THE BIBLICAL COVENANTS: THE IDEA OF COVENANT

Introduction
• Importance of “Covenant” for OT biblical theology.
• Early church uses “covenant, testament” to refer to the two parts of the Christian canon of scripture.

Term “Covenant”
• Hebrew -- בְּרִית (bérít) Etymology is debated, but word likely comes from Akkadian biritu, “clasp,” “fetter.” Akkadian and Hittite terms for treaty also mean “bond.”
• Other suggestions — relationships with Hebrew brh, "to eat, dine" [but basically has idea of eating to recuperate], or Akkadian birit “between, among.”
• LXX & NT -- διαθήκη (diateke) — Almost always, LXX uses διαθήκη (diateke) to translate Hebrew בְּרִית.
→ "Covenant" basically refers to idea of a bond or relationship.

Ancient Near Eastern Background
Treaties between persons and nations continued throughout antiquity, in various forms:
• Parity Treaties — Agreements between equal persons or nations, binding them to mutual friendship, respect or cooperation. (E.g., Jacob and Laban, Genesis 31:44-54)
• Royal Grant Treaties — A king’s grant (usually land) to a loyal servant for faithful service. The grant could normally be passed down through the family as long as the descendent continued to serve the king or his royal house. (Ex., Achish gave Ziklag to David, 1 Samuel 27:6)
• Suzerain-Vassal Treaties — Agreements that were given by a great king (especially Hittite Empire) to his subject kings. Agreements were mutually beneficial. Great king would be recognized as absolute sovereign by his vassals and would receive their absolute loyalty and service. Vassal kings would receive the great king's protection and continued favor. Agreements were often seen as established upon the gracious action of the suzerain. (E.g., Gibeonites and Israelites, Joshua 9)

Aspects of OT Covenants
• Recipients — Parties to the covenant.
• Initiation — Covenants are “cut,” “given,” “established,” and “entered into,” often including sacrifices and a meal.
• Sign — Reminder of the covenant; keeping the sign symbolizes keeping the covenant; breaking the sign is tantamount to breaking the covenant.
• Responsibilities — Obligations for both God and his people; covenants are to be “kept.”
• Renewal — Means of continuing the commitment to the covenant throughout future generations.
• Restoration — Expectation is that the covenant will be “broken”; provisions for restoring it again to accomplish its purposes.
The Biblical Covenants
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Covenants between Persons and Peoples
• Treaties, alliances — Ex.: Abraham and Amorites (Genesis 14:13); Patriarchs and “Philistines” (Gen 21:27,32; 26:28); Jacob and Laban (Genesis 31:44).
• Alliance between king and subjects — Ex.: David and Abner (2 Samuel 3:12,13,21); David and elders of Israel (2 Samuel 5:3 = 1 Chronicles 11:3).
• Agreements, pledges — Ex.: Jehoiada and captains (2 Kings 11:4 = 2 Chronicles 23:1).
• Alliance of friendship between David and Jonathan (1 Sam 18:3; 20:8; 23:18; cf Psalm 55:21).
• Alliance of marriage — Proverbs 2:17; Malachi 2:14.

Major OT Covenants
In the OT, ANE language of agreements between people and nations is applied to the relationship between God and his people.

• Noah
• Abraham
• Priests

Major OT Covenants
• Sinai (Moses)
• David
• New

Questions
• What was the nature of Yahweh’s covenant relationship with His people?
• What does this tell us about the spiritual life of OT believers, individually and corporately?
• To what extent are covenants “conditional” or “unconditional”?

References
(* = Works by evangelicals)

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THE BIBLICAL COVENANTS: 
THE NOAHIC COVENANT

Introduction
God committed himself not to destroy the world again with a flood (Genesis 6:18; 9:9-16).

1. Recipients. “Righteous” Noah (Genesis 6:9), his descendent and every living thing; Noah sacrificed burnt offerings (8:20-22).

2. Initiation. Promised by God before the flood; announced by God after the flood; Noah offered sacrifices. Takes the form of a Royal Grant.


