

**THE TWO COVENANTS**  
**Jer.31:31-34; Heb.8:6-13**  
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**I. INTRODUCTION**

1. The purpose or aim of this first study pertaining to this subject is to identify the two covenants and consider some the basic differences between the two.
2. The two covenants which we are to consider have reference to two different **written** covenants God established at two different times, with two different people, at two different places, for two different purposes.
  - a. Of course, both covenants were not in existence and in force at the same time; rather, one followed the other.
  - b. Other covenants have and do exist, but these are the only two written covenants God has ever established with any people for any purpose.
3. An understanding of these two covenants, including to whom they were given, when and were given, why given, through whom given, the duration of each, along with basic differences between them is fundamental and vital to an understanding of the plan of salvation manifested in Jesus Christ.
4. Until one can rightly divide the two covenants, that one is in no position to fully understand God's scheme of human redemption set forth in the Scriptures. That is how important this subject is!
5. These things we now begin to consider: ---

**II. DISCUSSION**

**A. SOME SCRIPTURAL DESIGNATIONS INDICATING THE EXISTENCE AND DIFFERENCES IN THE TWO COVENANTS.**

1. Heb.10:9,10 designate the one as the **FIRST**, the other as the **SECOND**
2. Heb.8:6-13 designate the first as the **OLD**, the second as the **NEW** and **BETTER** covenant.
3. Gal.3:6-29 designate the first as the **LAW** (i.e., the Law of Moses), and the second as the **FAITH** (or the gospel). Cf. Jno.1:17; Gal.1:23; 1Cor.15:1; Gal.1:6-12; Gal.2:16; Mk.16:15,16.

**B. WHEN THE FIRST WAS GIVEN, WHERE IT WAS GIVEN, TO WHOM IT WAS GIVEN, THROUGH WHOM IT WAS GIVEN.**

1. Exo.34:27
  - a. “And the Lord said unto Moses, write thou these words:
  - b. “For after the tenor of these words I have made a covenant with thee and with Israel.”
2. Deut.5:1-3
  - a. “Moses called all Israel, and said unto them...
  - b. “Hear, O Israel, the statutes and judgments which I speak in your ears this day,
  - c. “That ye may lern them and do them, and keep, and do them,
  - d. “The Lord our God made a covenant with **US IN HOREB**,
  - e. “The Lord made **not this covenant** with our fathers, but with **us, even us, who are all of us here alive this day.**”
3. 1Kgs.8:9
  - a. “There was nothing in the ark save the two tables of stone, which Moses put there in Horeb,
  - b. “When (marg. “where”) the Lord made a covenant with the children of Israel,
  - c. “When they came out of the land of Egypt.”
4. Rom.2:14: “For when the Gentiles, **which have not the law...**”
5. Eph.2:11,12 – Read.
6. Jno.1:17, “For the law was given by Moses...”

**C. THE FIRST WAS DESIGNED TO BE TEMPORARY, AND PROVISIONAL, TO END AT A CERTAIN TIME.**

1. Jer.31:31-34
  - a. Prophetied that a new covenant was to be made.
  - b. The new covenant would not be according to the covenant made with Israel at Horeb when God delivered them from Egyptian bondage.
2. Heb.8:6-13 declares the fulfillment of Jeremiah’s prophesy in Christ in the **NEW** and **BETTER** covenant, the N.T.
  - a. Examine these verses carefully to see and understand what is being taught.
3. 2Cor.3:6-11
  - a. Here the first, or the old, or the law, is identified as:
    - (1) “the letter (law),” v.6.

- (2) “the letter (law) killeth,” v.6.
  - (3) “the ministration of death, written and engraven in stones,” v.7.
  - (4) That which “was glorious,” v.7; Cf. Rom.7:12,13.
  - (5) “the ministration of condemnation,” v.9.
  - (6) “that which is done away,” v.11.
- b. Also, here the second, or the new and better covenant, is identified as:
- (1) “the new testament,” of which the apostles of Christ were made “ministers,” v.6.
  - (2) “the spirit (the gospel),” v.6.
  - (3) “the spirit (gospel, that) giveth life,” v.6.
    - (a) Note: V.6 does not have reference to “the letter of the law,” nor to “the spirit of the law,” as some believe and teach.
    - (b) Nor does it have reference to “the letter of the law” as opposed to “the spirit of the law” as the same hold.
  - (4) “the ministration of the spirit (gospel, which is) rather glorious,” v.8.
  - (5) “the ministration of righteousness (which) exceed(s) in glory,” v.9.
  - (6) “the glory that excelleth,” v.10.
  - (7) “that which remaineth,” v.11.
4. Col.2:14-17 refers to what God hath done through the death of Jesus Christ concerning the first, or the law of Moses.
- a. He blotted it out.
  - b. It is no longer binding on anyone for any purpose to any degree!
5. Gal.3:6-29 takes us all the way back to Gen.12:1-3 and Gen.22:15-18 and the Abrahamic promise, that in his seed should all nations be blessed, and brings us forward to its fulfillment in Jesus Christ, who is that seed of Abraham, declaring to us the temporary, provisional nature of the law of Moses given to the Jews, its purpose and its duration.
- a. Cf. Duet.18:18,19; Ac.3:19-26.
6. Exo.34:27,28; Deut.9:9-11; and 1Kgs.8:9-21 prove the Ten Commandments to be a part of the first, the old, the law of Moses, given to Israel at Horeb, but “done away” in Christ through his death on the cross.

### III. CONCLUSION

1. The cross of Christ marks the end of that law, the old order, and the beginning of the new, Col.2:14-17; Eph.2:11-19; Gal.2:16; Heb.9:15-17.
2. Mt.5:17,18; Jno.19:28-30.
3. The one **WAS**:
  - a. The first.
  - b. The old.
  - c. The law of Moses.
  - d. Given to only to Israel, given at Horeb when the children of Israel came out of the land of Egypt.
  - e. Never given to the Gentiles.
  - f. Temporary and provisional.
  - g. The ministration of condemnation and death.
  - h. To end when the seed came to whom the Abrahamic promises was made.
  - i. Done away, nailed to the cross, blotted out, when fulfilled. Thus, it's no longer the law under which either Jew or Gentile lives or must give an account!
4. The other **IS**:
  - a, The second.
  - b. The new and better covenant.
  - c. The faith, the gospel, the N.T.
  - d. The one given at Pentecost to both Jew and Gentiles for all time.
  - e. The ministration of righteousness.
  - f. The fulfillment of the Abrahamic promise that all nations (both Jew and Gentile) would be blessed alike through his seed who is Jesus Christ, the Son of God and Savior of sinners.
  - g. Now in existence and is to be in force over all nations till the 2<sup>nd</sup> Coming of Jesus Christ.
  - h. The law under which both Jew and Gentile now live and to which each must give an account before the Lord and the judgment.
5. More information and a more complete contrast and comparison between the two covenants will appear in two subsequent studies, as follows:
  - a. **WHAT THE LAW COULD NOT DO, THE GOSPEL DOES.**
  - b. **CHARACTERISTICS OF THE FIRST AND THE SECOND COMPARED.**