

VIII. THE NEW COVENANT IS NOT LIKE THE OLD COVENANT: Jeremiah 31:31-34

INTRODUCTION/CON(TEXT).

Have you ever seen a commercial for something and it promises it is New and Improved, but then you get the thing and you think, "Man, this is just like the old one." Adults you knew what I am talking about. It's like when you get a new phone, if you get one more often than some. It is pretty much the same. The New Covenant is not like that. It is a New Covenant, not simply a new administration of the Covenant of Grace. The New Covenant *IS* the Covenant of Grace. The Old Covenant is NOT the Covenant of Grace. New means new in essence, not simply new in administration. That is what this text of Scripture that is before us reveals. **Jeremiah 31:31-34. Read it.**

DOCTRINE. God promised the New Covenant would not be like the Old Covenant, because the New Covenant would grant regeneration, adoption, and complete forgiveness.

CON(TEXT). Let me remind you...

- The Adamic Covenant was instituted by God with Adam (and all mankind in him). It stipulated perfect works of obedience, threatened death, and promised eternal life.
- *Adam failed. Thereafter the Lord promised the New Covenant in Christ in Genesis 3:15. Yet sin had ruined the world that God had made. Therefore God brought judgement on all flesh with the exception of Noah and his family, whom God saved by His grace.*

After the flood waters subside,

- The Noahic Covenant was established by God with Noah (and all mankind in him). It obligates fruitful multiplication, threatens death, promises preservation, and is sealed by a sign.

Years later, the Lord began to establish the Kingdom of Israel, which would prepare the way for the Christ that was promised in Genesis 3:15.

- The Lord established the Abrahamic Covenant to give the land of Canaan and further reveal aspects of the New Covenant in Christ.
- The Lord established the Mosaic Covenant to build upon and expand the Abrahamic Covenant, as well as foreshadow the New Covenant in Christ.
- The Lord established the Davidic Covenant to guard His worship, exemplify obedience, represent His people, and further reveal Christ in the New Covenant.

Now in **Jeremiah 31:31-34** we come to a specific place in Scripture wherein the New Covenant is promised while God's people are still living under the Old Covenant.

DOCTRINE. God promised the New Covenant would not be like the Old Covenant, because the New Covenant would grant regeneration, adoption, and complete forgiveness.

OUTLINE.

- I. The New Covenant and the Old Covenant are Contrasted.
- II. The New Covenant Has Better Promises Than the Old.

I. THE NEW COVENANT AND THE OLD COVENANT ARE CONTRASTED (Jeremiah 31:31-32). (3)

I) The New Covenant is a *new* covenant, not simply a new administration (Jeremiah 31:31).

Jeremiah 31:31 "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah,"

II) The New Covenant is not *like* the Old Covenant (Jeremiah 31:32a).

Jeremiah 31:32a "*not like* the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt,"

So the New Covenant is *NOT LIKE* the Covenant God cut in the Mosaic Covenant (which was built upon the Abrahamic and controls the Davidic).

III) The New Covenant is not like the Old Covenant because it will not be breakable (Jeremiah 31:32b).

Jeremiah 32:32b "*my covenant that they broke, though I was their husband,* declares the LORD."

The Old Covenant was breakable, because it depended on the people of Israel's willingness to keep the covenant.

They broke it, and they were exiled, then God brought them back in order that the Christ would be born through them. Once Christ came into the world, they rejected Him and crucified Him at the hands of lawless men. Therefore Christ judged them by destroying the Old Covenant Temple and the entire city of Jerusalem. The Old Covenant was obviously breakable.

Not so with the New Covenant!

(i) The New Covenant is unbreakable because Christ is our Covenant representative (head) and He has already perfectly succeeded in His life, paid for our transgressions in His death, and secured for us eternal life in His resurrection and ascension. "Jesus [is] the surety (guarantor) of a better Covenant" (**Hebrews 7:22**).

(ii) Additionally, the New Covenant is unbreakable because "He who began a good work in you will bring it to completion at the day of Jesus Christ" (**Philippians 1:6**), and "Jesus is able to save to the uttermost those who draw near to God through Him, since He always lives to make intercession for them" (**Hebrews 7:25**).

BOYS AND GIRLS, (repeat points)

II. THE NEW COVENANT HAS BETTER PROMISES THAN THE OLD (Jeremiah 31:33-34). (4)

I) The New Covenant promises Regenerating Conversion (Jeremiah 31:33a).

Jeremiah 31:33a "For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts."

- **CALVIN:** "He now shews a difference between the Law and the Gospel, for the Gospel brings with it the grace of regeneration: its doctrine, therefore, is not that of the letter, but penetrates into the heart and reforms all the inward faculties, so that obedience is rendered to the righteousness of God." — **Calvin, John. Calvin On The Bible: John Calvin's Bible Commentary (p. 5712). Kindle Edition.**

QUESTION. Did regeneration not happen to believers under the Old Covenant since it is not promised except in the New?

- **CALVIN:** "A question may however be here moved, *Was the grace of regeneration wanting to the Fathers under the Law* (i.e. The Old Covenant)? But this is quite preposterous. What, then, is meant when God denies here that the Law was written on the heart before the coming of Christ? To this I answer, that the Fathers, who were formerly regenerated, obtained this favor through Christ, so that we may say, that it was as it were transferred to them from another source." — **Calvin, John. Calvin On The Bible: John Calvin's Bible Commentary (p. 5712). Kindle Edition.**

SIMPLE ANSWER. Old Covenant believers were indeed regenerated, but not by the promise of or virtue of the Old Covenant. They were

regenerated by virtue of the New Covenant, through Christ Jesus.

Yet it happened in a much smaller measure under the Old Covenant, and now happens in stupendously large measures in the times of the New.

ELABORATION ON SIMPLE ANSWER.

The same way Abraham was justified through faith, by virtue of the New Covenant in Christ, as well as with David. Old Testament believers received those salvific blessings of the New Covenant even while they lived under the Old Covenant. **EXAMPLE:** Christ lived for Abraham's and David's righteousness as well as for yours. Christ died for Abraham's and David's sin on the cross as well as for yours.

BOYS AND GIRLS, The New Covenant promises Regeneration; New Birth.

You who are already believers, this is what has happened to you. You have been born once by your mom and born a second time by God the Holy Spirit. He frees you from your love for sin and gives you a new heart that wants to love God and trust Christ alone for salvation.

