

## The New Covenant – Week Two

- **Two Important Reminders**

1. The N\_\_\_\_\_ C\_\_\_\_\_ is centered on C\_\_\_\_\_ and the c\_\_\_\_\_ of God's R\_\_\_\_\_ in Him.
2. Jeremiah 31:31-34 is the most s\_\_\_\_\_ s\_\_\_\_\_ of the N\_\_\_\_\_ C\_\_\_\_\_.

- **The Realization of the New Covenant**

1. The return of e\_\_\_\_\_ to J\_\_\_\_\_ in 537 BC with the decree of C\_\_\_\_\_ did not meet all the requirements of the New Covenant, but it symbolically represents the r\_\_\_\_\_ of the p\_\_\_\_\_ of G\_\_\_\_\_ in accordance with the promises of the covenant (Jeremiah 29:10-14 and 32:36-41).
2. A f\_\_\_\_\_ r\_\_\_\_\_ of the p\_\_\_\_\_ of the New Covenant is being experienced by the people of God in the p\_\_\_\_\_ a\_\_\_\_\_ after the f\_\_\_\_\_ c\_\_\_\_\_ of C\_\_\_\_\_ (II Corinthians 3:3-6, Hebrews 10:11-18, I Corinthians 11:25).
3. P\_\_\_\_\_ in the new covenant today look forward to its c\_\_\_\_\_ f\_\_\_\_\_ at the end of this age when we will be with Christ f\_\_\_\_\_ (Hebrews 8:8-13 and 9:27-28).

- **Individuality and Corporateness in the New Covenant**

1. Let's evaluate a quote from R. K. Harrison.
2. I\_\_\_\_\_ and c\_\_\_\_\_ are i\_\_\_\_\_ in the New Covenant just as they were in previous m\_\_\_\_\_ of the c\_\_\_\_\_ of g\_\_\_\_\_ (Jeremiah 31:31-32 and 32:39, Galatians 6:15-16, Hebrews 12:22-24, Acts 2:38-41).

3. “P\_\_\_\_\_ occurs when c\_\_\_\_\_ is recognized apart from i\_\_\_\_\_. I\_\_\_\_\_ occurs when i\_\_\_\_\_ is recognized apart from c\_\_\_\_\_.”

• **Five Important Teachings of Jeremiah 31:31-34**

**A Brief Summary:** *These teachings emphasize both c\_\_\_\_\_ and n\_\_\_\_\_ in the New Covenant*

1. “I will make a new covenant with the house of Israel and the house of Judah.” – One c\_\_\_\_\_ will unite God’s people c\_\_\_\_\_ as they are under the r\_\_\_\_\_ of the g\_\_\_\_\_ David (Ezekiel 37:15-25).
2. “I will put my law within them, and I will write it upon their hearts.” – This i\_\_\_\_\_ of God’s law was e\_\_\_\_\_ of the truly r\_\_\_\_\_ in the Old Testament (Deuteronomy 6:6, 11:18, and 30:11-14; Psalm 37:30-31 and 40:8; Isaiah 51:7), but it is more c\_\_\_\_\_ understood (Matthew 5:17-48) and more c\_\_\_\_\_ fulfilled with the c\_\_\_\_\_ of C\_\_\_\_\_ (II Corinthians 3:3).
3. “And I will be their God, and they shall be my people.” – This was the c\_\_\_\_\_ b\_\_\_\_\_ language which God spoke as HE p\_\_\_\_\_ to d\_\_\_\_\_ with His people in the Old Testament (Leviticus 26:11-13, Jeremiah 11:1-4, Zechariah 8:7-8), but it is more c\_\_\_\_\_ f\_\_\_\_\_ with the coming of Christ (Matthew 1:23, Hebrews 8:10, Revelation 21:7).
4. “And no longer shall each one teach his neighbor and each his brother saying, ‘Know the Lord’, for they shall all know me, from the least of them to the greatest, declares the Lord.” – A p\_\_\_\_\_ r\_\_\_\_\_ with Christ (“Knowing the Lord”) makes any

other t\_\_\_\_\_ o\_\_\_\_\_ (as in a prophet or even a mediator like Moses – Deuteronomy 30:19 and 22) since Christ is the full r\_\_\_\_\_ of God and the great T\_\_\_\_\_ of His people (Isaiah 30:20-21, Hebrews 1:1-2, Galatians 3:20, I John 2:26-27).

5. “For I will forgive their iniquity, and I will remember their sin no more.” – God did p\_\_\_\_\_ the s\_\_\_\_\_ of His people in the Old Testament (Psalm 32:1-12 and 103:11-13, Isaiah 55:6-7), but their m\_\_\_\_\_ s\_\_\_\_\_ for sins pointed to the One whose future sacrifice for sins was the only true s\_\_\_\_\_ of f\_\_\_\_\_ (Hebrews 10:15-18). Note the c\_\_\_\_\_ l\_\_\_\_\_ and the absence of s\_\_\_\_\_ and its c\_\_\_\_\_ in the description of the “new” heaven, earth, and Jerusalem in Revelation 21:1-9 and 22-27).