

# The New Covenant in Christ

(Opening Prayer)

Question: On what day was Jesus Crucified?

Answer: Wednesday!

We know that Jesus rose on Sunday:

→ **Mar 16:1** And<sup>2532</sup> when the<sup>3588</sup> sabbath<sup>4521</sup> was past,<sup>1230</sup> Mary<sup>3137</sup> Magdalene,<sup>3094</sup> and<sup>2532</sup> Mary<sup>3137</sup> the<sup>3588</sup> *mother* of James,<sup>2385</sup> and<sup>2532</sup> Salome,<sup>4539</sup> had bought<sup>59</sup> sweet spices,<sup>759</sup> that<sup>2443</sup> they might come<sup>2064</sup> and anoint<sup>218</sup> him.<sup>846</sup>  
**Mar 16:2** And<sup>2532</sup> very<sup>3029</sup> early in the morning<sup>4404</sup> the<sup>3588</sup> first<sup>3391</sup> *day* of the<sup>3588</sup> week,<sup>4521</sup> they came<sup>2064</sup> unto<sup>1909</sup> the<sup>3588</sup> sepulcher<sup>3419</sup> at the rising<sup>393</sup> of the<sup>3588</sup> sun.<sup>2246</sup>

→ **Mar 16:9** Now<sup>1161</sup> when *Jesus* was risen<sup>450</sup> early<sup>4404</sup> the first<sup>4413</sup> *day* of the week,<sup>4521</sup> he appeared<sup>5316</sup> first<sup>4412</sup> to Mary<sup>3137</sup> Magdalene,<sup>3094</sup> out of<sup>575</sup> whom<sup>3739</sup> he had cast<sup>1544</sup> seven<sup>2033</sup> devils.<sup>1140</sup>

→ **Luk 24:1** Now<sup>1161</sup> upon the<sup>3588</sup> first<sup>3391</sup> *day* of the<sup>3588</sup> week,<sup>4521</sup> very early in the morning,<sup>901, 3722</sup> they came<sup>2064</sup> unto<sup>1909</sup> the<sup>3588</sup> sepulcher,<sup>3418</sup> bringing<sup>5342</sup> the spices<sup>759</sup> which<sup>3739</sup> they had prepared,<sup>2090</sup> and<sup>2532</sup> certain<sup>5100</sup> *others* with<sup>4862</sup> them.<sup>846</sup>

→ **Joh 20:1** (1161) The<sup>3588</sup> first<sup>3391</sup> *day* of the<sup>3588</sup> week<sup>4521</sup> cometh<sup>2064</sup> Mary<sup>3137</sup> Magdalene<sup>3094</sup> early,<sup>4404</sup> when it was<sup>5607</sup> yet<sup>2089</sup> dark,<sup>4653</sup> unto<sup>1519</sup> the<sup>3588</sup> sepulcher,<sup>3419</sup> and<sup>2532</sup> seeth<sup>991</sup> the<sup>3588</sup> stone<sup>3037</sup> taken away<sup>142</sup> from<sup>1537</sup> the<sup>3588</sup> sepulcher.<sup>3419</sup>

## Matt 28:1-6

All four gospels made it clear that it was the first day of the week, as well as the fact that it was after the Sabbath. Why the need for the distinction? Because there were 2 Sabbaths at the time of the Passover.

**Joh 19:30** When<sup>3753</sup> Jesus<sup>2424</sup> therefore<sup>3767</sup> had received<sup>2983</sup> the<sup>3588</sup> vinegar,<sup>3690</sup> he said,<sup>2036</sup> **It is finished;**<sup>5055</sup> and<sup>2532</sup> he bowed<sup>2827</sup> his head,<sup>2776</sup> and gave up<sup>3860</sup> the<sup>3588</sup> ghost.<sup>4151</sup>