You who are not read believers and have not been baptized, this is what you need to happen to you. So if you want to be a Christian, then pray and ask God to cause you to be born again, then trust in Christ alone for your salvation, and then talk to your parents so that you can be baptized!

II) The New Covenant promises Adopting Love (Jeremiah 31:33b).

Jeremiah 31:33b "And I will be their God, and they shall be my people."

- **CALVIN:** "Whenever God declares that he will be our God, he offers to us his paternal layout, and declares that our salvation is become the object of his care." — Calvin, John. **Calvin On The Bible: John Calvin's Bible Commentary** (p. 5714). Kindle Edition.

BOYS AND GIRLS, is there a difference between the way Governor Kevin Stitt loves you and the way your Dad or Mom love you? Is there a difference in the way your Mayor loves you and the way your Dad or Mom love you? Is there a difference in the way your friend's parents love you and the way your Dad or Mom love you? Of course!

God's love for His people who are united to Christ is like the love of a good father for His children, yet a 100x better love!

If you are in the New Covenant (a Christian), God says, "I am YOUR God, and you are MY people."

III) The New Covenant promises that everyone in it will be converted (Jeremiah 31:34a).

Jeremiah 31:34a "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."

- **Those who were truly under the Old Covenant were not all regenerated.** Not all under the Old Covenant had faith in Christ through the promises, types, and shadows. In short, not all of those who were *IN* the Old Covenant "knew" the Lord. So brother would say to brother, and neighbor to neighbor, "Know the Lord."
- **Not so in the New Covenant.** All who are in the New Covenant are regenerated. This difference between the Old Covenant and the New Covenant is promised right here in Jeremiah 31:31-34.
- **Here is yet another fatal flaw of the Paedo-Baptist view of the Covenants.** Though they are absolutely our brothers in Christ, they are gravely mistaken by saying that their children are in the New Covenant before they are regenerated and united to Christ by faith. Not so. Paedo-baptists wrongly teach that the children of believers are "in the New Covenant" but not yet "In Christ."

You cannot be in the New Covenant besides being regenerated and trusting in Christ alone for salvation.

Therefore, you cannot rightly receive the New Covenant sacraments of Baptism and the Lord's Supper as an infant or an unregenerate at any age. Though infants were included in the Old Covenant by virtue of their being connected to Abraham, infants are not in the New Covenant until God is pleased to regenerate them, forgive them, and adopt them.

Paedo-baptists see that in the Abrahamic and Mosaic Covenants infants were given the covenant sign of circumcision and, because they want to see continuity in all the covenants, they wrongly infer that infants of Christians should be given the New Covenant sign of baptism. Yet the Old Covenant is not like the New. The Old Covenant promised the Land of Canaan to prepare the way for Christ, and it surely foreshadowed and typified Christ, yet it is altogether different in essence than the New Covenant.

IV) The New Covenant promises that everyone in it will have every one of their sins forgiven—*past, present, and future* (Jeremiah 31:34b).

Jeremiah 31:34b "For I will forgive their iniquity, and I will remember their sin no more."

BOYS AND GIRLS, can God forget anything?

USE FOR INSTRUCTION.

The Old Covenant had *no* promise of the forgiveness of sins in the court of God.

Hebrews 10:4 "it is impossible for the blood of bulls and goats to take away sins."

It only contained promises for the forgiveness of sins for the purification of the flesh, to further their lives in Canaan.

Hebrews 9:13 "the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh."

However the New Covenant has a crystal clear promise of forgiveness not for continuity in Canaan but for continuity before the face of God!

CLARIFICATION.

No believers who lived under the Old Covenant were regenerated, adopted, or forgiven in the courtroom of God by virtue of the Old Covenant. Believers who lived under the Old Covenant were regenerated, adopted, and forgiven in the courtroom of God by virtue of the New Covenant, which God applied to them even before Christ came into the world to establish the New Covenant (we will cover this in a future sermon, Lord willing, on Romans 3:22-26).

QUESTION. What is the means by which God grants us these blessings promised in Jeremiah 31:31-34?

ANSWER. Luke 22:20 "This cup that is poured out for you is the new covenant in my blood."

Christ purchased your *Regeneration* when He died on that tree.

He died and went into the grave so that your rotting corpse could come out.

Jesus paid for your *Adoption* on that cross when He was being treated as a rebel.

He was strangled like a traitor so you could be embraced as a son.

The Lord Jesus Christ purchased your *Forgiveness* when He bore His Father's wrath for your sin.

The Father remembered your sins when He dealt with Christ so that He would forget your sins when He deals with you.

USE FOR COMFORT.

Comfort yourselves with this truth, Christians.

"For I will forgive their iniquity, and I will remember their sin no more."

The Omniscient One condescended to speak your language, even stating an impossibility, to assure you of Christ's perfect satisfaction on the cross which grants you complete forgiveness in Him! (See Jeremiah 31:34).

Christ is better at forgiving than anyone is at sinning!

You cannot out-sin the cross in a million years! And if you are truly a Christian, you would never dare try.

USE FOR EXHORTATION.

Go and proclaim this good news far and wide, believers. Make the simple truth of perfect forgiveness in Christ known day in and day out first of all in your home. If they have heard this truth a million times, make it a million and one tomorrow.

There is complete forgiveness in Christ Jesus by virtue of this New Covenant He has secured between his people and God!

DOCTRINE. God promised the New Covenant would not be like the Old Covenant, because the New Covenant would grant regeneration, adoption, and complete forgiveness.

TEXT WORK

Jeremiah 31:31-34 - The New Covenant

[31] "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, [32] not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. [33] For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. [34] 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. For I will forgive their iniquity, and I will remember their sin no more."