4. Responsibilities.
   a. For God — not to destroy the earth again with a flood (Genesis 8:21-22; 9:11-16; Isaiah 54:9a; Jeremiah 33:20, 25).
   b. For people — to respect life; specifically, to multiply on the land, to eat no blood, and to not murder persons created in God’s image (Genesis 9:1-7; cf Acts 15:29).

5. Renewal. The appearance of a rainbow after a rain is a reminder of God’s continuing commitment to this covenant (Genesis 9:14-16).

6. Restoration. While this is the first covenant in the OT, its institution after the judgment of the flood echoes creation language and indicates that creation has been restored after wickedness and judgment (Genesis 9 // Genesis 1-2; for parallels, see Gary V. Smith, “Structure and Purpose in Genesis 1-11.” Journal of the Evangelical Theological Society 20 (1977) 307-19).

Examples:

<table>
<thead>
<tr>
<th>Condition</th>
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<th>Genesis 8 References</th>
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<tr>
<td>Dry land after waters subside</td>
<td>Gen 1:9-10</td>
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<td>Animals live upon the earth</td>
<td>Gen 1:20-21, 24-25</td>
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<td>God establishes days and seasons</td>
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<td>Animals: “Be fruitful and multiply”</td>
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<td>Mankind: “Be fruitful and multiply”</td>
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<td>Mankind dominion</td>
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<td>Food provided</td>
<td>Gen 1:29-30</td>
<td>Gen 9:3</td>
</tr>
<tr>
<td>Mankind in God's image</td>
<td>Gen 1:26-27</td>
<td>Gen 9:6</td>
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Because this covenant depends wholly upon God, it cannot be broken and thus it does not need to be restored.
THE BIBLICAL COVENANTS:
THE ABRAHAMIC COVENANT

Introduction

- God committed himself to Abraham to bless him, give him descendants and give him land.
- Includes elements of Royal Grant and Suzerain-Vassal treaties.

1. **Recipients.**
   - Abraham and his family (Genesis 12:1-5);
   - Abraham's descendants (Genesis 12:7; 17:19);
   - An everlasting covenant (1 Chronicles 16:15-18=Psalm 105:8-11).

2. **Initiation.** Covenant pictured as a developing relationship between God and Abraham.
   - a command and seven promises to Abraham (Genesis 12:1-3),
   - expansion to include future descendants (12:7),
   - more specific land promises (13:14-17),
   - more specific promises regarding descendants (15:4-5, 7, 13-16, 18-21),
   - "cutting" a covenant with sacrifices (15:8-12, 17-18),
   - the sign of circumcision (ch. 17),
   - renaming Abraham and Sarah (17:5, 15),
   - testing Abraham to give up his son (22:1-12), and
   - swearing an oath to affirm the promises (22:15-18).

3. **Sign.** Circumcision of all male offspring (Gen 17; 21:4; Exodus 12:43-49; Leviticus 12:3).

4. **Responsibilities.**
   a. God’s
      - Seven promises to bless, enrich, multiply and protect Abraham (Genesis 12:1-3);
      - God will be Abraham’s “shield” and “reward” (Genesis 15:1);
      - Key Provisions:
        (1) Relationship
        (2) Descendants
        (3) Land (cf 1 Chronicles 16:18=Ps 105:11; Nehemiah 9:8)
      - When God “remembered” this covenant, he delivered Israel from Egypt in the exodus (Exodus 2:24; 6:4,5).
      - God's covenantal compassion restricted the full implementation of the Sinaitic covenant curses (2 Kings 13:23).
   b. Abraham’s
      - Leave Ur and go to Canaan (Genesis 12:1);
      - Believe God and his promises (15:6; Nehemiah 9:8);
      - Be blameless (17:1);
      - Live righteously and justly and guide his household (18:18-19);
      - Obey God in everything (22:18b; 26:5).
5. **Renewal.** Covenant renewed both by reaffirmation of promises by God and by keeping the covenant sign.
   - to Isaac (Gen 26:3-5),
   - to Jacob (28:13-15; 31:3),
   - to Joseph (50:24-25).

