

Doctrine of the New Covenant

Jeremiah 31:31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

Hebrews 8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Hebrews 8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Hebrews 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

1. Without denigrating the previous covenants, the New Covenant brings new dimensions, and new aspects with it.
2. The New Covenant, which is the Final Covenant, grew out of the Old Covenant for in the Old Covenant the Holy Spirit brought conviction of sins, He indwelt the saints, and sins were forgiven.
3. Nevertheless, the New Covenant is a better Covenant because in the Old Covenant sins were forgiven once a year on the Day of Atonement. In the New Covenant sins are forgiven once and for all.
4. The New Covenant started, not on the Day of Pentecost but in the Upper Room.
 - *Luke 22:13 And they went, and found as he had said unto them: and they made ready the Passover. 14 And when the hour was come, he sat down, and the twelve apostles with him. 15 And he said unto them, With desire I have desired to eat this Passover with you before I suffer: 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. 17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.*

5. Jesus changed the content of the words of the celebration of the Old Covenant Passover. In the middle of the liturgy that reminded the Jews of the Angel of Death passing over those houses covered by blood, Jesus speaks of Himself.
6. The bread now represents His body which is broken for His own. The wine now represents His blood which was shed to redeem souls from the penalty and pollution of sin.
7. While the New Covenant was initiated in the Upper Room, it was not ratified until the next day at Calvary.
8. The New Covenant, having been established, is blessed by God, reflected in the resurrection.
 - *Acts 2:24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.*
9. Following the resurrection, Jesus ascended into heaven in order perpetuate the conditions and blessings of the New Covenant.

Special Note.

The ascension of Jesus Christ into heaven is recorded in four passages of Scripture.

- *Mark 16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.*
- *Luke 24:36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. 40 And when he had thus spoken, he shewed them his hands and his feet. 41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 And he took it, and did eat before them. 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then opened he their understanding, that they might understand the scriptures, 46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. 50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.*

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God. Amen.

- *Acts 1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. 12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.*
- *1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

10. Jesus went to a specific place in heaven, to sit at the right hand of God, and for a specific purpose, and that is to go to His coronation.

- *Hebrews 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

Crown Him with Many Crowns

“Crown Him with many crowns, the Lamb upon His throne.
Hark! How the heavenly anthem drowns all music but its own.
Awake, my soul, and sing of Him who died for thee,
And hail Him as thy matchless King through all eternity.

Crown Him the virgin's Son, the God incarnate born,
Whose arm those crimson trophies won which now His brow adorn;
Fruit of the mystic rose, as of that rose the stem;
The root whence mercy ever flows, the Babe of Bethlehem.

Crown Him the Son of God, before the worlds began,
And ye who tread where He hath trod, crown Him the Son of Man;
Who every grief hath known that wrings the human breast,
And takes and bears them for His own, that all in Him may rest.

Crown Him the Lord of life, who triumphed over the grave,
 And rose victorious in the strife for those He came to save.
 His glories now we sing, who died, and rose on high,
 Who died eternal life to bring, and lives that death may die.

Crown Him the Lord of peace, whose power a scepter sways
 From pole to pole, that wars may cease, and all be prayer and praise.
 His reign shall know no end, and round His piercèd feet
 Fair flowers of paradise extend their fragrance ever sweet.

Crown Him the Lord of love, behold His hands and side,
 Those wounds, yet visible above, in beauty glorified.
 No angel in the sky can fully bear that sight,
 But downward bends his burning eye at mysteries so bright.

Crown Him the Lord of Heaven, enthroned in worlds above,
 Crown Him the King to Whom is given the wondrous name of Love.
 Crown Him with many crowns, as thrones before Him fall;
 Crown Him, ye kings, with many crowns, for He is King of all.

Crown Him the Lord of lords, who over all doth reign,
 Who once on earth, the incarnate Word, for ransomed sinners slain,
 Now lives in realms of light, where saints with angels sing
 Their songs before Him day and night, their God, Redeemer, King.

Crown Him the Lord of years, the Potentate of time,
 Creator of the rolling spheres, ineffably sublime.
 All hail, Redeemer, hail! For Thou has died for me;
 Thy praise and glory shall not fail throughout eternity.”

Verses 1, 4, 5, 6, 9
 Matthew Bridges

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Verses 2 and 3
 Godfrey Thring

11. In the book of Hebrews the superiority of Jesus Christ is seen over the Law and thus the superiority of the New Covenant is seen over the Old Covenant.
12. The New Covenant is said to be a better covenant because it has greater promises, and because it has a better mediator, even Jesus Christ.

13. The Old Covenant is a copy or shadow of the New Testament. It looked into the future as a type for fulfillment.
14. The sacrifice that Christ made is perfect. The term perfect means to be without blemish. The term perfect also conveys the idea of something being complete. The New Covenant completes the redemptive work of Christ at Calvary.
15. The eternal work of Christ is to be preferred to the annual and thus temporal work of the Levitical sacrifices.
16. The offering of Christ's blood is not in the Temple in Jerusalem, but into the heavenly Temple and Holy of Holies.
17. The blood of Christ is not figurative, being placed on the mercy seat, but is an offering to God in His immediate presence in heaven that has eternal value.
18. In Christ the New Covenant finds its ultimate fulfillment with a better Mediator, better promises, and a permanent solution to the forgiveness of sin.