Handwritten notes and annotations:

- par. dem.** (parallel demonstrative) above "Behold".
- yom** (day) above "days".
- bō'** (and) above "and".
- kārat** (cut) above "make".
- hādās** (new) above "new".
- berit** (covenant) above "covenant".
- bayit** (house) above "house".
- neg. part.** (negative particle) above "not".
- chaf.** (chief) above "like".
- berit** (covenant) above "covenant".
- kārat** (cut) above "made".
- yom** (day) above "day".
- hāzaq** (took) above "took".
- yad** (hand) above "hand".
- yāšā** (bring) above "bring".
- 'ereš** (out) above "out".
- misrayim** (Egypt) above "Egypt".
- berit** (covenant) above "covenant".
- pārā** (broke) above "broke".
- violated** (circled) above "broke".
- conj.** (conjunction) above "though".
- bā'al** (husband) above "husband".
- ne'um** (declares) above "declares".
- KY zōt** (For this) above "For this".
- conj. dem. pro.** (conjunction demonstrative pronoun) above "is".
- def.** (definite) above "the".
- berit** (covenant) above "covenant".
- kārat** (cut) above "make".
- thought I married them** (circled) next to "though I was their husband".
- bayit** (house) above "house".
- yom** (day) above "days".
- ne'um** (declares) above "declares".
- nātan** (put) above "put".
- tōrā** (law) above "law".
- qereb** (within) above "within".
- conj.** (conjunction) above "and".
- katab** (write) above "write".
- 1eb** (on) above "on".
- hāgā** (And) above "And".
- 'Ēlōhīm** (God) above "God".
- conj.** (conjunction) above "and".
- shall be my people** (circled) above "shall be my people".
- lo'** (no longer) above "no longer".
- conj. neg. part.** (conjunction negative particle) above "shall".
- adverb** (adverb) above "each".
- one verb** (circled) above "teach".
- re'a'** (his) above "his".
- conj.** (conjunction) above "and".
- each** (circled) above "each".
- his brother** (circled) above "his brother".
- 'amar** (saying) above "saying".
- yāda'** (Know) above "Know".
- conj.** (conjunction) above "for".
- they shall all know me** (circled) above "they shall all know me".
- Qāṭān** (from) above "from".
- prep. conj.** (preposition conjunction) above "the least of".
- insignificant** (circled) above "the least of".
- small** (circled) above "the least of".
- gādōl** (to the greatest) above "to the greatest".
- prep. adj.** (preposition adjective) above "declares".
- important** (circled) above "declares".
- salah** (For I will forgive) above "For I will forgive".
- conj. imperf. & continuous** (conjunction imperfect & continuous) above "their iniquity".
- Because (circled) above "For I will forgive".
- pardon** (circled) above "For I will forgive".
- qōn** (wickedness) above "their iniquity".
- wickedness** (circled) above "their iniquity".
- perversity** (circled) above "their iniquity".
- zākar** (remember) above "remember".
- Hattā'at** (their sin) above "their sin".
- neg. part. adverb** (negative particle adverb) above "no more".
- lack of conformity transgression** (circled) above "no more".
- recall** (circled) above "remember".

STUDY AND DISCUSSION QUESTIONS

Text & Immediate Meaning (Jeremiah 31:31–34)

1. In verse 31, God says He will “make a new covenant.” Why does the sermon insist the word “new” (Hebrew *chadash*) means a covenant **new in substance/essence**, not merely a “new administration” of the same covenant of grace? How would you respond to a Presbyterian brother who says “new” only means “renewed” or “refreshed”?
2. Verse 32 explicitly says the new covenant will be “not like” (*lo’ k*) the covenant made at Sinai. List at least four ways the sermon shows the New Covenant is “not like” the Mosaic Covenant (The Old Covenant). Which of those four contrasts is the strongest proof-text against paedobaptist covenant theology?
3. In verse 32 God says of the old covenant, “my covenant that they broke.” Why is the **breakability** of the old covenant fatal to the idea that the old and new covenants are essentially the same covenant of grace?
4. Verses 33–34 give four positive promises of the New Covenant (law on the heart, “I will be their God...,” all will know Me, forgiveness of sins). Which of these four promises is **never** found in the Mosaic Covenant itself? Why is that significant for Baptist ecclesiology and the proper subjects of baptism?

Covenant Theology (1689 Federalism)

5. According to 2LCF 7.3, the Covenant of Grace is revealed progressively in the Old Testament but is only **made/established** with Christ and His elect in the New Covenant. How does Jeremiah 31:31–34 function as the key proof-text for this paragraph in the Confession?
6. The preacher says the Old Covenant (Abrahamic → Mosaic → Davidic) is not itself the Covenant of Grace but serves to **prepare the way** for Christ and the New Covenant. How does Galatians 3:19–25 and Hebrews 8:6–13 support this 1689 Baptist view over the classic Presbyterian “one covenant/two administrations” model?
7. Were Old Testament saints (Abraham, David, etc.) saved **by virtue of** the Old Covenant(s) or **by virtue of** the New Covenant applied to them prospectively? Use Romans 3:25–26 and Hebrews 9:15 to defend your answer.
8. The preacher says the Mosaic Covenant primarily dealt with **temporal life and blessing in Canaan**, not eternal salvation. How do Deuteronomy 28–30 and Hebrews 8:9 support this? Why does this matter for understanding the difference between “forgiveness in the courtroom of Canaan” vs. “forgiveness in the courtroom of heaven”?

Regeneration & the Membership of the New Covenant

9. Jeremiah 31:33 says God will “put My law within them and write it on their hearts.” How does this prove that **every single member** of the New Covenant is regenerate? (Cross-reference Ezek 36:26–27; 2 Cor 3:3–6.)
10. In verse 34 we read, “No longer shall each one teach his neighbor...‘Know the Lord,’ for they shall all know Me, from the least to the greatest.” Why does the preacher call this verse “revelatory of a fatal flaw” in paedobaptist covenant theology?
11. Practically speaking, if the New Covenant community is made up **only** of those who personally know the Lord (i.e., the regenerate), what does that say about who should receive the covenant sign of baptism?
12. How would you respond to a Presbyterian friend who says, “But the New Covenant is still a mixed community—just look at Judas, Demas, or the warnings in Hebrews!”?

Forgiveness & the Blood of Christ

13. The preacher says no one under the Old Covenant had their sins ultimately forgiven “in the courtroom of God” by virtue of animal sacrifices (Heb 10:4). How then were OT saints forgiven? How does the phrase “I will remember their sin no more” prove that the New Covenant provides **definitive, once-for-all forgiveness**?
14. Luke 22:20 and Hebrews 9:15, 10:16–18 link the New Covenant directly to the blood/death of Christ. Why is it impossible for the New Covenant to include unregenerate, unforgiven people if it is **purchased and ratified** by the blood of Jesus?

Application & Assurance

15. The sermon says the New Covenant is **unbreakable** for two reasons: (1) Christ perfectly obeyed as our covenant head, and (2) God preserves every member to the end (Phil 1:6; Heb 7:25). How does this truth destroy the idea that true believers can lose their salvation?
16. If you are in the New Covenant, God says of your sins, “I will remember them no more.” How should this truth shape the way you fight remaining guilt and condemnation after you sin?
17. The preacher exhorts believers to “go and proclaim this good news of the new covenant.” How is the message “There is a brand-new covenant that actually delivers regeneration, adoption, and total forgiveness through Christ alone” different from simply saying “God has always had one covenant of grace”?

