

<p><b>What is a Covenant?</b></p> <ul style="list-style-type: none"> <li>• <b>Covenant</b> (Gr. <i>diatheke</i>) = “An arrangement between two parties” (Liddell &amp; Scott [LS] 187).</li> <li>• “A binding agreement made by two or more persons or parties; compact, Law (American Heritage Dictionary [AHD] 334).</li> <li>• Note that the scriptures testify that God’s covenants are equivalent to binding laws (cf. Ps. 111:9; Deut. 29:9; Heb. 8:6).</li> </ul>	<h2 style="margin: 0;">Covenants</h2> <p style="margin: 0;"><i>“But now hath he (Jesus) obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises. For if that first covenant had been faultless, then would no place have been sought for a second”</i> Hebrews 8:6-7</p>	<p><b>The “Everlasting Covenant” revealed over three divisions of time (Psalms 105:10 etc):</b></p> <ul style="list-style-type: none"> <li>• The <b>Patriarchal age:</b> God revealed His eternal covenant with Abraham, Isaac, and Jacob (cf. Gen. 17:7 etc.).</li> <li>• <b>Mosaic Age:</b> (i.e., Moses and prophets) (cf. I Chron. 16:17).</li> <li>• <b>The Christian Age:</b> God reveals His eternal covenant through Christ cf. Heb. 13:20.</li> </ul>
<p><b>The First of Two Primary Covenants God made with Man:</b></p> <ul style="list-style-type: none"> <li>• The first covenant is often termed “the law.” Jesus said, “<i>The law and the prophets were until John: from that time the gospel of the kingdom of God is preached...</i>” (Lk. 16:16). Other times the first covenant is simply termed a “covenant” (cf. Deut. 5:1-3; II Cor. 3:14-15; Heb. 8:7).</li> <li>• The NT explains that this first covenant was “<i>weak, unprofitable, and had a fault</i>” (cf. Heb. 7:18-19; 8:7-8).</li> <li>• The “<i>fault or weakness</i>” of this covenant was that while it demanded perfection (cf. Gal. 3:10) it did not provide a remedy for imperfect (sinful) man (Heb. 10:1-4). Secondly, the law was weak in that it was given to the Jews alone (cf. Deut. 5:1-3; Rom. 3:1-2). Thirdly, the law was unprofitable in that it was only designed to be a temporary covenant (cf. Lk. 16:16 and Matt. 11:13). The law, or first covenant was only to last “<i>until a time of reformation</i>” (Heb. 9:9-10). Paul terms this “the fullness of time” at Galatians 4:4-5).</li> <li>• When this first covenant served its purpose (i.e., identifying sin [Rom. 3:20; 5:20] and serving as a school tutor to bring people to understand their need for Christ forgiving blood [Gal. 3:24-25]) it was then “disannulled” (i.e., set aside) (Heb. 7:18) and vanished away (Heb. 8:13). Jesus, at the fullness of time, nailed this first covenant to the cross (Col. 2:13-15) and its principles are no longer binding (aside from those that are broth into the NT).</li> </ul>		
<p><b>The Second of Two Primary Covenants God made with Man:</b></p> <ul style="list-style-type: none"> <li>• The second covenant is recognized as “<i>the perfect law of liberty</i>” (James 1:25; 2:12), “<i>the law of Christ</i>” (Gal. 6:2), “<i>the law of faith</i>” (Rom. 3:27), “<i>law of God</i>” (Rom. 7:22; 8:7), and “<i>the law of the Spirit of life</i>” (Rom. 8:2).</li> <li>• This second covenant is termed “new” (Heb. 8:7-8), “better” (Heb. 7:20-22; 8:7), and “without fault” (Heb. 8:7) because it provides a means whereby man may be forgiven of sins (or made perfect) (cf. Matt. 26:26-28; Heb. 9:13-14; 10:14).</li> <li>• This new and better covenant that provides information by which man can be forgiven of sins is not limited to race. All peoples now have the opportunity of salvation through Christ (cf. Gal. 3:27-29).</li> </ul>		
<p><b>When did the New Covenant go into effect and who is Subject to its Laws?</b></p> <ul style="list-style-type: none"> <li>• Like the first covenant, the second could not go into effect without the shedding of blood. Jesus voluntarily shed his own blood that all might have the wonderful benefits under this new covenant, namely, the forgiveness of sins (cf. Heb. 9:11-28).</li> <li>• Every man and woman who has ever lived and ever will live on earth are subject to this divine and everlasting covenant (cf. Jer. 32:27; Acts 24:15; II Jn. 9).</li> <li>• Those who do not “set aside” the first covenant and follow the second will forever be lost in sin (cf. Gal. 5:1-5).</li> </ul>		