6. **Restoration.**
   - New circumcision (Josh 5). Circumcision evidently was suspended after Israel refused to go into the promised land (land promised in Abrahamic covenant).
   - After captivity and exile (due to the curses of the Sinaitic covenant), God will remember his covenant with the patriarchs and will bring the nation back to the land of promise (Leviticus 26:42).

**New Testament**
- The Abrahamic covenant is viewed as the foundation for God's work in Christ and in believers of the new covenant (Luke 1:72-73; Galatians 3:6-9, 16, 29; Romans 4:16-17).
- The sign of the Abrahamic covenant, circumcision, is abrogated for new covenant believers (Acts 15:1-35).

**Issue: Conditional vs. Unconditional**
- Abrahamic covenant is *unconditional* in that it is based upon God's choice, is not rescinded, and serves as the basis for God's further actions toward Abraham's descendants (cf Deuteronomy 4: 1, 31).
- Abrahamic covenant is *conditional* in that Abraham's faith brings about the fulfillment of God's promises (Genesis 18:19; 22:18b).

Further discussion:
The Biblical Covenants: The Sinaiic Covenant

Introduction
• Yahweh formalized his relationship with his people by committing himself to be Israel's God.
• The Sinaiic Covenant is a suzerain-vassal treaty between Yahweh and Israel.
• This covenant does not replace the Abrahamic, but builds on it (cf. Deut 4:1, 31; Lev 26:42ff).

1. Recipients.
   • Israel gathered at Mt. Sinai (Exodus 19ff).

2. Initiation. At Mt. Sinai with sacrifices, sprinkling of blood, stipulations, commitments, and a meal with God, Moses, Aaron, Nadab, Abihu and the seventy elders (Exodus 19-20; 24).

   • First introduced with the giving of Manna on the way to Sinai (Exodus 16:5, 22-30).
   • Keeping of Sabbath will result in blessing, while violation of Sabbath will result in judgment (Jeremiah 17:19-27; Ezekiel 20:20-21).
   • Sabbath-breakers are to be put to death (Numbers 15:32-36; cf 15:30-31, defiant sins).
   • When Yahweh delivers his people from captivity in Babylon, Sabbath will again be the sign of the restored Sinaiic covenant (Isaiah 56:1-2, 4, 6; 58:13-14).
   • The Sabbath pictures God's relationship with his people – creation (Gen 2:1-3; Ex 20:11; 31:17), deliverance from Egypt (Deut 5:15), Sinai (Ex 24:15-18), the eschaton (Isa 66:23).

4. Responsibilities.
   a. God’s — “I will be their God and they will be my people” (Ex 6:7; 19:5-6; Lev 26:11-12; Hos 2:23; Jer 7:23; 11:4; 30:22; 31:33; 32:38; Ezek 36:28; cf. 2 Cor 6:16; Heb 8:10; Rev 21:3).
   b. Israel’s.
      • Israel is to love, serve and obey Yahweh and follow all of his commands, of which the Ten Words are a central core (Exodus 34:28, “And [Moses] wrote on the tablets the words of the covenant — the Ten Words”; Deuteronomy 4:13; 9:9, 11, 15).
      • The specific stipulations of the covenant are generally referred to as the “Law” (Hebrew "Torah" or Instruction).

NOTE: The structure parallels both ANE Suzerain-Vassal Treaties and ANE Law Codes.

