

*The* New  
Covenant  
(Part 1)

A  
Ruín and Redemption.com  
*Teaching Series*

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# Lesson 9 Outline: *The New Covenant, Part 1*

## I. The Background of the New Covenant

### 1. The KING of God's people: *The Reign of Solomon*

#### A) The SIGNIFICANCE of Solomon's REIGN:

\*In Solomon's reign, God was fulfilling the promises He had made *to David* (1 Kings 8:15,20)

→ PRINCE: God had raised up David's son to sit on his throne (2 Samuel 7:12)

→ PRESENCE: This son Solomon had build the temple of the Lord (2 Samuel 7:13)

\*In Solomon's reign, God was fulfilling the promises He had made *to Abraham* (1 Kings 4:20-21)

→ PEOPLE: Israel had been multiplied like the sand of the sea-shore (Gen.22:17; 32:12)

→ PLACE: Israel had possessed the full boundaries of the promised land (Gen.15:18-21)

#### B) The BEGINNING of Solomon's DOWNFALL:

\*The king was not to multiply horses, wives, or gold for himself: *Deuteronomy 17:16-17*

\*But this is exactly what Solomon begins to do: *1 Kings 9-11*

\*We might think of these temptations as power (horses), pleasure (wives) and security (gold):

REFERENCE	SPECIFIC COMMAND	PROHIBITION	TEMPTATION
Deuteronomy 17:16	"he shall not multiply <i>horses</i> for himself. . ."	Guns	Power (Control)
Deuteronomy 17:17	"He shall not multiply <i>wives</i> for himself. . ."	Girls	Sex (Pleasure)
Deuteronomy 17:17	"nor shall he greatly increase <i>silver and gold</i> . . ."	Gold	Money (Security)

\*Solomon was a good man, but at some point he started to let sin trick him

\*What are the ways sin might be trying to trick us?

C) The RESULT of Solomon's SIN:

\*If Solomon had walked in God's ways, God's blessing would have rested on Israel (1 Kings 6:11)

\*But when Solomon sins, it results instead in the shattering of the kingdom (1 Kings 11:11)

\*It was because of Solomon's sin that the kingdom later splits into two (under Rehoboam):

→ The TWO southern tribes: *The kingdom of Judah (their capital is Jerusalem)*

→ The TEN northern tribes: *The kingdom of Israel (their capital is Samaria)*

THE UNITED MONARCHY		THE DIVIDED MONARCHY		
WHO REIGNED	WHO THEY REIGNED OVER	WHO REIGNED	WHO THEY REIGNED OVER	CAPITAL
King Saul	ALL 12 TRIBES OF ISRAEL	The King of Judah	The 2 southern tribes	Jerusalem
King David		The King of Israel	The 10 northern tribes	Samaria
King Solomon				

\*This was ultimately of God (1 Kings 12:24), but Israel was wrong to break off (2Chron.13:5-8)

\*It's NOT that God turned His back on Solomon because Solomon turned his back on God

\*RATHER: The main point here is that king Solomon functioned as covenant representative

\*When Solomon sins, the whole kingdom is split apart:

→ Solomon's sin directly results in Israel being separated *from their rightful king*

→ Solomon's sin directly results in Israel's being separated *from one another*

\*In all this, Solomon points us back to Adam's headship over all humanity:

	HEAD	ACTION	RESULT: GOD-WARD	RESULT: MAN-WARD
PICTURE	Solomon	Disobedience	Israel's rebellion against their King	Hostility and alienation from own kinsmen
REALITY	Adam		Our rebellion against our Creator	Hostility and alienation from one another

## 2. The CORRUPTION of God's people: *The Sin of Israel*

### A) ISRAEL in the NORTH:

\* After the splitting of the kingdom, things just continue to get worse, especially in Israel

\* Jeroboam becomes king and institutes false worship:

→ Instead of the TEMPLE, he sets up two golden calves (1 Kings 12:28-30)

