"When they come there, they will remove all its detestable things and all its abominations from it.**

Eze 11:19 "And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh,

Eze 11:20 that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God.

Some of my notes on this passage are:

- Once again, I think we are seeing a parallel prophecy with all the previous.

## The Timeframe for Theme #3: Revelation 21:1-7

Rev 21:1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer *any* sea.

Rev 21:2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

Rev 21:3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them,

Rev 21:4 and He will wipe away every tear from their eyes; and there will no longer be *any* death; there will no longer be *any* mourning, or crying, or

pain; the first things have passed away."

**Rev 21:5** And He who sits on the throne said, "Behold, I am making all things new." And He \*said, "Write, for these words are faithful and true."

**Rev 21:6** Then He said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost.

**Rev 21:7** "He who overcomes will inherit these things, **and I will be his God and he will be My son.**

Some of my notes on this passage are:

- I believe that all of the Prophetic statements that we have seen already regarding the time when "He shall be our God and we shall be His People" is fulfilled at this moment. This is the time when His dwelling place comes down to earth and it among us forever. We become His Sons at this point. This is a major reason why I see the New Covenant being made after the start of the Millennium. (I realize that some will think that this time is after the Millennium but I think it's at the beginning) either way it would prevent the New Covenant from starting till the End Times.

### **The Timeframe for Theme #3: Revelation 7:9-17**

**Rev 7:9** After these things I looked, and behold, a great multitude which no one could count, from every nation and *all* tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches *were* in their hands;

**Rev 7:10** and they cry out with a loud voice, saying, "Salvation to our God who sits on the throne, and to the Lamb."

**Rev 7:11** And all the angels were standing around the throne and *around* the elders and the four living creatures; and they fell on their faces before the throne and worshiped God,

**Rev 7:12** saying, "Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, *be* to our God forever and ever. Amen."

**Rev 7:13** Then one of the elders answered, saying to me, "These who are clothed in the white robes, who are they, and where have they come from?"

**Rev 7:14** I said to him, "My lord, you know." And he said to me, "**These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.**

**Rev 7:15** "For this reason, they are before the throne of God; and they serve Him day and night in His temple; and He who sits on the throne will



spread His tabernacle over them.

Rev 7:16 "They will hunger no longer, nor thirst anymore; nor will the sun beat down on them, nor any heat;

Rev 7:17 for **the Lamb in the center of the throne will be their shepherd, and will guide them to springs of the water of life**; and God will wipe every tear from their eyes."

Some of my notes on this passage are:

- I believe that this passage is speaking about those who after being resurrected are taken into Heaven before the Wrath of God comes on the earth. They will eventually come down to earth in the New Jerusalem.
- Notice the language about God's tabernacle and sanctuary being where these resurrected saints are to be serving Him Day and Night.
- Theme #6 is also present here in the Last days context.
- The washing of their robes in the Blood of the Lamb seems to me to be closely tied with the cleansing that was mentioned in the previous passages.

### THE NEW COVENANT PROPHECIED: Ezekiel 11:14-20

Zec 9:9 Rejoice greatly, O daughter of Zion! Shout *in triumph*, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.

Zec 9:10 I will cut off the chariot from Ephraim And the horse from Jerusalem; And the bow of war will be cut off. **And He will speak peace to the nations; And His dominion will be from sea to sea, And from the River to the ends of the earth.**

Zec 9:11 As for you also, because of the **blood of My covenant** with you, I have set your prisoners free from the waterless pit <sup>H953a</sup>.

Zec 9:12 Return to the stronghold, O prisoners who have the hope; This very day I am declaring that I will restore double to you.

Zec 9:13 For I will bend Judah as My bow, I will fill the bow with Ephraim. And I will stir up your sons, O Zion, against your sons, O Greece; And I will make you like a warrior's sword.

Zec 9:14 Then the LORD will appear over them, And His arrow will go forth like lightning; And the Lord GOD will blow the trumpet, And will march in the storm winds of the south.

Zec 9:15 The LORD of hosts will defend them. And they will devour and trample on the sling stones; And they will drink *and* be boisterous as with wine; And they will be filled like a *sacrificial* basin, *Drenched* like the corners of the altar.

Zec 9:16 And the LORD their God will save them in that day As the flock of His people; For *they are as* the stones of a crown, Sparkling in His land.

Zec 9:17 For what comeliness and beauty *will be* theirs! Grain will make the young men flourish, and new wine the virgins.

Some of my notes on this passage are:

- This passage seems to go along with the same context as we have seen before in the previous prophecies. What is interesting about this passage is that it says that the blood of the Covenant is what is being used to set the prisoners free from the pit.
  - I think that a pretty solid case can be made to show that this phrase about setting prisoners free from the pit is the Resurrection.
    - The Prisoners who are being freed are the Righteous Dead
    - The Pit is Sheol or the Holding place of the Dead
      - See how this word Pit [H953a](#) is used in the following verses:
        - Psa 30:3, Psa 88:3-6, Psa 143:7, Pro 1:12, Isa 14:15&19, Isa 38:18
  - So I think this is the only time in the OT that I have seen where the Blood of the Covenant (which would be Jesus's Blood) is being shown to be what is necessary to resurrect the dead. This is pretty cool because it ties in perfectly with how we see the blood being applied in the book of Hebrews.

At this point, I just want to say that all of the scriptures which I have put forth so far very clearly explain to me that the New Covenant is a future event and not currently in operation. With that being said, we will now leave the clear prophetic scriptures and look at the much more complicated but important to understand scriptures which in my opinion must not contradict what has already been read prior regarding the New Covenant.

.....**INTERMISSION**.....

**The Cup of the New Covenant: Luke 22:14-20 & Matt 26:26-29**

Luk 22:14 When the hour had come, He reclined *at the table*, and the apostles with Him.

Luk 22:15 And He said to them, "I have earnestly desired to eat this Passover with you before I suffer;

Luk 22:16 for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God."