<table>
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5. **Renewal.** Regular covenant renewal of the Sinaitic covenant is provided for in the covenant itself.
   a. **Family:** In Israel's theology, every Israelite is born into the covenant family. Thus it is important for every Israelite to personalize their faith by renewing it for themselves. Renewal ceremonies will normally have a recital of God's faithful and gracious acts toward his people and an opportunity for his people to commit themselves to him again to follow his commands. [Note a similar theology for the church in traditional Reformed theology with church confirmation classes to encourage children to personalize their faith in Christ.]
   b. **Festivals:** Weekly Sabbath and yearly festivals encouraged Israelites to re-live roles as imagers of God (Sabbath) redeemed by Him through the exodus (annual festivals).
   c. **Periodic:** The Sabbatical year would have a special renewal ceremony (Deuteronomy 31:9-13, during the Feast of Booths).
   d. **Liturgy:** Psalm 50 may present a liturgy of renewal.
   e. **Special Instances:** Many other special instances of covenant renewal are mentioned:
      - Deuteronomy 29:1ff -- in Moab (the entire book of Deuteronomy).
      - Joshua 8:30-35 -- Mt. Ebal (cf Deuteronomy 27).
      - Joshua 24:25 -- Shechem; near end of Joshua's life.
      - 1 Samuel 11:14 -- at Gilgal; transition from Samuel to Saul; reaffirm Yahweh's kingship.
      - 2 Chronicles 15:12-15 -- King Asa; all people swore an oath to Yahweh.
      - 2 Chronicles 23:16 (//2 Kings 11:17) -- Jehoiada the priest; king Joash; temple of Baal torn down.
      - 2 Chronicles 29 (vv10, 31, 35-36) -- Hezekiah sought to undo Ahaz’s sins; temple worship restored; Passover celebrated (ch. 30; esp. vv 25-27).
      - 2 Chronicles 34:29-33 (//2 Kings 23:1-3) -- Josiah led the people.
      - Ezra 10:3 -- Ezra; people confessed sins of intermarriage and took action.
      - Nehemiah 8-10 (esp. 9:32, 38) -- Ezra read Torah; people confessed sins and bound themselves to keep Torah just as God has kept his covenant of love.

6. **Restoration.**
   a. **Historical:** Two examples of restoration occur early in Israel's history:
      - Exodus 34 -- New tables of law: After sin at Mt. Sinai.
      - Joshua 5 -- New passover: After failure to go in to the promised land.
   b. **Eschatological:** Restoration to the land after exile in Babylon is dealt with frequently in the OT. This subject overlaps with the New Covenant, which in some sense is a restoration and fulfillment of the Sinaitic and other covenants.
      - New exodus (Ezra 1ff) -- from Babylon to Israel // Egypt (frequent parallels in the prophetic writings).
      - New Jerusalem (Ezra-Nehemiah).
      - New altar & sacrifices (Ezra 1ff)
      - New Temple (Ezra 1-6)
New Testament


   • Circumcision — Acts 15; Gal 2:3ff; 5:2ff; 6:15; 1 Cor 7:19; Rom 2:25-29; Phil 3:3.
   • Food laws — Acts 10-11; Galatians 2:11ff; Romans 14-15; 1 Corinthians 8-10.
   • Observance of certain days — Gal 4:10; Rom 14:5-6; cf Colossians 2:16-17.
   • Cultic system (sacrifices, etc.) — Book of Hebrews

c. Summary: Torah/Law is God’s revelation and direction for his people. In moving from Israel living in the land of promise to Israelites living as a scattered people among Gentile nations (diaspora) and then to a scattered church in the New Testament, God’s direction had to be applied in various ways. The specific laws mentioned in “b” above may have had a major purpose of separating Jews from Gentiles. While they were somewhat adapted as Jews lived in the diaspora, they were eventually abrogated with the coming of the New Covenant, just as new wine must be put in new wineskins. While the laws are abrogated for the NT community, they may include theological ideas that continue.

d. Sabbath? Parallel with other laws that are ...
   • Continued — Moral commands.
   • Modified — Sacrifices, priests.
   • Abrogated — Food, festivals, foreskins.
THE BIBLICAL COVENANTS:  
THE PRIESTLY COVENANT

Introduction
• God selected the tribe of Levi and Aaron and his family to constitute Israel's priests and Levites.
• This covenant resembles the Royal Grants of the ANE.

1. **Recipients.** Yahweh declared that Aaron, his sons, and his descendants would serve Israel as priests, and that members of the tribe of Levi would assist them in cultic matters.