**Joh 19:31** The<sup>3588</sup> Jews<sup>2453</sup> therefore,<sup>3767</sup> because<sup>1893</sup> it was<sup>2258</sup> the preparation,<sup>3904</sup> that<sup>2443</sup> the<sup>3588</sup> bodies<sup>4983</sup> should not<sup>3361</sup> remain<sup>3306</sup> upon<sup>1909</sup> the<sup>3588</sup> cross<sup>4716</sup> on<sup>1722</sup> the<sup>3588</sup> Sabbath day,<sup>4521</sup> (for<sup>1063</sup> that<sup>1565</sup> sabbath<sup>4521</sup> day<sup>2250</sup> was<sup>2258</sup> a high day,) <sup>3173</sup> besought<sup>2065</sup> Pilate<sup>4091</sup> that<sup>2443</sup> their<sup>846</sup> legs<sup>4628</sup> might be broken,<sup>2608</sup> and<sup>2532</sup> *that* they might be taken away.<sup>142</sup>

→ **Mat 12:38** Then<sup>5119</sup> certain<sup>5100</sup> of the<sup>3588</sup> scribes<sup>1122</sup> and<sup>2532</sup> of the Pharisees<sup>5330</sup> answered,<sup>611</sup> saying,<sup>3004</sup> Master,<sup>1320</sup> we would<sup>2309</sup> see<sup>1492</sup> a sign<sup>4592</sup> from<sup>575</sup> thee.<sup>4675</sup>

**Mat 12:39** But<sup>1161</sup> he<sup>3588</sup> answered<sup>611</sup> and said<sup>2036</sup> unto them,<sup>846</sup> **An evil**<sup>4190</sup> and<sup>2532</sup> adulterous<sup>3428</sup> generation<sup>1074</sup> seeketh after<sup>1934</sup> a sign;<sup>4592</sup> and<sup>2532</sup> there shall no<sup>3756</sup> sign<sup>4592</sup> be given<sup>1325</sup> to it,<sup>846</sup> but<sup>1508</sup> the<sup>3588</sup> sign<sup>4592</sup> of the<sup>3588</sup> prophet<sup>4396</sup> Jonah:<sup>2495</sup>

**Mat 12:40** For<sup>1063</sup> as<sup>5618</sup> Jonah<sup>2495</sup> was<sup>2258</sup> three<sup>5140</sup> days<sup>2250</sup> and<sup>2532</sup> **three**<sup>5140</sup> nights<sup>3571</sup> in<sup>1722</sup> the<sup>3588</sup> whale's<sup>2785</sup> belly,<sup>2836</sup> so<sup>3779</sup> shall the<sup>3588</sup> Son<sup>5207</sup> of man<sup>444</sup> be<sup>2071</sup> three<sup>5140</sup> days<sup>2250</sup> and<sup>2532</sup> **three**<sup>5140</sup> nights<sup>3571</sup> in<sup>1722</sup> the<sup>3588</sup> heart<sup>2588</sup> of the<sup>3588</sup> earth.<sup>1093</sup>

**Mat 12:41** The men<sup>435</sup> of Nineveh<sup>3536</sup> shall rise<sup>450</sup> in<sup>1722</sup> judgment<sup>2920</sup> with<sup>3326</sup> this<sup>5026</sup> generation,<sup>1074</sup> and<sup>2532</sup> shall condemn<sup>2632</sup> it:<sup>846</sup> because<sup>3754</sup> they repented<sup>3340</sup> at<sup>1519</sup> the<sup>3588</sup> preaching<sup>2782</sup> of Jonah;<sup>2495</sup> and,<sup>2532</sup> behold,<sup>2400</sup> a greater<sup>4119</sup> than Jonah<sup>2495</sup> is here.<sup>5602</sup>

**Jon 1:17** Now the LORD<sup>3068</sup> had prepared<sup>4487</sup> a great<sup>1419</sup> fish<sup>1709</sup> to swallow up<sup>1104</sup> (853) Jonah.<sup>3124</sup> And Jonah<sup>3124</sup> was<sup>1961</sup> in the belly<sup>4578</sup> of the fish<sup>1709</sup> three<sup>7969</sup> days<sup>3117</sup> and three<sup>7969</sup> nights.<sup>3915</sup>

WHY IS THAT IMPORTANT?

Three nights was part of the sign Jesus agreed to give to a corrupt generation in accordance with their traditions and mental limitations.