Children, Family, & Baptism

18. The preacher says his 4-year-old daughter Eva is **not yet in the New**

Covenant. How is this consistent with Jeremiah 31:34 ("they shall all know Me")? Why do 1689 Baptists withhold baptism from covenant children until they profess faith?

19. How would you explain to a new Christian parent the difference between (a) their child being **holy/set apart** (1 Cor 7:14) and greatly privileged, and (b) their child actually being **in the New Covenant**?
20. Some paedobaptists say, "If you don't baptize infants, you are treating your children as little pagans." How would you respond biblically and pastorally?

Comparative Questions (Baptist vs. Presbyterian)

21. In one sentence each, summarize the **Presbyterian** view and the **1689 Baptist** view of the relationship between the Old Covenant and the New Covenant.
22. Which single verse or phrase from Jeremiah 31:31–34 do you think is the clearest "silver bullet" against the paedobaptist claim that the covenants are the same in substance? Why?
23. Why do many Presbyterians insist that 1689 Federalism makes the Old Covenant into a "Covenant of Works" for national Israel? Is that a fair critique? How would you clarify the Baptist position?

Personal Reflection & Evangelism

24. Have you ever been tempted to think of Christianity as "Mosaic Covenant 2.0—same substance, better packaging"? How does Jeremiah 31 shatter that idea and fill you with fresh wonder at the gospel?
25. Who in your life needs to hear that there is a covenant in which God promises, "I will put My law within them... I will forgive their iniquity... they shall all know Me"? Pray right now that God would give you boldness to proclaim the **actually-new** New Covenant to them this week.

SERMON TRANSCRIPT

Beloved brothers and sisters, friends, visitors, have you ever seen a commercial? it is a weird way to start because it makes me think just asking you about a commercial. If you are my age, you know what commercials are. Children these days do not know what commercials are really that well because they do not watch TV like we did growing up. is not that weird? They watch like YouTube videos. There might be a commercial for a YouTube video, but when we are watching football games with my family, my kids are like, "What is this again?" it is like, "This

is a commercial." it is weird. You grow up in that. So, the commercials, if you watch those, you have seen a commercial for something and it promises it is new and improved, something like that. a new if you are an iPhone user like I am, it is like the new iPhone and then you get it and you are like it is exactly like the old one. it is new and improved. If you are old enough, you remember when they came out with new CocaCola, new Pepsi, things like that. And then you get it is like it is the same thing, new Dr. Pepper. it is like it is just as delicious as it was. it is the same thing. it is not new and improved, though. it is promised to this is a new thing and then you get it. it is like it is just like the old one. What a bummer. Adults, you know what I am talking about. The new covenant is not like that. The new covenant is actually new. it is not called the new covenant. And then you get to examine the new covenant and go, "Oh, so it is just like the old just like they repackaged it, like an old can of pop and then they got new marketing or branding." it is like, but this the thing on the inside's the exact same. They just changed the label and they expect us to think this is actually new. The new covenant's not like that. Despite what many people believe and teach, even people that we love and that are Christians and that are brothers and sisters in Christ, namely paedobaptists, they they believe that the old covenant and the new covenant are the same in essence. So in one way you could put it, the old covenant and the new covenant has the same soda inside the can, but the branding on the outside of the can is different. But the substance is the same as the old and the new. So the newness of the new covenant according to paedobaptist covenant theology is the administration of it is different. The sacraments are different. there is some tangential things that are different, but the substance is the exact same. The old and the new. it is the old way to administer the covenant of grace. And then the new covenant is the new way to administer the covenant of grace. But essentially they are the same. they are just externally and the administration of it is different. And the new covenant gets administered far and wide. Not just primarily to Israel, but to the Gentiles as well. that is just not what the scripture teaches. it is not what the scripture teaches. The new covenant is actually new in essence, not just a new administration of the same covenant that was in the old. The old covenant is not the covenant of grace. The new covenant is the covenant of grace. New in essence, not just a new administration. that is what this actually Jeremiah 31:31-34 plainly reveals. It plainly reveals. So the text of scripture that is before us is still when the people of Israel are living under the old covenant. This is hundreds of years before Christ entered the world and established the new covenant by his life, death, and resurrection. So, this is revealed in Jeremiah 31 when God's people are still living under the old covenant, but it is God promising the new covenant. The new covenant established by Christ. The covenant that you and I are in today as Christians. The covenant by which anybody has ever or will ever be saved. Look at Jeremiah 31. And remember, this is people that are living under the old covenant still. And this is the Lord speaking to them through the prophet. Jeremiah 31:es 31-34. Behold, the days are coming, declares the Lord, when I will make a what? New covenant. I will make a new covenant, not a new administration of the same

covenant that you are already in. Is that not the plainest thing in the world? This is not a new administration of the same one. he is saying, I will cut a new covenant that I a new covenant with the house of Israel and the house of Judah. Verse 32, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. my covenant that they broke. Speaking there of the Mosaic covenant that was cut at Si. The Mosaic covenant, you remember, is built on the Abrahamic covenant. And the Davidic covenant is controlled by the Mosaic covenant. So Abrahamic, Mosaic, and Davidic, you cannot disconnect them. they are all together, built on top of one another. But specifically here, he is talking about the Mosaic covenant that he made with their fathers on the day when he took them out of the land of Egypt. My covenant that they broke, though I was their husband, declares the Lord. Verse 33, for this is the covenant that I will make with the house of Israel after those days, declares the Lord. So now he is going to explain what the new covenant that is not like the old covenant, what it is going to be. This is the covenant that I will make with the house of Israel after those days, declares the Lord. He says, it is halfway through. Verse 33 is where we are. I will put my law within them and will write it on their hearts and I will be their God and they shall be my people. 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. For I will forgive their iniquity, and I will remember their sin no more. The doctrine that you should learn from these few verses of scripture is this. God promised the new covenant would not be like the old covenant because the new covenant would grant regeneration, adoption, and complete forgiveness. God promised the new covenant would not be like the old covenant because the new covenant would grant regeneration, adoption, and complete forgiveness. Now, let me remind you where we are at as we are looking at God's covenants and how to properly understand them and apply them. The Adamic covenant or also called the covenant of works was instituted by God with Adam and all of mankind in Adam as their representative. It stipulated perfect works of obedience. It threatened death and it promised eternal life. that is the covenant of works established with Adam in the garden. and all his posterity, all human beings who will come from Adam. Adam failed and sinned against God, fell into sin, plunged all of us into sin, all of us inherit his guilt because he was our covenant head representative in the covenant of works. He broke the covenant of works by his bad works, by his sins. And right after that, the Lord promised the new covenant. Genesis 3:15, Adam breaks the covenant of works and then the Lord promises the new covenant in the threatening in the cursing of the serpent that the seed of the woman will crush the head of the serpent and the serpent will bruise his heel. So that is Christ in the new covenant promised right there in Genesis 3:15. Yet sin had ruined the world that God had made. Therefore, God brought judgment on all flesh with the exemption of Noah and his family whom God saved by his grace. And after the floodwaters subside, the Noahic covenant was established by God with Noah and all mankind in him. It obligates fruitful multiplication. It threatens death. It promises that the Lord will