2. **Initiation.** Earlier promises were formalized as a covenant declared by Yahweh in response to Phinehas’ faithfulness.
   • Yahweh announced at Sinai that Aaron, his sons, and his descendants would serve Israel as priests (Exodus 28:1, 29; 40:12-15).
   • The tribe of Levi sided with Moses at Mt. Sinai at the sin of the golden calf (Exodus 32:26-29; Deuteronomy 33:8-9).
   • Phinehas was zealous for Yahweh's honor in Moab; thus Yahweh made “a covenant of peace” with him and his descendants (Numbers 25:10-13; Malachi 2:4-6).

3. **Sign.** Not specifically mentioned. The grant would be the priestly office itself. Perhaps the garments of the priestly office served as a covenant sign.

4. **Responsibilities.**
   a. **God’s —**
      • God will ensure that the descendants of Aaron serve as priests and that the members of the tribe of Levi assist in cultic matters (Numbers 3).
      • God promises the priests and Levites a share of Israel's offerings to Yahweh (Numbers 18:19, "an everlasting covenant of salt"); he promises to multiply the descendants of the Levites (Jeremiah 33:21).
   b. **Priests’ —**
      • Priests were responsible for all cultic matters, including offering sacrifices, providing guidance, teaching the Law/Torah, and caring for the sanctuary (Num 18; Deut 33:8-10).
      • Priests and Levites are to serve faithfully (violations referred to in Ezekiel 44:7ff; Nehemiah 13:29-30; Malachi 2:4-9).

5. **Renewal.** Aaron's descendants were “anointed” as priests (Hebrew מַשָּׁ ה, “mashach”); thus priests were first “anointed ones” or “messiahs” in Israel (Exodus 28:41; 29:7-9; and throughout Exodus, Leviticus and Numbers; see especially Psalm 133).

6. **Restoration.** After exile, priesthood and the temple cultus (system of worship) were restored (promised in Jeremiah 33:19-22; see Ezra and Zechariah). Because of sin among the Levites in breaking the priestly covenant, the descendants of Zadok were elevated after exile (Ezekiel 44:7ff; Nehemiah 13:29-30).

New Testament
Although not of the tribe of Levi, Jesus Christ is a high priest (book of Hebrews).
THE BIBLICAL COVENANTS:
THE DAVIDIC COVENANT

Introduction
- Yahweh chose David to establish a royal dynasty in Israel.
- This covenant resembles the Royal Grants of the ANE.

1. **Recipients.** David and his descendants (2 Samuel 7:8-16=1 Chronicles 17:7-14).

2. **Initiation.**
   - God refused to let David build a “house” (temple) for him, but instead promised to build a “house” (dynasty) for David (2 Samuel 7:5-16=1 Chronicles 17:4-14; 2 Samuel 23:5).
   - God did not choose Saul to establish a dynasty because of disobedience (1 Sam 13:13-14).

3. **Sign.** Not specifically mentioned. The grant would be the royal office itself. Perhaps the throne, crown or royal garments served as a covenant sign.

4. **Responsibilities.**
   a. **God’s** —
      - Yahweh promised to bless, prosper and protect David and Israel (2 Samuel 7:9-11).
      - Yahweh would continue to preserve David's line, even if later kings sinned (2 Samuel 7:14-16=1 Chronicles 17:13; 1 Kings 11:31-36).
   b. **Kings’** —
      - Davidic kings must be faithful to Yahweh and his Sinaitic covenant and stipulations (Psalm 132:10-18).

5. **Renewal.** David's descendants were “anointed” as kings (Hebrew מַשָּׁח, “mashach”); thus kings were called “anointed ones” or “messiahs” in Israel. Note the following Royal Psalms (which the NT sees as fulfilled typically in Christ):
   - Psalm 2 – Coronation: The nations should submit to Yahweh's anointed king, because Yahweh has promised that Israel's king will rule over them.
   - Psalm 110 – Coronation: Yahweh will give victory to the king, the leader of the nation, its armies and its cultus (system of worship).
   - Psalm 72 – Coronation: A prayer that the king will establish righteousness and justice and will help the helpless.
   - Psalm 101 – Coronation: The king pledges to live a blameless life and to establish righteousness.
   - Psalm 45 – Wedding: King marries a princess and Davidic dynasty will be perpetuated.
   - Kings pray for victory in battle (Psalm 20, 144) and give thanks for victory given (Psalm 21, 18=2 Sam 22).
   - Kings pray for deliverance from suffering and death (Psalm 16, 22, 69).
   - Psalm 132 – Prayer that Yahweh will continue to bless the present king in David's line, because of his covenant with David.
   - Psalm 89 – Prayer that mourns for the downfall of the Davidic dynasty and pleads for its restoration.
6. **Restoration.**