→ Instead of God's PRIESTS, he ordains his own priests (1 Kings 12:31)

→ Instead of God's FEASTS, he invents his own feast (1 Kings 12:32)

#### THE BEGINNING OF FALSE WORSHIP IN THE KINGDOM OF NORTHERN ISRAEL

	WORSHIP	OFFERINGS/SACRIFICES	PRIESTS	FEASTS
WHAT GOD COMMANDED	The true God	Bring to the temple	Levites	In the 1 <sup>st</sup> , 3 <sup>rd</sup> and 7 <sup>th</sup> months
WHAT JEROBOAM INSTITUTED	False gods	Bring to Dan or Bethel	Non-Levites	In the 8 <sup>th</sup> month

\* Jeroboam's message was basically: "These are good enough!" But it was a lie. . .

\* Earlier, when Solomon had sinned, it resulted in Israel's REBELLION

\* Now, when Jeroboam sets up the golden calves, it results in Israel's CORRUPTION

\* All this is a picture of our natural condition without and apart from Christ

\* Apart from Jesus, this is who we are: *Rebels against God* and *corrupt to the core of our nature*

### B) JUDAH in the SOUTH:

\* Things were a little better in Judah: Abijah gives a pretty fair summary in 2 Chronicles 13:9-11

\* Judah had the Davidic KING, the Levitical PRIESTS, and worshiped at the TEMPLE

\* But if Israel was guilty of IDOLATRY, then Judah were guilty of FORMALITY (Is.1:11ff)

\*Judah did have some good kings, but they were the exception rather than the rule

\*In the end they also prove unfaithful and increasingly so as time went on

COMPARING THE KINGDOMS OF NORTHERN ISRAEL AND SOUTHERN JUDAH

	THEIR DEFINING SIN		THEIR LIVES	THEIR WORSHIP	THEIR PARALLEL
NORTHERN ISRAEL	Rampant Idolatry	Idols minus God	Defiant lives	False worship	Prodigals
SOUTHERN JUDAH	Religious Formality	Idols plus God	Double lives	Fake worship	Pharisees

3. The EXILE of God's people: *The Judgment of God*

A) The APPROACH of the EXILE:

\*From the beginning, God had warned His people there would be discipline if they forsook Him

→ This discipline would take the form of famine, pestilence, the sword; and finally, exile

→ And as His people turned away from Him, this is exactly what the Lord began to do

\*We might well think of these “covenant curses” as the DISCIPLINE of a FATHER (Is.1:5-7)

\*We might also think of them as the BIRTH PANGS of JUDGMENT (Mic.4:10)

THE COVENANT CURSES OF LEVITICUS 26 AND DEUTERONOMY 28

TYPES OF CURSES	CULMINATION OF THE CURSES	SIGNIFICANCE OF THE CURSES	
FAMINE	THE EXILE	Sent as Discipline	The Discipline of a Father (Isaiah 1:5-7)
PESTILENCE		Sent as Judgment	The Labor Pains of Judgment (Micah 4:10)
THE SWORD			

B) The REALITY of the EXILE

\*The condition of God's people was serious; it was as if they had gone into a coma of sin

\*God sent the exile as the last resort; to wake them up (much like a defibrillator)

\*The exile began with northern Israel (2 Kgs.17:6) but later extended to southern Judah (2Ch.36)

	DESCRIPTION OF SIN	DURATION OF KINGDOM	DESTINATION OF EXILE	DATE OF EXILE
NORTHERN ISRAEL	Rampant idolatry	Sent first into exile	Exiled to Assyria	722 B.C.
SOUTHERN JUDAH	Religious formality	Sent later into exile	Exiled to Babylon	586 B.C.