Luk 22:17 And when He had taken a cup *and* given thanks, He said, "Take this and share it among yourselves;

Luk 22:18 for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes."

Luk 22:19 And when He had taken *some* bread *and* given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

Luk 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.

Mat 26:26 While they were eating, Jesus took *some* bread, and after a blessing, He broke *it* and gave *it* to the disciples, and said, "Take, eat; this is My body."

Mat 26:27 And when He had taken a cup and given thanks, He gave *it* to them, saying, "Drink from it, all of you;

Mat 26:28 for this is My blood of **the covenant**, which is poured out for many for forgiveness of sins.

Mat 26:29 "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

Some of my notes on these passages are:

- Things to keep in mind:
  - This Passover meal was happening before Christ died on the cross.
  - The wine in the cup was a symbol for his blood which was yet to be shed.
    - As we have seen throughout this study, his blood is what is required for us to enter into the New Covenant.
  - Christ says that he will not eat of the Passover again until it is fulfilled in the Kingdom of God.
  - Christ says that he will not drink wine again until the Kingdom of God comes and he is drinking it new with us.
  - The reason they were told to eat the bread was in order to remember him.
- Everything I see in these passages points us to the time when the Kingdom of God is on earth. I do not think that what Jesus said here necessarily started the New Covenant.
- Not only does Jesus say that he is not going to drink it till the end, but he does not even partake at this meal. Only the disciples drank of it and just like the bread, I believe that it was in order for them to remember his blood. This was to be a yearly reminder at Passover for us.

As we all know and can appreciate at some level, the writings of Paul can be confusing at times. At least for me, I will read his letters many times and still struggle to realize what he is saying. I think most people confuse his words and it creates contradicting doctrines with the other scriptures. This may be another place where his words cause confusion. This is why I am not dogmatic on the issue. I do hold that Paul wrote the book of Hebrews and therefore I am applying all my normal Pauline reading comprehension tactics here.

It is my opinion that some of the following passages are using the literary device called Prolepsis when speaking about the New Covenant. This is important to understand because the use of Prolepsis can confuse the actual timing of an event if you don't realize that it is in use. I can't say 100% that it is being used in these passages so I will point out when I think it is being used so everyone can at least see how I am coming to my understandings here. If prolepsis is not at play where I think it is, than I would struggle to see how these passages could be in harmony with the previous ones we already covered.

For those who don't know what prolepsis is, here are a couple of examples:

**Eph 2:4** But God, being rich in mercy, because of His great love with which He loved us,

**Eph 2:5** even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),

**Eph 2:6** and raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus.

- As you can see above, Paul is talking about future things as if they already happened. He does this because he is so certain that they will happen one day he can speak about them in the past tense. We are not yet dead in our transgressions and we have not yet been resurrected (but we will one day). He has not taken us to heaven yet (but he will one day).

**2Ti 1:10** but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,

- Again, Paul is speaking of future events in the past tense. Christ has not yet abolished death (people still die). Christ has not brought life and immortality to light yet (we are still mortals). Because Christ has already accomplished what was required for him to do these things in the future, Paul uses this literary device to express the certainty of them.

### **Jesus is the Guarantor of the New Covenant: Hebrews 7:11-22**

**Heb 7:11** Now if perfection was through the **Levitical priesthood** (for on the basis of it the people **received the Law** <sup>G3549</sup>), what further need *was there* for **another priest to arise according to the order of Melchizedek**, and not be designated according to the order of Aaron?

**Heb 7:12** For when the priesthood is changed, of necessity there takes place a change of law also.

**Heb 7:13** For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar.

**Heb 7:14** For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.

**Heb 7:15** And this is clearer still, if another priest arises according to the likeness of Melchizedek,

**Heb 7:16** who has become *such* not on the basis of a law of physical requirement, but **according to the power of an indestructible life.**

**Heb 7:17** For it is attested *of Him*, **"YOU ARE A PRIEST FOREVER**

## ACCORDING TO THE ORDER OF MELCHIZEDEK."

Heb 7:18 For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness

Heb 7:19 (for the Law made nothing perfect), and **on the other hand there is a bringing in of a better hope, through which we draw near to God.**

Heb 7:20 And inasmuch as *it was* not without an oath

Heb 7:21 (for they indeed became priests without an oath, but He with an oath through the One who said to Him, "THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, 'YOU ARE A PRIEST FOREVER'");

Heb 7:22 so much the more also **Jesus has become the guarantee** <sup>G1450</sup> **of a better covenant.**

Some of my notes on this passage are:

- The author of Hebrews makes a clear distinction between the two Priesthoods:
  - Levitical Priesthood – Imperfect, must be a Levitical descendent of Aaron, these become Priests without an oath, their ministry is weak and useless.
  - Melchizedek Priesthood – Perfect, initiated not based on a physical requirement but on the power of an indestructible life, Jesus became this Priest based on an Oath.
- I understand that a transfer of Priesthood's occurred for believer's when Jesus ascended into heaven. The Levitical Priesthood was suspended when the Temple was destroyed and they were scattered in 70 AD. This however does not necessitate a change in Covenant. Certain laws concerning the Levitical Priesthood certainly became useless now that they are not ministering but the new Priesthood is simply a better way for us to draw near to the Father.
- If the transferring of the Priesthood's was the same as a transferring into a New Covenant, than the questions that I would have are...
  - Is the Father's plan to have His People operate in the New Covenant now but then when the Millennium starts, he puts His people back in the Old Covenant?
    - The reason I ask this question is because we see in the last chapters of Ezekiel that the Levitical Priesthood is once again in operation during the Millennium. Even if you say that this Millennial Levitical Priesthood is only for the Mortals of the earth than you would still have to admit that He has partially gone back to operating in the Old Covenant if you make the Priesthood synonymous with the Covenant.
  - Since the Levitical Priesthood started with the command at Mt. Sinai, what Covenant was in effect before that time and what Priesthood was in operation prior to the giving of the Law at Mt. Sinai?
    - If you say that it was still the Old Covenant than the Priesthood/Covenant link falls apart.
    - If you say that the Priesthood was that of Melchizedek (based on his appearance with Abraham) than one would either have to say that they were in the New



Covenant before Sinai or that there is no direct correlation between the Priesthoods and the Covenants.