**Joh 11:5** Now<sup>1161</sup> Jesus<sup>2424</sup> loved<sup>25</sup> Martha,<sup>3136</sup> and<sup>2532</sup> her<sup>846</sup> sister,<sup>79</sup> and<sup>2532</sup> Lazarus.<sup>2976</sup>

**Joh 11:6** When<sup>5613</sup> he had heard<sup>191</sup> therefore<sup>3767</sup> that<sup>3754</sup> he was sick,<sup>770</sup> he abode<sup>3306</sup> (3303) two<sup>1417</sup> days<sup>2250</sup> still<sup>5119</sup> in<sup>1722</sup> the same<sup>3739</sup> place<sup>5117</sup> where he was.<sup>2258</sup>

**Joh 11:14** Then<sup>5119</sup> (3767) said<sup>2036</sup> Jesus<sup>2424</sup> unto them<sup>846</sup> plainly,<sup>3954</sup> Lazarus<sup>2976</sup> is dead.<sup>599</sup>

**Joh 11:15** And<sup>2532</sup> I am glad<sup>5463</sup> for your sakes<sup>1223, 5209</sup> that<sup>3754</sup> I was<sup>2252</sup> not<sup>3756</sup> there,<sup>1563</sup> to the intent<sup>2443</sup> ye may believe;<sup>4100</sup> nevertheless<sup>235</sup> let us go<sup>71</sup> unto<sup>4314</sup> him.<sup>846</sup>

**Joh 11:39** Jesus<sup>2424</sup> said,<sup>3004</sup> Take ye away<sup>142</sup> the<sup>3588</sup> stone.<sup>3037</sup> Martha,<sup>3136</sup> the<sup>3588</sup> sister<sup>79</sup> of him that was dead,<sup>2348</sup> saith<sup>3004</sup> unto him,<sup>846</sup> Lord,<sup>2962</sup> by this time<sup>2235</sup> he stinketh.<sup>3605</sup> for<sup>1063</sup> he hath been<sup>2076</sup> dead four days.<sup>5066</sup>

Jewish Tradition held that the spirit hung around for three days, after three days a person was REALLY dead. Jesus waited to go raise Lazarus until the point of no doubt and full assurance that HE was indeed the resurrection.

BEWARE OF the Established Traditions of MEN:

**MARK 7:6-13**

**Vs. Mar 7:9** And<sup>2532</sup> he said<sup>3004</sup> unto them,<sup>846</sup> Full well<sup>2573</sup> ye reject<sup>114</sup> the<sup>3588</sup> commandment<sup>1785</sup> of God,<sup>2316</sup> that<sup>2443</sup> ye may keep<sup>5083</sup> your own<sup>5216</sup> tradition.<sup>3862</sup>

They can't do both, they can't keep both the commandments of God and their own traditions. Tend to go with what is comfortable, easy, appeals to flesh, increases their power, reflects the state of their soul and inner condition.

**Vs. Mar 7:13** Making the word of God of none effect<sup>208, 3588, 3056, 2316</sup> through your<sup>5216</sup> tradition,<sup>3862</sup> which<sup>3739</sup> ye have delivered:<sup>3860</sup> and<sup>2532</sup> many<sup>4183</sup> such<sup>5108</sup> like things<sup>3946</sup> do<sup>4160</sup> ye.

I begin with this to make a point using an example from last week's observance of Easter. Just cause everyone's doing it doesn't mean it's right, it doesn't mean that it's accurate, it doesn't mean that it's what actually happened. You will have to study for yourself.

Our Study of the Scriptures is focused on the truth:

Joh 14:6 Jesus<sup>2424</sup> saith<sup>3004</sup> unto him,<sup>846</sup> I<sup>1473</sup> am<sup>1510</sup> the<sup>3588</sup> way,<sup>3598</sup> the<sup>3588</sup> truth,<sup>225</sup>  
and<sup>2532</sup> the<sup>3588</sup> life:<sup>2222</sup> no man<sup>3762</sup> cometh<sup>2064</sup> unto<sup>4314</sup> the<sup>3588</sup> Father,<sup>3962</sup> but<sup>1508</sup> by<sup>1223</sup>  
me.<sup>1700</sup>

In asking God for the truth and in seeking ultimate truth we are ultimately seeking Christ Jesus Himself.