\*It's hard to describe how awful the exile was; they were losing everything: *people, place, presence*

### C) The CAUSE of the EXILE

\*God's people weren't sent into exile because they had broken **THE LAW** of God

\*Rather, they were sent into exile because they had broken **FAITH** with the Lord (Jer.2:35)

#### THE CAUSE OF THE EXILE

NOT	A lack of better obedience	They broke the law of the Lord	Failure to keep a Covenant of Works
BUT	A lack of faith and repentance	They broke faith with the Lord	Failure to embrace the Covenant of Grace

\*The exile wasn't about God's dealings with individuals—but the corporate body as a whole

\*Leviticus 14 describes the situation: There was a leprosy of unbelief in “the house” of Israel

### D) The RESULT of the EXILE:

\*It seemed like this was the end of the story for Israel—but it wasn't (Deut.30:1-5; Lev.26:44-45)

\*And even before the exile, the prophets began repeating this message and expanding upon it:

→ Israel's **FUTURE RESTORATION** was just as certain as their **PRESENT EXILE**

→ The exile would **NOT BE TOTAL** and would **NOT BE FINAL** (Jer.4:27; Is.10:20ff)

WHAT ISRAEL WAS EXPERIENCING	WHAT GOD WAS SAYING THROUGH THE PROPHETS	
Complete Devastation	The Devastation of Exile would Not be Total	<i>God would spare a Remnant</i>
	The Devastation of Exile would Not be Final	<i>God would grant Restoration</i>

### E) The SIGNIFICANCE of the EXILE:

\*Israel's exile points us back to **EDEN**, when all humanity sent into exile (Eph.4:18; Col.1:13,21)

\*Israel's exile also points us forward to the **COMING JUDGMENT**, likened to exile (Joel 1:15ff)

\*Israel's exile lastly points us to **THE CROSS**, when Christ was exiled in our place (Is.53:5-8)

THE EVENT OF THE EXILE	THE SIGNIFICANCE OF THE EXILE	SCRIPTURE
Israel and Judah exiled to Assyria & Babylon	Points us back to the exile from EDEN	Eph.4:18; Col.1:13
	Points us ahead to the exile of JUDGMENT	Joel 1-3; Is.13:6-8
	Points us to Jesus' exile at THE CROSS	Isaiah 53:8

## II. The Prophecies of the New Covenant

### PART 1: THE PROPHETS AND THE NEW COVENANT

#### 1. Understanding the ORIGINAL CONTEXT:

##### A) The PROPHETS:

\*Jeremiah is the only prophet to use the phrase “new covenant” (and only in Jeremiah 31:31-34)

\*But the concept involves everything God would do for Israel when He restored them from exile

\*So while the other prophets don't use this specific phrase, they do speak of these same themes

PROPHET	DATE	TIME-FRAME OF PROPHECY	THRUST OF PROPHECY	
ISAIAH	740-686 B.C.	Before the Exile happens	There will be EXILE	There will be RESTORATION
JEREMIAH	626-586 B.C.	While the Exile happens		
EZEKIEL	592-572 B.C.	After the Exile happens		

##### B) The SITUATION:

\*In Ezekiel 37, the prophet has a vision of a valley filled with dry bones: It was the house of Israel

\*Israel's situation in exile was as hopeless as a grave—they were like dead men buried in Babylon

##### C) The MESSAGE:

\*Everything shouted that God was done with Israel, but the prophets said something different:

→ Exile was AWFUL—but it wouldn't be FINAL (Jer.25:11-12; 29:10; Ezek.37:12-13)

→ If Israel's exile in Babylon was DEATH—what the prophets foretold was RESURRECTION

	WHAT IT WAS	WHAT IT WAS LIKE	SCRIPTURE
ISRAEL'S HOPELESS SITUATION	Exile in Babylon	Death and burial in the grave	Ezekiel 37:11
THE PROPHETS ASTOUNDING DECLARATION	Restoration to the land	Resurrection from the dead	Ezekiel 37:12

## 2. Overviewing the GENERAL THEMES:

\*In all the new covenant passages that speak of Israel's restoration, we can say two things:

→ God is referring to these future dealings with His people *in the language of covenant*:

\* A new *covenant* (Jer.31:31); everlasting *covenant* (32:40); *covenant* of peace (Ezek.37:26)

→ This covenant God would make with His people wasn't going to happen *until later*:

\* All these passages are set in *the future tense* (Jer.31;31; 32:40; Ezek.34:25; 37:26)

\*What are all the things God would do for Israel when He restored them? *Five things especially. . .*

WHAT IT'S CALLED	SCRIPTURE	WHAT IT'S ABOUT	WHAT IT WAS GOD WOULD DO
A New Covenant	Jeremiah 31:31	RESTORATION	Return His people once again to their land
An Everlasting Covenant	Jeremiah 32:40		Raise up for His people again the Davidic king
A Covenant of Peace	Ezekiel 34:25; 37:26		Renew His people in an unprecedented way
			Reverse for His people the covenant curses
			Rebuild the temple and dwell with His people

### A) RETURN to the land:

\*Israel had been *cast out* of Canaan—but God would *return them once again* to the land

	IN THE EXILE	IN THE RESTORATION	SCRIPTURE
PLACE	Israel was cast out of the land	They would be brought back in	Jer. 30:3; 32:37; Ezek. 34:12-13; 37:12,21

## B) RAISING up of the Davidic King:

\*The Lord would also *raise up a Shepherd* for His flock and *unify His people* under him

	IN THE EXILE	IN THE RESTORATION	SCRIPTURE
PRINCE	The Davidic king was dethroned	He would reign once again	Is. 11; Jer. 30:9; Ezek. 34:23-24; 37:24-25

## C) RENEWAL of the people:

\*Further, the Lord would both *forgive* His people for their sin and *change* them

	IN THE EXILE	IN THE RESTORATION	SCRIPTURE
PEOPLE	God's people had chronic unbelief	God would forgive and change them	Jer. 31:33-34; Ezek. 36:26-27

## D) REVERSAL of the covenant curses:

\*Instead of *the curse* of sin there would be *blessing*; instead of *death* there would be *resurrection*

	IN THE EXILE	IN THE RESTORATION	SCRIPTURE
PEACE	God had sent His covenant curses	He would send His covenant blessings	Ezekiel 34:25-29; 36:29-30

## E) REBUILDING of the temple:

\*God's sanctuary was *destroyed* in the exile—but in the restoration it would be *rebuilt* once again

	IN THE EXILE	IN THE RESTORATION	SCRIPTURE
PRESENCE	The temple had been destroyed	He would set His tabernacle in their midst forever	Ezek.37:26-27

## A SUMMARY:

	IN THE EXILE	IN THE RESTORATION
PLACE	Israel had been cast out of the land	God would bring them back into the land
PRINCE	The Davidic king had been dethroned	God would raise up once again the Davidic king
PEOPLE	God's people had turned away in rebellion	God would forgive their sins and change them
PEACE	God had poured out His covenant curses	God would pour out His covenant blessings
PRESENCE	The temple of God's presence was destroyed	God would set His sanctuary in their midst forever

3. Unpacking the COMPLETE SIGNIFICANCE:

\* *In one sense*, God certainly did all these things for Israel when He restored them from Babylon

\* *But in another sense*, all these promises ultimately look forward to an even greater fulfillment:

	THE NEAR (PARTIAL) FULFILLMENT	THE FAR (ULTIMATE) FULFILLMENT
PLACE	God would bring them back into the land	<b>JESUS AND THE GOSPEL</b>
PRINCE	God would raise up once again the Davidic king	
PEOPLE	God would forgive their sins and change them	
PEACE	God would pour out His covenant blessings	
PRESENCE	God would set His sanctuary in their midst forever	

A) JESUS and GOD'S PLACE:

\*When Isaiah foretold Israel's restoration from exile, he was also talking about CHRIST (Is.53:8):

→ Earlier we mentioned that Israel's exile points us to the exile Jesus endured at the cross