- If you say there was no Priesthood at all than there would also not be a Covenant at all.
- Verse 19 says that the perfected Priesthood of Jesus brought in a better hope for us. We Hope for the New Covenant we are not in what we are hoping for.
- The Key verse in this passage is verse 22, which makes it clear to me that Jesus did not institute the New Covenant yet for he is the **Guarantor/Guarantee/Surety** of the better covenant. Since he is our Guarantee or Surety, we have not received what he is the Guarantor of yet. His resurrection and glorification is the proof that we will be perfected as he was and makes certain our future salvation.

G1450 ἔγγυος - egguos

*pledged (as if articulated by a member), that is, a bondsman: - surety.*

*NASB Exhaustive Concordance- (a security); under good security (adj.), guarantee (noun)*

**Total occurrences: 1** – Not found in the OT LXX (at least I couldn't find it)

When searching other translations I found that it is translated as **Guarantor, Guarantee and Surety**. See definitions for these words below:

### Definition of *surety*

1: the state of being sure: such as

**a:** sure knowledge : CERTAINTY

**b:** confidence in manner or behavior : ASSURANCE

2 **a:** a formal engagement (such as a pledge) given for the fulfillment of an undertaking : GUARANTEE

**b:** a basis of confidence or security

3: one who has become legally liable for the debt, default, or failure in duty of another

### Definition of *guarantor*

1: one that gives a guaranty (see [GUARANTEE\\_ENTRY\\_1\\_SENSE 3](#))

2: one that [guarantees](#)

### Definition of *guaranty*

1: an undertaking to answer for the payment of a debt or the performance of a duty of another in case of the other's default or miscarriage

2: something given as security: PLEDGE

3: the protection of a right afforded by legal provision (as in a constitution)

### Definition of *guarantee* (Entry 1 of 2)

**1:** an assurance for the fulfillment of a condition: such as

**a:** an agreement by which one person undertakes to secure another in the possession or enjoyment of something

**b:** an assurance of the quality of or of the length of use to be expected from a product offered for sale often with a promise of reimbursement. The washer comes with a *guarantee* against major defects.

## Definition of *guarantee* (Entry 2 of 2)

*transitive verb*

**1:** to undertake to answer for the debt, default

**2:** to engage for the existence, permanence, or nature of : undertake to do or secure

**3:** to give security to

**4:** to assert confidently

## The New Covenant has been enacted? : Hebrews 7:23-8:6

Heb 7:23 The *former* priests, on the one hand, existed in greater numbers because they were prevented by death from continuing,

Heb 7:24 but Jesus, on the other hand, because He continues forever, holds His priesthood permanently.

Heb 7:25 Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.

Heb 7:26 For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;

Heb 7:27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the *sins* of the people, because this He did once for all when He offered up Himself.

Heb 7:28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, *appoints* a Son, made perfect forever.

Heb 8:1 Now the main point in what has been said *is this*: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,

Heb 8:2 a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.

Heb 8:3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that *this high priest* also have something to offer.

Heb 8:4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;

Heb 8:5 who serve a copy and shadow of the heavenly things, just as Moses was warned *by God* when he was about to erect the tabernacle; for, "SEE," He says, "THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN

YOU ON THE MOUNTAIN.”

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** <sup>G3549</sup> on better promises.

Some of my notes on this passage are:

- Heb 8:6 pretty much goes against my belief completely as it says that the better covenant **has been enacted**. So it's a closed case right? Well not exactly. You really need to go on a deep dive into the Greek word **nomotheteō** in order to understand what is really being said here.

## nomotheteō

From <sup>G3550</sup>; to *legislate*, that is, (passively) to *have* (the Mosaic) *enactments* injoined, *be sanctioned* (by them): - establish, receive the law.

### Total KJV occurrences: 2

#### See my attached study on this word before proceeding!

- So from what I can tell the English translations for this word were way off compared to every other place that the word is used in scripture. That being said, I **do not** see this verse saying that the New Covenant was or has been established already but rather what the true meaning of the verse should be is to show that the Law is received on better promises (On your heart and mind) in the New Covenant.

### The Old Covenant is ready to disappear: Hebrews 8:7-13

**Heb 8:7** For if that **first covenant** had been faultless, there would have been no occasion sought for a second.

**Heb 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;

**Heb 8:9** NOT LIKE THE COVENANT WHICH I MADE WITH THEIR FATHERS ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; FOR THEY DID NOT CONTINUE IN MY COVENANT, AND I DID NOT CARE FOR THEM, SAYS THE LORD.

**Heb 8:10** "FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON THEIR HEARTS. AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

**Heb 8:11** "AND THEY SHALL NOT TEACH EVERYONE HIS FELLOW CITIZEN, AND EVERYONE HIS BROTHER, SAYING, 'KNOW THE LORD,' FOR ALL WILL KNOW ME, FROM THE LEAST TO THE GREATEST OF THEM.

Heb 8:12 "FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE."

Heb 8:13 When He said, "A **new covenant**," He has made the **first** obsolete. But **whatever** is **becoming obsolete** and **growing old is ready to disappear**.

Some of my notes on this passage are:

- Verses 7-8 are telling me that the people who are in the Old Covenant are at fault (because they break it by sinning) and therefore a New Covenant is being sought after. There isn't necessarily anything wrong with the Old Covenant itself for it is simply a contract, but the problem was with the people.
- We can now be confident that the New Covenant passage in Jer 31:31-34 is the same New Covenant that is being spoken about throughout this letter because the author of Hebrews is quoting it here making them equal.
- The key verse for me in this passage is Heb 8:13 because it expresses that the Old Covenant is in the process of becoming obsolete and it is growing old and ready to disappear. These tenses tell me that the Old Covenant was still in effect at the time of the composition of this letter which would have been well after the Ascension of Christ and the Acts 2 Events.
  - Something that is becoming obsolete is not fully obsolete yet.
  - Something that is growing old is not Old yet.
  - Something that is ready to disappear has not vanished yet.
- Just because someone realizes that what they currently have is obsolete to something they could have in the future, it doesn't mean that what they have now is gone. All believing mankind from Adam till now has hoped to enter into the New Covenant (Resurrect into Perfected Bodies).