- Before Judah went into exile, Yahweh promised that David's line would continue after the exile (Isaiah 55:3-5; Jeremiah 33:19-22; Ezekiel 34:23-24; 37:22-25).
- After the exile, Yahweh promised through Haggai that he would make Zerubbabel his chosen signet ring, thus granting Zerubbabel the pledge that his descendant(s) would end the curse on Jehoiachin (Haggai 2:23; cf. Jeremiah 22:24; note pattern of a curse reversed by a blessing in Judges 17:2).
- The people pray for God to honor his covenant with David by raising up a king for them again (Psalm 89).

**New Testament**

- Jesus Christ is called the “son of David.” Many of the royal Psalms are applied to Christ by quotation or allusion. The term “messiah” (or “Christ” = “anointed one”) combines its OT referents of priests and kings (and also prophets in two passages).

- The NT pictures Jesus in the various roles of OT kings —
  - Chosen by a prophet at God's direction (John the Baptist).
  - Anointed (with water by John the Baptist).
  - Called God's “son” (Matthew 3:17; Romans 1:4; Hebrews 1:5; 5:5).
  - Triumphant over enemies (including sin and Satan).
  - Ascending to the throne (heavenly — Acts 2:30ff; Ephesians 1:20; 4:7-11, giving spiritual gifts as the spoils of war; Hebrews 1:3,13).
  - Reigns with Yahweh (present reign with the Father — Acts 2:36; Hebrews 1:13; 1 Peter 3:22).
  - Will lead his armies to conquer enemies (Second Coming — Acts 2:34-35).
THE BIBLICAL COVENANTS: 
THE NEW COVENANT

Introduction
- The new covenant is not viewed as a separate covenant in the OT, but rather as the fulfillment of all of God's promises to his people Israel and his people's commitments to him.
- The term "new covenant" is only used in the OT in the key passage Jeremiah 31:31-34, but the concept is referred to frequently in the prophetic writings.
- The NT quotes Jer 31:31-34 and applies it to the newly created church (Heb 8:8-12; 10:16-17).


   - Hosea 2:16-23 — First mention of a future “covenant” (v. 18). After the judgment curses of the Sinaitic covenant have ended (2:18), Yahweh will marry his changed people (2:16-17); they will come to Yahweh with the bride price of righteousness, justice, love, compassion, and faithfulness and will acknowledge him as their husband (2:16,19); Yahweh will respond with blessings and covenant love (2:21-23).
   - Jeremiah 50:5 — Anticipated to begin with the return from exile in Babylon.
   - After the broken covenant of Sinai, this covenant will be everlasting (Ezekiel 16:60-62). The judgment of exile will purge those who will not enter into this covenant (20:37-38).

   - OT does not mention a sign; it is a restoration of the Sinaitic and perhaps Abrahamic covenants.
   - As a fulfillment of the Sinaitic covenant, Yahweh looks forward to all people being blessed by him if they keep the Sabbath — even foreigners and eunuchs (Isaiah 56:1-8; 58:13-14; 66:23).
   - The sign of the New Covenant in the NT is the Lord's Supper ("this cup is the new covenant"; 1 Corinthians 11:26; cf. Matthew 26:26-28; Mark 14:22-24; Luke 22:17-20).