preserve the world. and it is sealed by a sign, namely the bow that God hangs in the clouds. Then years later, the Lord began to establish the kingdom of Israel. The Adamic covenant or the covenant of works and the Noahic covenant are both covenants of creation with all of creation. But then the Lord starts cutting covenants with a specific people. Namely, he begins to cut a covenant with Abraham. and Abraham's descendants according to the flesh. And this is the Lord beginning the kingdom of Israel, which would prepare the way for Christ that was promised in Genesis 3:15. So the Abrahamic covenant, the Mosaic covenant, the Davidic covenant, they are all established to prepare the way for Christ so that Christ would be born according to the physical offspring of Abraham. And all these covenants exist to protect these people that the Lord had promised Christ would come through so that they are not wiped out. It also further reveals Christ in each of these covenants. Aspects of the new covenant are further promised and revealed as the Lord cuts these covenants in the Abrahamic, the Mosaic, and the Davidic. And we can call those the old covenant. In Hebrews, the old covenant is the mosaic which is built upon the Abrahamic and tied to the Davidic. So these are all this is the old covenant. But specifically the new covenant contrasted with the old covenant here in Jeremiah 31 is obviously he is talking about the Mosaic covenant because he says the covenant I established with your fathers when I brought them out of Egypt. Oh, that happened at Sinai after the Lord set his people free from Egypt. Now, I remind you, God promised the new covenant would not be like the old covenant because he tells us why in this text of scripture. So, let us look at two main things. Two main things in Jeremiah 31 and then we will make some application for our everyday lives. First, I want you to notice the new covenant and the old covenant are contrasted in verses 31 and 32. The new covenant and the old covenant are contrasted. they are set up next to each other and contrasted in general ways at first and then in specific ways secondarily. First, look at verse 31. And I am gonna beat the dead horse until it is just like a pile of mush.

You need to understand this and just read it for yourself and see what is the simplest explanation of what God is saying through Jeremiah. Is it the old covenant and the new covenant are the same? they are just different ways to administer it in different sacraments. Are they essentially the same? Or is God saying it is different? it is new. it is not like the other one.

The new covenant is a new covenant, not simply a new administration. that is the point you need to learn from verse 31. The Lord means what he says when he says it is a new covenant, not a new administration of the same covenant. Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, God's people. I will make a new covenant with my people. So, the new covenant is actually a new covenant. You got that so far? that is the simplest and first thing that you have to understand. And if you have not studied the differences between particular Baptist covenant theology and

paedo baptist infant baptism covenant theology, you do not you will not probably understand why I am like beating this dead horse. But it is because they read that and they say, "No, no, no. it is the same covenant, different administrations." And when he says a new covenant, he just means a new way to administer the same covenant. Just go, "Yeah, but that is not what he says." it is like when you quote this verse to a paedobaptist and they they say, "Well, I do not I do not agree with your interpretation of that verse and then you know the meme to where it is like, I did not interpret it. I just read it." that is what it is. it is a new covenant, not a new administration. Next, notice at the beginning of verse 32, he goes further. God does through the prophet Jeremiah. Not only does he say it is a new covenant, but then he clarifies, "And it is not like the covenant that I made with your fathers. it is a totally new covenant. And it is not like the old covenant." Not like it. Not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. Does it seem like he is saying it will not be administered in the same way as the Mosaic covenant? Or is he saying no, it is not like it? He just says it is not like it. Why? Because the Mosaic covenant primarily dealt with the people coming into the promised land of Canaan and how to live as a people in this promised land that the Lord had promised to Abraham and his descendants. and it threatened expulsion from that land if they did not obey. The new covenant is not about a land promise in a specific geopolitical area. it is not like that. But the old covenant was like that. That was the promise of it. The old covenant, the Mosaic covenant did not promise eternal life. It did not promise justification through faith alone in Christ alone. It did not promise regeneration. It did not promise any of that. It had to do with living in the land that the Lord had promised Abraham and his descendants. And had to do with living there until the Christ would be born through them. And so the new is not like the old, not like the covenant I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. So the new covenant is not like the covenant God cut in the Mosaic which was built upon the Abrahamic and controls the Davidic. Notice thirdly what is inferred here in the second half of verse 32 is the new covenant is not like the old covenant because it will not be breakable. The old covenant was breakable by the people. The new covenant is not breakable. And I will tell you why. He says, look at the second half of verse 32. My covenant, he is talking about the old. He says, verse 32, the new one will not be like the covenant I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. My covenant that they broke, it is not going to be like that one that they broke. They will not break the new. They broke the old though I was their husband declares the Lord. The old covenant, the Mosaic covenant here was obviously breakable from the very beginning. It was breakable. It was like if you obey and you keep my covenant, you will get to continue to live in the land. If you break my covenant, then you will be expelled from the land. which if you know your Bible a little bit, you know, oh, they did get expelled from their land. They got sent into exile. They got sent into Babylon. they are there 70 years. So, they did break it. The old covenant was breakable because it depended on the people of Israel's