### The High Priest of the Good Things to Come: Hebrews 9:1-14

Heb 9:1 Now even the **first covenant** had regulations of divine worship and the earthly sanctuary.

Heb 9:2 For there was a **tabernacle prepared, the outer one**, in which *were* the lampstand and the table and the sacred bread; this is called the holy place.

Heb 9:3 **Behind the second veil** there was a tabernacle which is called the Holy of Holies,

Heb 9:4 **having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant;**

Heb 9:5 **and above it *were* the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.**

Heb 9:6 Now when these things have been so prepared, **the priests** are continually entering the outer tabernacle performing the divine worship,

Heb 9:7 **but into the second, only the high priest *enters* once a year, not without *taking* blood, which he offers for himself and for the sins of the people committed in ignorance.**

Heb 9:8 **The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed** while the outer tabernacle is still standing,

Heb 9:9 which *is* a **symbol for the present time**. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,

Heb 9:10 since they *relate* only to food and drink and various washings, regulations for the body imposed **until a time of reformation**.

Heb 9:11 **But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;**

Heb 9:12 and not through the blood of goats and calves, **but through His own blood, He entered the holy place once for all, having obtained eternal redemption.**

Heb 9:13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh,

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?

Some of my notes on this passage are:

- This passage can be broken down into two symbolic meanings based on the Tabernacle:
  - The Outer Tabernacle (tent structure) and the room within it (Holy Place) symbolizes the Present Time.
  - The Inner Tabernacle (The Veil) and the Inner room (Holy of Holies) symbolizes the Future Time of Restoration.
    - The Holy Spirit states that the outer tabernacle is still standing and therefore in the present time we do not have the way to the Inner tabernacle disclosed to us yet which.
- Verse 11 says that Christ appeared as a High Priest of the good things to come. So we have not received the good things yet. We are still hoping for the good things.
- Verse 12 makes it clear that in order for him to enter into the Heavenly Holy Place, Christ had to obtain eternal redemption and he accomplished this through his own blood.
- The means of being able to enter into our place as a Priest to God in His Temple, is through the Blood which was shed.
- Verse 14 is not specific about when your conscience is cleansed from dead works. I would suggest it is future.

### **Mediator of a New Covenant: Hebrews 9:15-17**

Heb 9:15 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.**

Heb 9:16 For where a covenant is, there must of necessity be the death of the one



who made it.

Heb 9:17 For a covenant is valid *only* when men are dead, for it is never in force while the one who made it lives.

Some of my notes on this passage are:

- Something to think about is that verse 15 states that Christ's death took place to redeem the sins committed under the first covenant. It does not say that his death redeems the sins made under the New Covenant.
  - If we say that we are currently in the New Covenant than our sins in this New Covenant would not be redeemed by his death according what this says. It makes a lot more sense to me that we are still operating in the Old Covenant and so our sins, just as the sins of all past believing men, will be redeemed when we are Resurrected together at the end.
  - The reason that his death does not redeem the sins committed under the New Covenant is because there will be no sin to redeem for those in the New Covenant.
- He has clearly become the mediator of the New Covenant in order to bring us into this Covenant at the proper time.

### Blood of the New Covenant: Hebrews 9:18-28

Heb 9:18 Therefore even the **first covenant** was not inaugurated without blood.

Heb 9:19 For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

Heb 9:20 saying, "THIS IS THE BLOOD OF **THE COVENANT** WHICH GOD COMMANDED YOU."

Heb 9:21 And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.

Heb 9:22 And according to the Law, *one may* almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

Heb 9:23 Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

Heb 9:24 For Christ did not enter a holy place made with hands, a *mere* copy of the true one, but into heaven itself, now to appear in the presence of God for us;

Heb 9:25 nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.

Heb 9:26 Otherwise, He would have needed to suffer often **since the foundation of the world**; but now once at the **consummation** <sup>G4930</sup> **of the ages** <sup>G165</sup>

He has been manifested to **put away sin by the sacrifice of Himself**. (PROLEPSIS)

Heb 9:27 And inasmuch as it is appointed for men to die once and after this *comes* judgment,

Heb 9:28 so Christ also, having been offered once to **bear the sins of many, will appear a second time for salvation without *reference to sin***, to those who eagerly await Him.

Some of my notes on this passage are:

- There is no doubt that the Blood of Christ was shed at the Cross, but the real question here is...
  - When does Christ's Blood inaugurate the New Covenant?
    - I believe that verse 26 tells us exactly when his sacrifice will take effect to put away sin. It happens at the **Consummation of the ages**.
      - There is no doubt that this phrase is speaking about the Last Days.

Συντέλεια - *sunteleia*

From G4931; *entire completion*, that is, *consummation* (of a dispensation): - end.

**Total KJV occurrences: 6**

αἰών - *aiōn*

From the same as G104; properly an *age*; by extension *perpetuity* (also past); by implication the *world*; specifically (Jewish) a Messianic period (present or future): - age, course, eternal, (for) ever (-more), [n-]ever, (beginning of the, while the) world (began, without end). Compare G5550.

**Total KJV occurrences: 128**

There are 5 other times that this exact phrase is used. (All in Matthew)

### **Parable of the Tares**

Mat 13:37 And He said, "The one who sows the good seed is the Son of Man,  
Mat 13:38 and the field is the world; and *as for* the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*;

Mat 13:39 and the enemy who sowed them is the devil, and the harvest is the **end**<sup>G4930</sup> **of the age**<sup>G165</sup>; and the reapers are angels.