→ If the exile is a picture of *Jesus' death*—the restoration points us to *His resurrection*

THE RETURN TO THE LAND AND THE RESURRECTION OF JESUS

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
Israel's Physical Restoration from Exile	Jesus' Physical Resurrection from the Dead

\*When Ezekiel foretold Israel's restoration from exile, he was also speaking of REDEMPTION:

→ Earlier we mentioned that Israel's exile points us back to the exile of man at Eden

→ If the exile is about *ruin in Adam*—the restoration is about *redemption in Jesus* (Eph.2)

THE RETURN TO THE LAND AND OUR REDEMPTION IN JESUS

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
Physical Deliverance from Captivity in Babylon	Spiritual Deliverance from Sin and Death in Christ

\*When the prophets foretold Israel's restoration from exile, they were also looking to **GLORY**:

→ Israel lived as exiles in Babylon; they had to stay there but it wasn't their true home

→ Like Israel *we are exiles on earth*, but we look to *the restoration of all things* (1Pet.1:1)

#### THE RETURN TO THE LAND AND THE RESTORATION OF ALL THINGS

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
Israel's being Gathered Home from Exile to Jerusalem	Our being Gathered Home to the New Jerusalem

#### A SUMMARY:

##### A SUMMARY: UNPACKING GOD'S PROMISE OF RETURNING ISRAEL TO THEIR LAND

	EXILE FROM THE LAND	RETURN TO THE LAND	SCRIPTURE
RESURRECTION	Jesus endured "exile" at the cross	Jesus was brought up again from the dead	Isaiah 53:8
REDEMPTION	In Adam we were "exiled" from God	We've been brought back again through Jesus	Eph. 2:1-7
RESTORATION	We live as "exiles" now in this world	The Lord will bring us to the new Jerusalem	Acts 3:21

#### B) JESUS and GOD'S PRINCE:

\*In the exile, the Davidic king was dethroned; but in the restoration God would raise up another:

→ God would raise up a descendant of David to sit on his throne as **KING** (Ezek.34:23ff)

→ And not only would he reign as king—but he would also serve as **PRIEST** (Zech.7:13)

→ This individual is described as "*a branch*" (Ezek.23:5-6) and God's "*servant*" (37:24-25)

\*In the restoration, God raised up a man named **JOSHUA** to shepherd His people:

→ Joshua was high **PRIEST** (Hag.1:1) and at one point he's called "branch" (Zech.6:12)

→ And yet he can't be the one because he was neither king nor a descendant of David

\*In the restoration, God also raised up a man named **ZERUBBABEL** to govern His people:

→ He was a descendant of **DAVID** (Matt.1:12) and called God's "servant" (Hag.2:20)

→ And yet he was only Judah's governor—not their king; nor did he serve as priest

\*The Lord tells Joshua that he and those with him were “symbols” of the shepherd-king to come:

→ It's clear that neither Joshua nor Zerubbabel themselves were the promised Shepherd

→ But they both together served to reflect the traits of the coming “priest on his throne”

\*These two men point to the one Messiah, JESUS, the true “priest on his throne”:

→ Jesus reigns on DAVID'S THRONE yet also serves as great high PRIEST (Ps.110:1-4)

→ Jesus *unites* God's people into one flock (Jn.10:16) and will reign over them *forever*

ZERUBBABEL AND JOSHUA AS TYPES OF CHRIST THE SHEPHERD-KING

NEAR (PARTIAL) FULFILLMENT			FAR (ULTIMATE) FULFILLMENT		
ZERUBBABEL	David's son	The <i>servant</i> (Hag. 2:23)	JESUS	The true <i>Servant</i> and Davidic King	<i>“a priest on His throne”</i>
JOSHUA	High Priest	The <i>branch</i> (Zech. 6:12)		The true <i>Branch</i> and High Priest	

C) JESUS and GOD'S PEOPLE:

\*When God restored Israel, He would *forgive* them for all they had done (Jer.31:31; Ezek.16:62):