4. Responsibilities The language of the new covenant is fulfillment language. God will enable his people to live the righteous lives that he has desired from them. Unlike the covenant at Sinai, the new covenant will be unbreakable (Jeremiah 31:31-34).
   a. God’s —
      - God will fulfill the expectations of the Sinaitic covenant — “I will be their God and they will be my people” (Exodus 6:7; 19:5-6; Leviticus 26:11-12; Hosea 2:23; Jer 7:23; 11:4; 30:22; 31:33; 32:38; Ezek 36:28; cf. 2 Corinthians 6:16; Hebrews 8:10; Revelation 21:3).
      - Yahweh will enable Israel to serve as a covenant channel to include the nations (Gentiles) in God's blessings (Isaiah 42:6-7).
      - Yahweh will use a faithful remnant to bring both Israel and the Gentiles into a covenant relationship of blessing (Isaiah 49:1-9, esp. v. 8).
      - Yahweh will accomplish his eschatological covenant purposes just as certainly as he has kept his covenant with Noah (Isaiah 54:9-10).
      - Yahweh's eschatological blessings will include his covenant with David with the ultimate goal of bringing nations to himself (Isaiah 55:3ff).
      - To faithful covenant keepers, Yahweh will give “a memorial and a name” (Isaiah 56:5, yad vashem).
• Yahweh will enable his people to live in his Spirit and in his words (Isaiah 59:21; quoted in Romans 11:26-27).
• Yahweh's everlasting covenant will ensure his peoples’ blessings in the sight of all people (Isaiah 61:8-9).
• Yahweh will enable his people to acknowledge and serve him, and will grant them his forgiveness (Jeremiah 31:33-34).
• Yahweh will restore his people after exile and will bring to fulfillment all of his covenant promises — his people will live united in the land in peace and prosperity being ruled by a Davidic king (Ezekiel 34:20-31, esp. v. 25; 37: 15-28, esp. v. 26; cf. Zechariah 9:11).
• OT ends anticipating more to come (Mal 3:1; “the messenger of the covenant will come”).

b. Peoples’ —
• Righteousness, justice, love, compassion, and faithfulness; acknowledge Yahweh as their husband (Hosea 2:16,19).
• Bind themselves to Yahweh, hold fast to his covenant, serve him, love Yahweh’s name, worship him, maintain justice, do what is right, and keep the Sabbath (Isaiah 56:1-8).
• Keeping Torah faithfully and completely (Jeremiah 31:33-34; 32:38-41).

5. **Renewal.**

• While not pictured in the OT, the sign of the New Covenant in the NT is the Lord’s Supper (1 Corinthians 11:17-34; cf. Matthew 26:26-28; Mark 14:22-24; Luke 22: 17-20). The church renews its covenant with God every time that it observes this sign (“until He comes”).
• Paul and others are ministers of the new covenant, communicating God’s message of life in his Spirit (2 Corinthians 3:6-18, esp. v. 6).

6. **Restoration.** Restoration to covenant blessings after the judgment of exile will be brought to complete fulfillment in the *eschaton*. The new covenant represents the final accomplishing of all of God's covenants (thus “fulfillment” language in Hosea, Isaiah, Jeremiah & Ezekiel). It begins with the first advent of Messiah (“now”) and will be finalized in the *eschaton* (“not yet”).
• New covenant (Jeremiah 31:31-34; )
• New name (Isaiah 62:2; Revelation 2:17; 3:12).
• New command (John 13:34; 1 John 2:7-8).
• New obedience (circumcision of heart; Deuteronomy 30:1-10).
• New self (redeemed; Ephesians 2:15; 4:23-24; Colossians 3:10; new birth, John 3; 1 Peter 1:3)
• New heart, spirit (Ezekiel 11:19; 18:31; 36:26)
• New creation (2 Corinthians 5:17; Galatians 6:15).
• New heavens & new earth (Isaiah 65:17; 66:22; 2 Peter 3:13; Revelation 21:1).
• New Jerusalem (Revelation 3:12; 21:2; no new ark of covenant, Jeremiah 3:16-17; cf Revelation 11:19).
• New everything (Revelation 21:5).

**Application**

How will we live when we are in Jesus’ presence? Start now!