Mat 13:40 "So just as the tares are gathered up and burned with fire, so shall it be at the **end**<sup>G4930</sup> **of the age**<sup>G165</sup>.

### **Parable of the Dragnet**

Mat 13:47 "Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering *fish* of every kind;

Mat 13:48 and when it was filled, they drew it up on the beach; and they sat down

and gathered the good *fish* into containers, but the bad they threw away.

Mat 13:49 "So it will be at the **end**<sup>G4930</sup> **of the age**<sup>G165</sup>; the angels will come forth and take out the wicked from among the righteous,

Mat 13:50 and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.

### **Olivet Discourse**

Mat 24:3 As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what *will be* the sign of Your coming, and of the **end**<sup>G4930</sup> **of the age**<sup>G165</sup>?"

### **The Great Commission**

Mat 28:18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

Mat 28:19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

Mat 28:20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the **end**<sup>G4930</sup> **of the age**<sup>G165</sup>."

- So Christ's Sacrifice goes into effect for believers at the End of the Age in order to put away sins. There is no practical way in which this has already occurred in the lives of believers today. We can say Proleptically that his sacrifice has taken away our sins because our faith in him seals the deal in this regard, but it most definitely does not happen until we are Resurrected into perfection.
- His sacrifice happened once and it applies to all time for those who sinned under the Old Covenant.
- Heb 9:28 is saying that His sacrifice was what was needed to deal with Sin, but we do not see sin abolished until his second coming where we experience Salvation.

### **A Greater Sacrifice: Hebrews 10:1-10**

**Heb 10:1** For the Law, since it has *only* a shadow of the good things to come *and* not the very form of things, **can never**, by the same sacrifices which they offer continually year by year, **make perfect those who draw near.**

**Heb 10:2** Otherwise, would they not have ceased to be offered, **because the worshipers, having once been cleansed, would no longer have had consciousness of sins?**

**Heb 10:3** But in those *sacrifices* there is a reminder of sins year by year.

**Heb 10:4** For it is impossible for the blood of bulls and goats to take away sins.

**Heb 10:5** Therefore, when He comes into the world, He says, "SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME;

**Heb 10:6** IN WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN YOU HAVE TAKEN

NO PLEASURE.

Heb 10:7 "THEN I SAID, 'BEHOLD, I HAVE COME (IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO YOUR WILL, O GOD.'"

Heb 10:8 After saying above, "SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE *in them*" (which are offered according to the Law),

Heb 10:9 then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second.

Heb 10:10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all. (PROLEPSIS)

Some of my notes on this passage are:

- What I think is important to focus on here is that this passage is comparing the Sacrifices of the Levitical Priests and that of Christ. It is not Comparing two different Covenants.
- It is interesting to note that verses 1-2 are saying that the reason why the sacrifices being done by the Levites are inadequate is because the worshiper bringing the sacrifice was not made perfect and that they still had consciousness of sin. Christ's sacrifice is completely different because it will make us perfect and we will never have consciousness of sins ever again.
  - This is a reason why I cannot see how we could be in the New Covenant yet, for if we claim that his sacrifice has already taken affect and therefore we are in the New Covenant, than we would not have a consciousness of sin and therefore be perfect.
    - No one alive today can make this claim. See 1 John 1:10.

### Forgiveness of Sins: Hebrews 10:11-18

Heb 10:11 Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins;

Heb 10:12 but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD,

Heb 10:13 waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET.

Heb 10:14 For by one offering He has perfected for all time those who are sanctified. (PROLEPSIS)

Heb 10:15 And the Holy Spirit also testifies to us; for after saying,

Heb 10:16 "THIS IS **THE COVENANT** THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS UPON THEIR HEART, AND ON THEIR MIND I WILL WRITE THEM," *He then says,*

Heb 10:17 "AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE."

Heb 10:18 Now where there is forgiveness of these things, there is no longer *any* offering for sin.

Heb 10:19 Therefore, brethren, since we have confidence to **enter the holy place**

**by the blood of Jesus,**

Heb 10:20 by **a new and living way which He inaugurated** for us through the veil, that is, His flesh,

Heb 10:21 and since *we have* **a great priest** over the house of God,

Heb 10:22 **let us draw near** with a sincere heart in full assurance of faith, **having our hearts sprinkled *clean* from an evil conscience** and our bodies washed with pure water.

Heb 10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful;

Some of my notes on this passage are:

- Verse 14 says that Christ's offering has perfected for all time those who are sanctified. My understanding of sanctification is that it is a process that believers go through in which we never fully finish until we are resurrected to Life. Therefore he has not perfected us yet.
- Jeremiah 31:33-34 is being referenced again here and I think it is very important to understand how the writer is equivocating having the Law put into our hearts and written on our minds with being sanctified and perfected.
  - Many want to suggest that the action of God putting the Law within our hearts and minds is something we experience once we come to the faith. I believe that when God does this, it will be to perfection. I certainly believe that we can show the works of the Law on our heart and minds by doing the things of the Law and I dare say that we in a sense are writing the law upon our own hearts and minds through our Sanctification process (See Romans 2:14-15 and Jeremiah 4:4), but we do not have the Law written our hearts and minds by the Father yet.
- Another point I see being made here is that the forgiveness of sins happens after we receive the Law into our Minds and Hearts.
- Verses 19-23 are expressing the New and Living Way in which we draw near to God through the blood of Christ now that he is the High Priest in Heaven. Like I have said before, having a new priesthood and therefore a new way to draw near to God does not mean there is also a New Covenant or agreement in place.

### **The Heroes of the Faith with us: Hebrews 11:39-40**

Heb 11:39 And all these, though commended through their faith, did not receive what was promised,

Heb 11:40 since God had provided something better for us, that apart from us they should not be made perfect.

Some of my notes on this passage are:

- What this verse is saying is that those who died prior (The Heroes of the Faith in the OT) will not receive their promise and therefore not be made perfect without us. We will all be made perfect together. See 1 Th 4:13-17. Or in other words, we will all enter into the New Covenant together.