→ This was *partially* fulfilled in the restoration, but *ultimately* fulfilled only in Jesus

→ In Jeremiah 31:34, the Hebrew word *forgive* signifies the effect of atonement (Lev.4:31)

→ The connection between forgiveness and atonement points us to the work of Christ

→ It's only through Jesus' blood that forgiveness can happen (Matt.26:27-28; Isaiah 53:6)

WHAT GOD WOULD DO FOR HIS PEOPLE: *THE LORD WOULD FORGIVE HIS PEOPLE*

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
God Forgave His people in the Restoration	God Forgives His people through the cross of Jesus

\*God wouldn't only forgive His people in the new covenant, but also *change* them (Ezek.36:25):

→ Again, this is *partially* fulfilled in the restoration, but *ultimately* only in Jesus:

→ In Christ, God gives us new hearts (regeneration) and makes us holy (sanctification)

→ In the new covenant, God's people won't be perfect, but they will be changed

WHAT GOD WOULD DO IN HIS PEOPLE: *THE LORD WOULD CHANGE HIS PEOPLE*

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
God changed Israel when He brought them back home	God changes His people when He brings us to Jesus

→ In Jesus, God has saved us from the PUNISHMENT of sin (*forgiving us*)

→ In Jesus, God has saved us from the POWER and POLLUTION of sin (*changing us*)

D) JESUS and GOD'S PEACE:

\*The exile was the ultimate covenant curse—but in the restoration, God would reverse the curse:

→ This reversal of the curse of sin teaches us all that God would do for us in Jesus

→ Through Jesus' “exile”, we've come out from God's curse and entered into His blessing

→ When Adam sinned, we became the inheritors of God's curse, and ultimately, death

→ But at the cross Jesus *took God's curse*, and in His resurrection, He actually *reversed it*

→ So that in Christ, we've become inheritors of God's blessing (Gal.3:13-14; cf.Rom.8:35)

THE REVERSAL OF THE CURSE AND THE CROSS OF CHRIST

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
God's reversing the curse for His people after the exile	God's reversing the curse for His people at the cross

\*This is true for us as *individuals*, but it's also true for the church *corporately as a whole*:

→ In fact, this is the main focus of these passages; the reversal of the curse is *corporate*

- God did this to a degree in the restoration; but soon there's famine again (Hag.1:10)
- And we're left asking: What happened to the blessing that God promised (Mal.3:9)?
- The answer: This promise ultimately looks forward to a day that's yet to come. . .
- Israel's restoration points us ahead to the restoration of all things (Rom.8:23; Rev.22:3)

#### THE REVERSAL OF THE CURSE AND THE NEW JERUSALEM

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
God annihilates the curse from Israel in the restoration	God annihilates the curse from His church in glory

#### E) JESUS and GOD'S PRESENCE:

\*In the exile the temple was destroyed, but in the restoration, the temple would be rebuilt:

- God says He will set His sanctuary in the midst of His people forever (Ezek.37:26):

\*The Hebrew word for “sanctuary” is *miqdash* and usually refers to *the temple*

- God also says He that will cause His dwelling place to be with them (Ezek.37:27):

\*The word for “dwelling place” is *mishkan* and usually refers to *the tabernacle*

- In the restoration the temple was indeed rebuilt, but even that temple didn't last forever

\*Ultimately, these promises of the rebuilding of the temple find their true fulfillment in Christ:

- *In his life*, Jesus was and is God's TABERNACLE, who dwelt among us (Jn.1:14)

- *But in his death and resurrection*, Jesus was like God's TEMPLE (Jn.2:19):

\*Just as Solomon's temple, the temple of Jesus' body was *destroyed* and *rebuilt*

\*In His death, Jesus body was destroyed; but after three days it was raised up again

\*Solomon's temple was rebuilt but it didn't last; only Jesus abides among us *forever*