willingness to keep the covenant. So, it is God on one side, the people on another side. And if the people uphold their end of the bargain, the covenant is not broken and they get to continue to live in the land of Canaan. But if they break the covenant, dependent on their works, if they break the covenant, then the Lord is going to send in foreigners and drive them out of the land that he had given him, which is exactly what happened in the Babylonian exile. See, the whole covenant was breakable because it depended on the people of Israel's willingness to keep the covenant. They broke it. They were exiled. Then God did bring them back in order that the Christ would be born through them. And then once Christ came into the world through the physical descendants of Abraham, they rejected him and crucified him at the hands of lawless men. Therefore, Christ judged them by destroying the old covenant temple and the entire city of Jerusalem in AD70. The old covenant was obviously breakable. But the Lord says here in Jeremiah 31:32, the new covenant will not be like that. It will not be breakable. How on earth would the new covenant, if God's going to make a covenant between him and sinful man, sinful men like us, how on earth will it not be breakable? If we are in the equation, if you are in the equation at all, if I am in the equation at all, how on earth will it not be breakable? Are you any better than old covenant Israel in and of yourself? Are you doing better? It is like, no. No. So, how would it not be breakable? Two reasons. The new covenant is unbreakable because Christ is the covenant head who represents us. And he has already perfectly succeeded in his sinless life, in his death, paying for our transgressions, and in his resurrection from death to life as our covenant head forever. So if we are united to Christ through faith, the new covenant is unbreakable because Christ already succeeded. And that is what it means to be united to Christ, that you are in him. you are in Christ. you are united to Christ so that he represents you before God. So strictly speaking, the new covenant is not between God the Father and sinners. More strictly speaking, the new covenant is between God the Father and God the Son and all those who are united to God the Son and what he is done for us. that is how it is unbreakable. Because will Christ ever sin? No. Has Christ already paid the penalty for our sins? Everyone who believes on him? Yeah. Is Christ alive from the dead as our forever high priest representing us before God? Like, yeah. So, everything that we need for the covenant to be upheld on our end, it is already happened. it is done. So, that is how the new covenant is unbreakable because Christ already perfectly upheld it and he represents us. Additionally, the new covenant is unbreakable. Not only because Christ is the perfect covenant head, but because he who began a good work in you will bring it to completion at the day of Jesus Christ. Philippians 1:6. In the new covenant, the Lord promises not only a perfect representative, but he promises that he will preserve you. He will preserve you and keep you from falling away. He who began a good work in you will bring it to completion. And Jesus is able to save to the uttermost those who draw near to God through him since he always lives to make intercession for them. Hebrews 7:25. So the old covenant was breakable because it depended on you. And the Lord never promises in the old covenant, I will preserve you in the old covenant so that you

continue and you do not ever break it. He did not promise that. He says in Deuteronomy 32, I have set before you today life and death. Obey and you get to continue to live in the land. Disobey and you are kicked out. I have set before you life and death. And they disobeyed. And so they broke it. And then the Lord in his mercy in Jeremiah 31 says, "there is a new covenant that I will establish." And it is not like the old covenant. It is not like the covenant that was broken. it is a better covenant. Boys and girls, look up here at me. You need to learn very early on three simple things. The new covenant, the covenant that Christ is our representative in the gospel is actually a new covenant and it is different than the old covenant. The new testament is different than the old testament. The new covenant in Christ is different than the old covenant that God established on Mount Sinai with the people of Israel. You need to understand they are not the same. it is not the same thing. You do not live in the same kind of age that they did when they still did animal sacrifices and they ate the Passover every year and had certain feasts and festivals and had to wash your hands in specific ways and could not eat pork ribs. you are not in the same place as they are. And it is not just a new administration. it is a totally new covenant that you and I live in Christ. You need to know, boys and girls, that the new covenant, where Christ represents us, it is unbreakable. God will never lose a Christian. Everyone that God saves will never be lost. That you will hear people, boys and girls, when you grow up, you will hear people that say you can lose your salvation or things like that. that is how they talk. Like you can be a Christian one minute and you know if you do something too gravely erroneous, something so sinful, then God might say, "You know what? you are not allowed in my family anymore." Boys and girls, that is a lie. Jesus will never lose a Christian. If you are united to Christ Jesus through faith, you will continue to be united to Christ Jesus all the way until your death. And when you die, you will go to be with the Lord Jesus Christ and live in complete happiness for all eternity. The new covenant is unbreakable because Christ is the one who represents us. So there all of you, the new covenant and the old covenant are contrasted. is not that plain enough? it is very clearly contrasted in the verse, the first two verses. And now in verses 33 and 34, he plainly shows why the new covenant is not like the old covenant. Look at the very first word of verse 33. what is the first word in your Bible? It should be translated for or because. Something like that. We all have that. No matter what translation you got, it is either because or it is for. That means he is explaining what he is just said. the word for translate it because it is this preposition that is leading us into or this conjunction rather that is leading us into I am explaining to you why I have just made this crazy proclamation. I will establish a new covenant. it is actually new. it is not like the one I did establish and it is not breakable. Like so what is this covenant like then is what we should be asking. What is this covenant promise? Because the old promised continuation in the land and being blessed if you obey, being cursed if you disobey. That was great. That was gracious. Lord just gives them this land and says, "Hey, if you are not jerks, you get to stay there. it is pretty great. I will be your God. you will be different than every other nation. you will be my particular people." Pretty great. But they did not

obey. Now he says a new covenant that is unbreakable, not like the old. And you should be asking like what are the promises of this one? Look, first the new covenant promises regenerating conversion. It promises regenerating conversion. It is internal promises. The old covenant did not give internal promises. gave external promises of blessing of true blessing but regeneration, new life inwardly, putting his law within us and writing his law on our hearts that was not promised in the old. Look at it. Verse 33. This is the covenant I will make with the house of Israel after those days, declares the Lord. I will put my law within them and write it on their hearts.

Now, as he compares and contrasts the old covenant, the Mosaic specifically established at Sinai with the new covenant in Christ, you should be thinking, what what is the contrast here between the old and the new? And it is not without purpose that the Lord uses the metaphor of writing down his law. And he does not say, "I will write it down like he did at Sinai with his own finger on tablets of stone." When the Lord established the Mosaic covenant, he wrote down the law, the moral law of God, summarily comprehended in the Ten Commandments. He wrote it down with his own finger on the tablets of stone and gives it to Moses. It gives it to the people. And when he promises the new covenant, he says, "I will write my law just like I did in the old, but I am not writing it on tablets of stone. I have already done that. I have already revealed to you my moral law. I am going to change you internally so much so that it is like I have written my law on your very heart so that you want to obey me. I am changing you inwardly. I will put my law within you, not just without you. I will write it on your hearts. The new covenant here, he is promising what we understand as regeneration or new birth. That we are inwardly changed so that we actually stop loving sin and start loving Christ. We want to put our sin to death and walk away from it and trust in and obey the Lord Jesus Christ. that is the results of regeneration. And it looks like I want to obey. I want to trust and obey Jesus. Like God writes his law on your very heart. So the new covenant promises this regeneration, regenerating conversion. Calvin even points this out. He now shows a difference between the law and the gospel, meaning between the old covenant and the new. And for the gospel brings with it the grace of regeneration. The gospel brings with it the grace of new birth of regeneration. So that is one way the old covenant's different than the new or the new is different than the old that the old did not promise regeneration. It did not promise new internal life just it did give the external letter of the law but it did not give the law on the heart like happens in Christ. is not that a great promise? Now, you need to pause here and you as you should if you are trying to connect all this. Are we saying then because the new covenant promises regeneration? Are we saying then that no one was regenerated until Christ came into the world? Like nobody in the first 4,000 years of the world were regenerated because Christ had not established the new covenant yet? No, we are not saying that God regenerated believers while they lived under the old covenant, but not by virtue of the old covenant because the old covenant did not promise that. He regenerated Abraham