WE PROMISE that we will say things that will be unpopular and WILL NOT be accepted by many of the churches that you've known, but what we will say and show you will be from the Scriptures. We want you to know the truth and to have it available to you so that you can make an informed decision with your free will. We desire that your life would fulfill the purpose that God created you for and that you would know Him. That you would know the way, the truth and the life. This is what we will be doing here:

## The New Covenant in Christ (Part 1)

**GOAL:** For the active listener to know what has been made available by God in the New Covenant through Christ Jesus.

**PURPOSE:** To establish a scriptural foundation of what is now available through Christ Jesus.

**OUTCOMES:**

1. To establish what was the old covenant was about & why
2. To improve our understanding of the nature of the fall of Man; what really happened and its consequences
3. Establish why Jesus had to do what He did
4. Lay the foundation of what the new covenant really is in Christ Jesus
5. Clarify the parameters for how do we now live in the new covenant.

**GOVERNING H.S. MANIFESTATION(S):** Peace & Faith

**PEACE**

*God's Plan: For us to have internal serenity amidst external circumstances by being at oneness with His Spirit and His Word.*

**FAITH**

*God's Plan: For us to come under the authority and protection of the rightly divided Word of God.*

OUR FOUNDATIONAL TEXT:

**Hebrews 8:1-13**

**OUTCOME (1)** To establish what was the old covenant was about & why

A covenant is basically a contract or an agreement

**G1242**

διαθήκη

diatheke

*dee-ath-ay'-kay*

From G1303; properly a *disposition*, that is, (specifically) a *contract* (especially a devisory *will*): - covenant, testament.

Just as in any contract there were (and still are) perimeters necessary and established where by those who enter into it:

1. Understand their obligation (if they in fact choose to enter in); how to function within the parameters of the agreement/covenant
2. Know the benefits that they are entitled to within the covenant
3. Know the grounds under which the agreement has been breached and the resulting consequences

God's covenants are progressive! Though God is outside of time and ever present as an eternal being, in His chosen functioning within the bounds of time the Covenants He established are progressive AND do get better with time.

Example:

**Mat 13:17** For<sup>1063</sup> verily<sup>281</sup> I say<sup>3004</sup> unto you,<sup>5213</sup> That<sup>3754</sup> many<sup>4183</sup> prophets<sup>4396</sup> and<sup>2532</sup> righteous<sup>1342</sup> men have desired<sup>1937</sup> to see<sup>1492</sup> those things which<sup>3739</sup> ye see,<sup>991</sup> and<sup>2532</sup> have not<sup>3756</sup> seen<sup>1492</sup> them; and<sup>2532</sup> to hear<sup>191</sup> those things which<sup>3739</sup> ye hear,<sup>191</sup> and<sup>2532</sup> have not<sup>3756</sup> heard<sup>191</sup> them.

Then:

**John 16:7-14**

Vs. 7 Expedient - Means an advantage

**G4851**

συμφέρω

sumphero□

soom-fer'-o

From G4862 and G5342 (including its alternate); to bear together (contribute), that is, (literally) to collect, or (figuratively) to conduce; especially (neuter participle as noun) advantage: - be better for, bring together, be expedient (for), be good, (be) profit (-able for).

**Biblical covenants (including variance):**

++The Edenic Covenant	* 1.1 Noahic Covenant
The Adamic Covenant	* 1.2 Abrahamic Covenant
The Noahic Covenant	* 1.3 Mosaic Covenant
The Abrahamic Covenant	* 1.4 Covenant with Lot ++
The Mosaic Covenant	* 1.5 Palestinian Covenant
The Davidic Covenant	* 1.6 Davidic Covenant
The Palestinian Covenant	* 1.7 National Covenants ++
The New Covenant	* 1.8 Personal Covenants ++
	* 1.9 New Covenant

The OLD Covenant was essentially the means where by man was given a directive for how they were to relate to God. It was established by God and man had the requirement to choose to obey or disobey. Benefits and/or consequences depended on their choice:

Briefly; the Mosaic Covenant:

- The Moral Law (the Ten Commandments)
- The Civil Law (Ex.21:1-24:18)
- The Ceremonial Law (Ex. 25:1-40:38)

This Covenant continued in force until 70 A.D. when the Jews were scattered in the destruction of Jerusalem by the Romans (Note: The Romans used the gold from the temple to build its Circus Maximus, one of the cruelest and most bloodied structures of the age; it was built as a monument to the nation's power, prominence, lust for blood, and also marked its decadence, greed and complete indulgence).