### THE TEMPLE AND JESUS' LIFE, DEATH, AND RESURRECTION

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
God <i>tabernacled</i> with Israel in the restoration (Hag.1:4-5)	God tabernacled with us <i>in Christ's incarnation</i> (Jn.1:14)
God's <i>temple</i> was destroyed but rebuilt again (Hag.2:7-9)	God's temple is Jesus <i>in His death/resurrection</i> (Jn.2:19)

\*Not only is it true that Christ *is* God's temple, but it's also true that Christ *builds* God's temple:

- We mentioned earlier that Joshua and those with him were “symbols” of the Messiah
- One of the things “the branch” will do is rebuild the temple of the Lord (Zech.6:12-13)
- Joshua and Zerubbabel together built the temple in the restoration (Zech.4:9; 6:12-13)
- But in doing so, they prefigured the Messiah, whose work is to build the true temple

THE PARTIAL FULFILLMENT			THE ULTIMATE FULFILLMENT				
	THEIR IDENTITY		THEIR WORK		HIS IDENTITY		HIS WORK
ZERUBBABEL	Son of David	Servant	<i>Rebuilding the Temple</i>	JESUS	The “Servant” & true Davidic King		<i>Rebuilding His Church</i>
JOSHUA	High Priest	Branch			The “Branch” & true High Priest		

\*But not only is it true that Jesus is *building* His church (Matt.16:18); He's also *re-building* it:

- At the beginning, God had built humanity, as a temple, after His image (Gen.1:27)
- In Adam, we were *brought to ruin*; but in Jesus, God is *rebuilding humanity* (Col.3:10)

### THE TEMPLE AND THE CHURCH

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
God rebuilt the temple through Joshua/Zerubbabel	God is now rebuilding humanity in and through the Savior

\*The final way in which the promise of God's presence finds its fulfillment is in the new Jerusalem:

- John tells us in Revelation 21:3, “*the tabernacle of God is among men. . .*”
- And again in Revelation 21:22 he tells us, “the Lord God and the lamb are *its temple*”

- God dwells with us here (1Cor.3:16); but in a sense we're absent from Him (2Cor.5:6-8)
- This is partly because creation itself is ruined and devastated by Adam's sin (Rom.8:21)
- But one day God will rebuild creation—making new heavens and a new earth (2Pet.3)

#### THE TEMPLE AND THE NEW CREATION

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
God rebuilt Solomon's ruined temple in the Restoration	God will rebuild the earth in the restoration of all things

### PART 2: JEREMIAH 31 AND THE NEW COVENANT

#### 1. The FIRST Question: *How do we make any sense of Jeremiah?*

\*Here in Jeremiah 31, God is saying He will do something new: *Forgive and change His people*

- But this gives rise to a question: Didn't He already do these things in the old covenant?
- What about Psalm 40:8 or 130:4? How can we make sense of what's actually “new”?

#### A) FORGIVENESS:

\*We mentioned that “forgive” in Jeremiah 31:34 represents the effect of atonement (Lev.4:26):

- There's a connection, and the connection is: *Forgiveness happens through atonement*
- But now we need to read Hebrews 10:1-4: *Atonement never came through animals*

\*The atonement wrought in the old covenant was only a shadow of the real atonement in Jesus

- And this explains why, in a very real sense, it could never really forgive sins. . .
- Difference between God *promising* to pay for sins, and *actually making that payment*

→ The *old covenant* is a promise to forgive; *the new* is the payment (Zech.3:8-9; Heb.9:26)

→ And this is how forgiveness of sins would be something that's *new* in the new covenant

#### FORGIVENESS OF SINS IN THE OLD AND NEW COVENANTS

IN THE OLD COVENANT	IN THE NEW COVENANT
There was a <i>promise</i> of forgiveness (the “shadow”)	There is the <i>payment</i> of forgiveness (the “substance”)

#### B) INWARD CHANGE:

\* God wrote His Law on the hearts of His OT people; there's no denying it (Ps.40:8, Ps.119, etc)