and David and Moses by virtue of what Christ would do for them one day when he comes into the world. that is we are going to spend an entire week, Lord willing, in this covenant theology sermon series on that. How were believers saved under the old covenant if the Abrahamic does not promise salvation? The Mosaic does not promise salvation. The Davidic does not promise salvation. So, how did any of them get saved in the Old Testament? And the question, the short answer is by what Christ would do for them in the New Covenant. So they were regenerated under the old covenant while they lived in that time but not by virtue of the old covenant because the old covenant does not promise that does not guarantee that. So God applied what Christ would do for them. And this is this is what Paul details in Romans. we are going to go to Romans 3 and I am going to show you how Paul explicitly says that that no one was saved through the old covenant, through the law, through any of the Mosaic period. No one was saved by virtue of those covenants. They were saved through Christ. And God and his divine forbearance, passing over their sins and taking out the penalty for their sins on Christ, even though they lived thousands of years before Christ came into the world. So the simple answer is old covenant believers were indeed regenerated. They did experience the new birth but not by the promise or virtue of the old covenant. They were regenerated by virtue of the new covenant through Christ Jesus. It happened in a much smaller measure according to the number of people in the old covenant. And now it happens in stupendously large measures in the time of the new covenant as it goes out to all the nations. Let me try to clarify just how was a believer saved in the old testament. The same way Abraham was justified through faith by virtue of the new covenant in Christ as well as with David. Old testament believers received the blessings of Christ's salvation while they still lived in the old covenant. But they received those blessings by virtue of the new covenant that Christ would establish and not by virtue of the old covenant because it did not promise those things. Christ lived for Abraham's and David's righteousness as well as for yours. Christ died for Abraham's and David's sin on the cross as well as for yours. And God applied to them those benefits of redemption even before Christ had in time and space purchased them. And it is one of the reasons that in Revelation he is called the lamb that was slain before the foundation of the world. it is like, well, how can we say that Christ was actually slain in time and space and in history? But John says, no, he was slain before the foundation of the world. he is like, what does that mean? It means God is outside of time and space as you and I are and can apply the benefits of Christ's purchasing a people on the cross to someone who in our mind it is like 4,000 years before he did but Christ had not done it yet. it is like yeah, God does not have to work like that. Adam I think Adam and Eve were saved and they were saved from their sin. They were justified. They were regenerated by virtue of what the seed would come and do for them thousands of years later. But the new covenant promises regeneration, new birth, new spiritual life. Boys and girls, look up here at me. The new covenant promises new birth. you have probably heard that before or

you have had you have heard the fact that Jesus tells a man named Nicodemus, you must be born again.

it is probably hard for you to imagine if you heard that for the first time, but Nicodemus hears it. The guy Jesus first said, "You must be born again." Nicodemus says, "Yeah, how is that work? Can I go back into my mother's womb? Can you go back inside your mom and then be born again? Like, nah, it is not going to happen. Way too big. So, what does Jesus mean? Says, well, you must be born physically like you all were, and you must be born spiritually. You must have something so radical happen to you that it is like a whole new person is born. And you need something, boys and girls, you need something to happen to you that you are actually helpless to make happen. As helpless as you were to cause yourself to be born, children, did you cause yourself to be born? Can you even remember? No, you cannot remember. But if you could, I have been there. I have seen child births, kids. I have seen my all of my kids be born. You did nothing. You did not do anything to cause yourself to be born. Mom did everything. And in the same way, to be born again, to become a Christian, to be changed inwardly, it is something that God causes to happen. God, the Holy Spirit causes new birth. But just stop here, believers, and realize this has happened to you. If you believe on Christ alone for salvation, you have been born again. The only way you turned from your sin and started clinging to Christ by faith is because God caused you to be born again. This very promise of what the new covenant would be has come true for you. He has written his law on your heart. he is changed you internally so that you no longer bow down to sin alone, but you bow down to Christ. You still have indwelling sin, but sin has been dethroned and Christ sits there supreme. You have been born again. And that is the promise of the new covenant. But notice next at the second part of verse 33, he says, "And I will be their God and they shall be my people." I will be their God and they shall be my people. This is not just general language. This is covenant language. This is covenant faithfulness. This is adopting love. This is the love of a father for his children. The new covenant promises adoption, adopting love. The Lord is saying, "I will be their God and they will be mine. I will belong to them. They will belong to me." This is adoption. This is adopting love of God the Father. Calvin even comments, "Whenever God declares that he will be our God, he offers to us his paternal layout, his fatherly layout, and declares that our salvation has become the object of his care." The new covenant promises adoption, adopting love. The old covenant did not. It did not. Boys and girls, do you know who our governor is of the state of Oklahoma? Anybody know who our governor is? Say his name if you know it. Donald Trump is not the governor of Oklahoma. That was a good try, though. he is the president of the United States. Our governor is Governor Kevin Stitt. You learned something today. Do you think Kevin Stitt cares about you in general? I would say he does. he is a Christian. He seems like a decent guy. I think he cares about you. I think he cares about me. I think though we could disagree with certain things that he believes or does. You would say, I think he cares about the people of Oklahoma and probably