## Unshakeable Kingdom: Hebrews 12:18-29

Heb 12:18 For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest

Heb 12:19 and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them.

Heb 12:20 For they could not endure the order that was given, "If even a beast touches the mountain, it shall be stoned."

Heb 12:21 Indeed, so terrifying was the sight that Moses said, "I tremble with fear."

Heb 12:22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, (PROLEPSIS)

Heb 12:23 and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, (PROLEPSIS)

Heb 12:24 and to Jesus, the mediator of a **new covenant**, and to the sprinkled blood that speaks a better word than the blood of Abel. (PROLEPSIS)

Heb 12:25 See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven.

Heb 12:26 At that time his voice shook the earth, but now he has promised, "Yet once more I will shake not only the earth but also the heavens."

Heb 12:27 This phrase, "Yet once more," indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain.

Heb 12:28 Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe,

Heb 12:29 for our God is a consuming fire.

Some of my notes on this passage are:

- I just want to point out that from verse 22 to 24 is see Prolepsis being utilized.
  - We have not yet gone to Mount Zion (New Jerusalem)
  - We have not gone to be with innumerable angels for the feasts
  - We have not yet been enrolled in heaven.
  - We have not yet gone to be with God
  - We have not yet been changed into righteousness/perfection
  - We have not yet gone to Christ and we have not yet been sprinkled with the blood.
- My point is that although we can speak of these things as already having happened, we cannot say that they actually have yet. We are just so certain that they will happen that we act as if they already have.

## Blood of the Eternal Covenant: Hebrews 13:20-21

Heb 13:20 Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, **by the blood of the eternal covenant**,

Heb 13:21 equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

Some of my notes on this passage are:

- This final mention of the New Covenant in Hebrews is very important in my opinion.
  - God is the one who brought Jesus back from the Dead. He brought Jesus back from the dead with the blood of the eternal covenant. So the blood/sacrifice at the cross made the way for Christ to enter into the New Covenant when he was Resurrected from the dead. We have not been resurrected yet, therefore his blood has not gone into effect yet for us. His blood will go into effect at the Resurrection.

## .....INTERMISSION.....

### From Glory to Glory: 2 Corinthians 3:1-18

2Co 3:1 Are we beginning to commend ourselves again? Or do we need, as some, letters of commendation to you or from you?

2Co 3:2 You are our letter, written in our hearts, known and read by all men;

2Co 3:3 being manifested that you are a letter of Christ, cared for by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

2Co 3:4 Such confidence we have through Christ toward God.

2Co 3:5 Not that we are adequate in ourselves to consider anything as *coming* from ourselves, but our adequacy is from God,

2Co 3:6 **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. (PROLEPSIS)

2Co 3:7 But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading *as* it was,

2Co 3:8 how **will** the ministry of the Spirit fail **to be** even more with glory?

2Co 3:9 For if the ministry of condemnation has glory, much more does the ministry of righteousness **abound in glory**.

2Co 3:10 For indeed **what had glory**, in this case has no glory because of the glory that surpasses *it*.

2Co 3:11 For if **that which fades away was with glory**, much more **that which remains is in glory**.

2Co 3:12 Therefore having such a hope, we use great boldness in *our* speech,

2Co 3:13 and *are* not like Moses, *who* used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away.

2Co 3:14 But their minds were hardened; for until this very day at the reading of the **old covenant** the same veil remains unlifted, because it is removed in Christ.

2Co 3:15 But to this day whenever Moses is read, a veil lies over their heart;

2Co 3:16 but whenever a person turns to the Lord, the veil is taken away.

2Co 3:17 Now the Lord is the Spirit, and where the Spirit of the Lord is, *there* is liberty.

2Co 3:18 **But we all**, with unveiled face, beholding as in a mirror the glory of the Lord, **are being transformed into the same image** from **glory** to **glory**, just as from the Lord, the Spirit.

Some of my notes on this passage are:

- Verse 6 definitely sounds like we are currently in the New Covenant because it says that He has made us servants/ministers of a New Covenant.
  - I personally think that this is a Proleptic statement due to the rest of the passage which makes it clear to me that the Glory of the Old Covenant is fading away but it has not faded yet.
- The Old Covenant is being called the Ministry of Death or Condemnation which sounds like a bad thing but realize that it had Glory. The reason that I think that it is called this is because this Covenant is inadequate to keep us alive because all mankind is in sin. We sin therefore we die. The reason I believe we are still in this Covenant is because we will all die.
- The New Covenant is being called the Ministry of the Spirit or Righteousness. It's glory will be much better than the other. Verse 8 is in a future tense letting us know that it's Glory has not come yet but when it does it will be much more Glorious.
- Verse 18 says that we are being transformed into the Glory of God or Yeshua (Sanctification process). We are heading toward the Glory of the New Covenant but are still in the fading Old Covenant.
- What this passage is telling me is that those who do not know Christ cannot see that the Old Covenant is fading away just as those with Moses could not see the fading Glory of his face. The Veil is still covering their understanding of the coming New Covenant. Those in Christ can see the coming Glory.

### **The Spirit is our Guarantee: 2 Corinthians 5:1-10**

2Co 5:1 For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

2Co 5:2 For in this tent we groan, longing to put on our heavenly dwelling,

2Co 5:3 if indeed by putting it on we may not be found naked.

2Co 5:4 For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal

may be swallowed up by life.

2Co 5:5 He who has prepared us for this very thing is God, **who has given us the Spirit as a guarantee.**

2Co 5:6 So we are always of good courage. We know that while we are at home in the body we are away from the Lord,

2Co 5:7 for we walk by faith, not by sight.

2Co 5:8 Yes, we are of good courage, and we would rather be away from the body and at home with the Lord.

2Co 5:9 So whether we are at home or away, we make it our aim to please him.