→ But though many in the old covenant had God's Law in their hearts, many more didn't

→ From *the exodus* to *the exile*, Israel was often known as rebellious (Deut.32:5; Jer.9:26)

→ Though many in the old covenant knew the Lord—*many more remained unchanged*

\* And this is what will be different in the new covenant: The contrast is *comparative, not absolute*:

→ The old was *marked* by writing on stone; the new *will be marked* by writing in the heart

→ The same gospel was preached, but now it will have a much greater effect (Heb.4:2)

→ And it's in this way that inward change will be something that's *new* in the new covenant

#### INWARD CHANGE IN THE OLD AND NEW COVENANTS

IN THE OLD COVENANT	IN THE NEW COVENANT
It's <i>the few</i> who embraced the covenant from the heart	It's <i>the many</i> who embrace the covenant from the heart

### 2. The SECOND Question: *What are the things that are old in the new covenant?*

#### A) The ESSENCE of the Covenant:

\* It's NOT that the old covenant was about *the Law* whereas the new is about *the gospel*:

- *Verse 32*: It's actually *the old covenant* that's associated with redemption (the gospel!)
- *Verse 33*: And it's actually *the new covenant* (not the old) that's associated with the Law
- So: Jeremiah's NOT saying whereas the old was about *Law*, the new is about *gospel*

\*It's RATHER that in the new covenant God will take *that same Law* and write it in a *new place*:

- Both new covenant and old are established on redemption yet branded with the Law
- The difference doesn't have to do with *the essence* of the covenant—but *its effect*

#### DIFFERENCE BETWEEN THE OLD AND NEW COVENANTS

	THE OLD COVENANT	THE NEW COVENANT	DIFFERENCE BETWEEN THE TWO
NOT	A strict covenant of Law-keeping	A gracious covenant of gospel mercies	The <i>Essence</i> of the covenant
BUT	God's people largely rejected it	God's people will largely embrace it	The <i>Effect</i> of the covenant

#### B) The EXTENT of the Covenant:

\*It's also NOT that the old covenant was *mixed*, whereas the new is made *with elect individuals*

- *Verse 31*: The new covenant is a corporate covenant just as much as the old
- *Verse 30*: The new covenant is also mixed, for there are some that eat the sour grapes
- So: Jeremiah's NOT saying the new covenant will only be made with elect individuals

\*It's RATHER that in the new covenant, God's people will be characterized as knowing the Lord

- On the whole, God's people turned away in the old, but they will know Him in the new
- The difference doesn't have to do with *the extent* of the covenant—but *its effect*

#### DIFFERENCE BETWEEN THE OLD AND NEW COVENANTS

	THE OLD COVENANT	THE NEW COVENANT	DIFFERENCE BETWEEN THE TWO
NOT	Extended to a mixed multitude	Limited only to elect believers	The <i>Extent</i> of the covenant
BUT	God's people largely rejected it	God's people will largely embrace it	The <i>Effect</i> of the covenant

3. The THIRD Question: *So what is it that's new about the new covenant?*

\*Again, what ISN'T new:

→ It's NOT the essence of the covenant since *both are about Law and gospel*

→ It's NOT the extent of the covenant since *both are addressed to God's people corporately*

→ It's also NOT that we won't need teachers any more in the new covenant (Eph.4:11-12)!

\*But RATHER:

→ The newness has to do with how, and in what way God *forgives* sin in the new covenant:

\*Whereas in the old, God *promised* to forgive, it's in the new that He makes *the payment*

→ The newness has to do with how, and to what degree God now *writes His Law* on our hearts:

\*Whereas in the old, it was *the relative few* that were changed—it's *the many* now in the new

\*To SUMMARIZE:

→ Both the old covenant and the new covenant belong to *the same Covenant of Grace*

→ So, it's NOT that the old covenant is different from the new covenant *in its nature or essence*

→ But it's RATHER that the old and new covenants are different *in their administration or form*