## OLD COVENANT

Covenant, meaning a solemn contract, oath, or bond, is the customary word used to translate the Hebrew word *berith* as it is used in the Hebrew Bible, thus it is important to all Abrahamic religions. The equivalent word in the Septuagint and the New Testament is *diatheke*, see also Strong's G1242.

### G1242

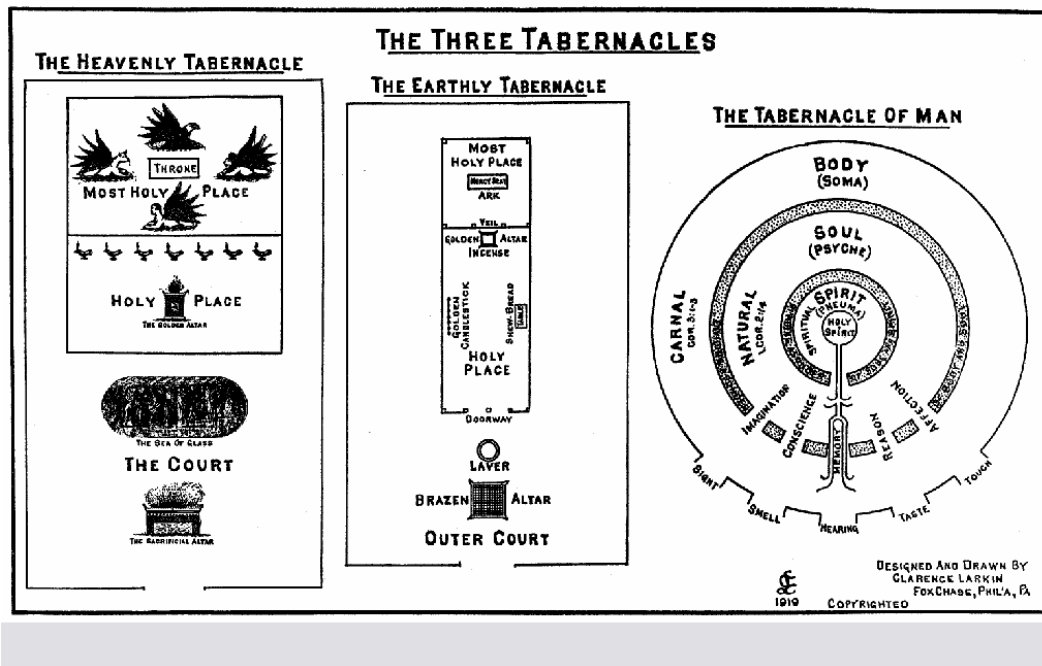
Διαθήκη - *diatheke*

*dee-ath-ay'-kay*

From G1303; properly a *disposition*, that is, (specifically) a *contract* (especially a devisory *will*): - covenant, testament.

In theology and Biblical studies, the word "covenant" principally refers to any of a number of solemn agreements made between God and the Israelites in the Hebrew Bible, as well as to the New Covenant, which Christians consider to be the final fulfillment of these. God's covenants with the Israelites are foundational to the Torah, as well as to the Tanakh in general, and form the grounds for the claim that the Israelites are God's "chosen people." According to the terms of these covenants, the Israelites were told that they must worship God and obey His Law in order to receive spiritual and temporal blessing and avoid divine curse. When the word "covenant" is used in this sense, the agreement is essentially unilateral, since while the covenant's outworkings are dependent upon human response, its terms are dictated by God. By contrast, at many points in the Hebrew Scripture, human covenants are made - in such covenants, the terms are agreed upon mutually.

### Heb 8:1-5



At the fall man was cut off from his ability to see past a 3 dimensional world (before that he could see in all dimensions, we are aware and know of 7 dimensions, theories extend to 9 dimensions) .

The instruction for a tabernacle and functioning under the law for the Israelites was so that man would have a natural representation of a spiritual reality.

It was part of the progressive restoration plan of God for mankind. He hinted about the continued progression of his plan throughout the old Testament times:

**Jer 31:31-34**