2Co 5:10 For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

Some of my notes on this passage are:

- As you can see in verse 5, when the Spirit is given to us in this life, it is the Guarantee that our Mortality will be swallowed up by (Life) Immortality. I see this as the key to understanding the Old and New Covenants.
  - Old Covenant = Mortality in which we Groan
  - New Covenant = Immortality in which we hope for
- This passage makes it clear that in our Mortal Bodies we have Faith in what we do not see yet, but in our Immortal bodies we will not need to have faith because we will see the reality of the promises which God made to mankind if they believe.
- If we were really in the New Covenant already, we would not need a Guarantee to encourage us to remain in the faith until we received what was promised.

### Sons of the Free Woman: Galatians 4:21-31

Gal 4:21 Tell me, you who want to be under law, do you not listen to the law?

Gal 4:22 For it is written that Abraham had **two sons, one by the bondwoman** and **one by the free woman.**

Gal 4:23 But the **son by the bondwoman** was born according to the flesh, and the **son by the free woman** through the promise.

Gal 4:24 This is allegorically speaking, for **these women are two covenants: one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar.**

Gal 4:25 **Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children.**

Gal 4:26 **But the Jerusalem above is free; she is our mother.**

Gal 4:27 For it is written, "REJOICE, **BARREN WOMAN WHO DOES NOT BEAR; BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR;** FOR MORE NUMEROUS ARE THE CHILDREN OF **THE DESOLATE** THAN OF **THE ONE WHO HAS A HUSBAND.**"

Gal 4:28 And you brethren, **like Isaac, are children of promise.**

Gal 4:29 But as at that time **he who was born according to the flesh** persecuted **him who was born according to the Spirit**, so it is now also.

Gal 4:30 But what does the Scripture say? "**CAST OUT THE BONDWOMAN AND HER SON, FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR WITH THE SON OF THE FREE WOMAN.**"

Gal 4:31 **So then, brethren, we are not children of a bondwoman, but of the free woman.**

Some of my notes on these passages are:

- For this passage I will admit that I had to read it many times before realizing what I believe this could be telling us in regards to the new covenant. At first glance I certainly thought that this passage was saying that believers in Jesus are now in the New Covenant, however there are problems with this interpretation. I actually now think it makes more sense to see some of what Paul is saying as prophetic statements rather than a current reality in his day.
- To me there is a very clear distinction going on in Paul's allegory of the two women as representing the Old and New Covenants.
  - The Old Covenant
    - Represented by Hagar the Bond Woman
    - Comes from Mount Sinai and corresponds to the earthly Jerusalem
    - Her Children are Slaves & born according to the flesh.
  - The New Covenant
    - Represented by Sarah the Free Woman
    - Corresponds to the New Jerusalem or the Jerusalem above
    - Her Children are Free & born according to the Spirit
- Verse 30 says that the Bond Woman and her Children are to be CAST OUT and that they WOULD NOT BE HEIRS WITH THE SONS OF THE FREE WOMAN. If you were to view this passage as proving that the Old Covenant was for those before Christ and that the New Covenant was for believers in Christ after the cross than there is major problem here, for this interpretation would force one to say that those who were in the old covenant (regardless of whether they were righteous or not) are destined to be Cast Out and that they will not inherit with those who were believers after the Cross. I don't think that many would be willing to say that Moses or Daniel or any other righteous person who was in covenant with God before the Cross was going to be CAST OUT or that these will not be heirs with us as believers after the cross.
- It actually makes much more sense to me to see any person from any time period who believes or had believed in God's Word / Yeshua to have the understanding that they will one day be born according to the Spirit (at the Resurrection) and live in the New Jerusalem where they will be Free from sin and death. Every man has been born according to the flesh and here on earth in our fallen state we are in bondage to sin and we are slaves to death. God's Commandments place everyone under sin and death because none of us obey fully.
- Just as Paul is showing us that those in the Old Covenant belong to the Present earthly Jerusalem, in the same way those in the New Covenant belong to the Heavenly Jerusalem. So

the obvious question is... If we are already in the New Covenant, why are we not living in the New Jerusalem?

- Just as Paul is showing us that those in the Old Covenant are born into flesh and are slaves to sin and death, in the same way those in the New Covenant are born into spirit and are free from sin and death. So another question I have is... If we are already in the New Covenant, why are we still in sin and destined to die in our fleshly bodies? Why are we not already free from sin and in our resurrected spirit bodies?
- To sum this passage up, I think that by Paul saying that we are not sons of the bondwoman but of the free woman, he is speaking proleptically about our future state as current day believers. I do not think that he is making a distinction between those who lived before and after Christ but rather he is making a distinction between the future destinies of believers versus non believers. Knowing that we are going to be perfected one day and enter into the New Covenant, it is fine to speak as if it is a current reality as long as it doesn't confuse others which Paul so often does with his letters (See 2 Peter 3:15-17).

### The New Covenant takes away our sins: Romans 11:25-27

**Rom 11:25** For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;

**Rom 11:26** and so **all Israel will be saved**; just as it is written, "THE DELIVERER WILL COME FROM ZION, **HE WILL REMOVE UNGODLINESS FROM JACOB.**"

**Rom 11:27** "**THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.**"

Some of my notes on these passages are:

- This passage makes a very clear connection with the New Covenant and the removal of sin from believers. In fact this passage tells me that the Covenant happens when sin is removed from Israel.
- This passage is also telling me that the New Covenant happens when all Israel is saved at the Resurrection / Regathering.
  - All Israel are the blood born Israelites that come to faith in Jesus and those of the nations who do the same.
  - See some immediate context in Romans 11:15 where Paul says that Israel's acceptance (whether this means that they accept Christ or that they are accepted by the Father) will bring about life from the dead. Their acceptance does not happen until the Fullness of the Gentiles has come in.
- Paul is almost definitely drawing from Isa 59:20-21 as he almost quotes it perfectly until the last part of Romans 11:27 that says "When I take away their Sins". I see how Paul understood these verses in Isaiah to mean that the taking away of sins was what happened at this covenant.
  - The Context of Isa 59:20-21 seems to be undoubtedly speaking about the last days.
  - What is also interesting about Isa 59:21 is that it says that God's Spirit will be upon them forever.



- If you read on into Chapter 60 of Isaiah, which comes directly after Isa 59:21, you will see that the entire chapter is about the New Jerusalem. I don't personally see a break in the context between the end of chapter 59 and the beginning of chapter 60 but I guess it is possible that chapter 60 is unrelated.

**The New Covenant takes away our sins: Isaiah 59:14-21**

Isa 59:14 Justice is turned back, And righteousness stands far away; For truth has stumbled in the street, And uprightness cannot enter.

Isa 59:15 Yes, truth is lacking; And he who turns aside from evil makes himself a prey. Now the LORD saw, And it was displeasing in His sight that there was no justice.

Isa 59:16 And He saw that there was no man, And was astonished that there was no one to intercede; Then His own arm brought salvation to Him, And His righteousness upheld Him.

Isa 59:17 He put on righteousness like a breastplate, And a helmet of salvation on His head; And He put on garments of vengeance for clothing And wrapped Himself with zeal as a mantle.

Isa 59:18 According to *their* deeds, so He will repay, Wrath to His adversaries, recompense to His enemies; To the coastlands He will make recompense.

Isa 59:19 So they will fear the name of the LORD from the west And His glory from the rising of the sun, For He will come like a rushing stream Which the wind of the LORD drives.

Isa 59:20 "A Redeemer will come to Zion, **And to those who turn from transgression in Jacob,**" declares the LORD.

Isa 59:21 "As for Me, this is **My covenant** with them," says the LORD: "**My Spirit which is upon you,** and My words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring's offspring," says the LORD, "**from now and forever.**"

.....**Conclusion**.....

After I did this study I had to ask myself, why does it matter if we say that we are in the New Covenant or Not? On one hand, I guess it doesn't really matter if we say that we are in the New Covenant as it is certainly going to happen one day. However, I do think it is important to understand and portray this correctly to others for the following reasons:

1. I think that it causes confusion to others when we say that we are in the New Covenant and that the Old Covenant was done away with at the cross. Because the New Covenant

is unconditional and we as believers today are still in sin, it could lead people into thinking that the Law of God must not play a part in the New Covenant or else it would not be unconditional. The actual reason why it is unconditional is because we will not have the ability to transgress the Law anymore once we are resurrected. Most Christians today will understand that only a belief in Jesus is what is needed to be saved and be in the New Covenant and any action on our part (Obedience to the Law) would make the New Covenant conditional. Basically there is no need to distinguish between us today and them before the cross when it comes to the Law and this doctrine of us being New Covenant Christians could cause confusion.

- a. What I think is the correct way to understand this is that in order to Live Eternally one must fully obey God's Word (see Luke 10:25-28, Mat 19:16-24, Deu 30:6). Since we are not perfect in this life we will not live forever unless we are forgiven and made into a perfect being. All mankind from Adam to the last day saints are living under the same set of laws and in the same conditional covenant in which no one has ever fulfilled (except Jesus). Therefore God promised that he would make a New Covenant with every person that believed in His Word (which is Jesus). Belief in the Word of God is the Faith which is required of us in order for Jesus to deem us worthy for the Resurrection to Life.
  - i. If a new believer had this understanding from day one of their new faith, it would be very hard for them to ever think that the Law of God was abolished or changed.
2. I think when we say that we are currently in the New Covenant it diminishes the importance of it. This is the final covenant that God makes with His People and to think that we could possibly sin while in this covenant and therefore break it somehow is an erroneous thought in my opinion.
3. Where I do think it is very important to make a distinction for believers today vs those who were alive before Christ are as follows:
  - a. We have the benefit of understanding how God will forgive our sins as we have knowledge of what took place at the cross. We can see exactly how things will work out for us (death, grave, resurrection, glorification) Having this knowledge can be a two edged sword.
    - i. On one hand it is easier for us to be certain about our Salvation.
    - ii. On the other hand it places a much harsher judgement on us if we fall away from obeying Christ.
  - b. We have a much better way of drawing near to God through the High Priesthood of Jesus where they had only the shadows and copies of what we have now.
  - c. We now all have the Holy Spirit given to us as a Helper whereas before the Holy Spirit was not given to all but only select people.

I'll finish this study with this...

Almost all Christians today have been taught that we are not in the Old Covenant anymore and that we are New Covenant believers that have been born again and have the Law written on our hearts so that we do not need to worry about obedience to God's Law.

I challenge all of us to put aside any and all preconceived notions that we might have on this subject and simply read the scriptures with common sense and apply them literally to our current state versus what we all hope is our future perfected state.

Ask yourself these simple questions as you think through these things:

1. Do you think that it is possible to Sin anymore once God has transcribed His commandments on your heart and placed them into your mind?
2. Does Scripture say that the New Covenant can or will be broken by anyone?
3. If the Israelites broke the Old Covenant because they sinned against God's Commandments than are we currently breaking the New Covenant by our sins?
4. Since the inauguration of the New Covenant is when our Sins are forgiven and forgotten forever, does it make more sense to think that God has already done this or that He will once we are perfected? Do you normally forgive and forget the sins of others against you before or even during their transgression, or do you wait until they have stopped?
5. Do those who believed in God before the Cross enter into the New Covenant at the Resurrection? If so, why would it be any different for us?
6. If the New Covenant started at the Cross, why is there not a single prophecy that points to the Messiah's death/resurrection as to when it was to be made with His People?
7. If all of the Prophecies about the New Covenant point us to the End of Days when Christ is ruling on earth during the Millennium, than why would we look to the Cross as the fulfillment of them?
8. Why would Christ be called the Guarantee of the New Covenant if we were already in this covenant? If I told you that I guarantee you that I will give you a dollar in the future, do you have the dollar now? Would it make sense to guarantee someone something that you have already given them?

Please understand that I am still searching for the truth of this matter and want nothing more than for others to also feel like they have done their due diligence to understand what they think about this important topic and not just simply follow what man had said about it.