wants to make Oklahoma good. He stood firm during some stuff during co like he is done a pretty good job. I think he cares about you. That was not a trick question. Governor Stitt probably wants what is best for you. Though he might be wrong about what he thinks is best for you, I think he wants what is best. Does he care for you in the same way that your mom or your dad do? Is there any way? Is there any way that he cares for you as much as your mom and your dad do? Not a chance, right? Do you think I care about you? I hope you say yes. I do care about you. I love you guys. you are precious to me. you are special. I delight in you, children. I love you guys. But do you think I love you as much as your dad and your mom? Would you say, "Nah, Brett does not like me. Brett does not love me. Brett does not want what is good for me." I hope you would not say that and be like, "No, I think he wants what is best for us." And say, "Oh, just like your mom and your dad, right?" you would be like, "No, that is different." That fatherly love when you have a good father, that father, as you fathers know, like if I have to die for one of my children or my wife, like not really an option. Just easy lay down my life immediately. I am not thinking about it, not debating it. Do I got to die for my children or my wife? Simple. Boys and girls, your parents love you in a much greater way than even your teachers, even your grandparents. Your parents have a bond and they love you. They love you more than your pastors love you, more than your friend's parents love you. Your parents have a deep committed covenantal love for you in a way that only you can understand once you become a parent. All adults, you know that is true. Parents, you know that is true. it is like I did not realize how much I could love someone till I got married, until even I had kids. Like this protective covenantal love like I will die for them immediately. That is the kind of love God the Father has for his people who are united to Christ.

that is the kind of love, the adopting love that he says, I am yours and you are mine. I will be your God and you will be my people. it is not just like you get to worship me and I am the God of your nation. it is you belong to me, I belong to you. Just like your father would say you are my child. You belong to me and I am your dad. I belong to you. that is the kind of love that is promised in the new covenant. that is that adopting love of God. And we only get it because Christ Jesus is our representative. it is not because God looks inside you or looks at you and is like, I really want to adopt them into my family and never leave them or forsake them. it is like, no, it is only because having all of our sins forgiven and the imputed righteousness of Christ, the father sees Christ when he looks at us. And how can the father not love the son? If you are in the new covenant, if you are a Christian, God says, "I am your God. You are my people." In a way that he did not say in the old covenant. Look, thirdly, look at the beginning of verse 34 and see the new covenant promises that everyone in it will be converted. The new covenant promises that everyone that is actually in the new covenant will know quote know the Lord. This is experiential knowing. This is salvific saving way to know a way that you know experientially not just know about something. Look at it. No longer shall each one teach his neighbor and each his brother saying know the

Lord for they shall all know me. Not know about me but intimately covenantally know me. there is a difference in knowing about someone and actually knowing someone. There are probably plenty of people, whether it be sports heroes, movie stars, theologians that you know a lot about them. it is like, but do you know them? it is like, no, I do not know them. I can tell you like everything about them though, but I do not know them. This is the kind of knowing that is like, I know them. I have a relationship with them. I am in covenant with them. Not just a I know things about them. But what is he what is the Lord promising here? Verse 34. The new covenant will be different than the old. In the old, what is implied is in the old covenant, you could be in the covenant and still have to basically evangelize the people who are in the covenant with you. Know the Lord. Know the Lord. You do not actually have a saving relationship with the Lord. You need to know the Lord. you are in the covenant, but you do not know the Lord. The new, he is saying, will not be like that. Everybody in the new covenant knows the Lord. you are not in the new covenant unless you know the Lord. And you might think, what is the point of that? Well, this verse is actually revelatory of another fatal flaw of paedo Baptist infant Baptist covenant theology. Because the paedobaptist view is that the children of believers such as my children, let us take Eva for example, my almost four-year-old because she is a child of me and McClain and we are believers. She though she has not yet been converted, she is not yet been regenerated, she does not yet trust in Christ for her salvation. She is in the new covenant. PO Baptists teach because she is the child of believing parents and we will baptize her as an infant giving her the new covenant sign. So she is in the new covenant the pal Baptist would teach but she is not yet in Christ. You have to repent and believe the gospel to be in Christ. And so you can be in the new covenant but not in Christ. Therefore, you have people in the new covenant who you say know the Lord. You need to know the Lord. You need to repent and believe the gospel. you are already in the new covenant, but you are not in Christ, so you need to get in Christ. Like, yeah, but the new covenant does not have un-regenerated people in it. You do not go around to people in the new covenant saying, "No, the Lord." The Lord says the new covenant's different than the old. There were unconverted people in the old covenant because you were just in the covenant by virtue of being connected to Abraham according to the flesh and then you were circumcised. But that did not mean you were a Christian. It did not mean you were trusting in Christ. did not mean you were saved. So there were people in the old covenant. they are in the old covenant, but they were not in Christ. But it is not like that in the new covenant. And that is exactly what he is saying here. The new covenant's not like the old. In the old, you would say to your brothers and your sisters, "Know the Lord." But in the new, everyone who is in the new shall know me, from the least of them to the greatest, declares the Lord. You cannot be in the new covenant besides being regenerated and trusting Christ alone for salvation. cannot get into the new covenant through birth. You have to get into the new covenant through new birth. So you need to know the new covenant promises everyone in it will be converted. To be in the new covenant is to be in Christ. You it is trying to make a

distinction without a difference. it is like no you cannot do that. To be in the new covenant is to be in Christ. To be in the old covenant was to be in Abraham. You had to be connected to Abraham according to physical descent. But you cannot be connected to Christ through physical descent. You have to be connected to Christ through faith. So you are not in the new covenant until you are in Christ. Therefore, we do not give you the signs or the sacraments of the new covenant until you are in Christ. I.e. until you are in the new covenant. And that is why we do not baptize babies. they are not in the new covenant yet, but they hear the gospel. they are greatly blessed to be growing up in Christian families and we trust that God will save them. And when they make a profession of faith in Christ, and it seems to us they have been born again, they do trust in Christ alone, then we give them the new covenant sacraments of baptism and the Lord's supper because they are actually in the new covenant.

Everyone in the new covenant is converted. you are not in the new covenant unless you are converted. No longer shall each one of you teach his neighbor and each his brother, saying, "Know the Lord." They shall all know me. From the least of them to the greatest, declares the Lord. Now look fourthly and see the new covenant promises that everyone in it will have every one of their sins forgiven, past, present, and future. The new covenant promises that everyone in it will have every one of their sins forgiven, past, present, and future. Jeremiah 31, the last part of verse 34, I for I will forgive their iniquity, and I will remember their sin no more. Why shall it? Why will it be that everyone in the new covenant is converted and there are not unconverted people in the new covenant? it is like because everyone in the new covenant I forgive their sins. that is why the word for is there at the beginning of that sentence. Because I will forgive. How can you say that? Everyone in the new covenant will know the Lord in a saving way because I will forgive their sins. Everyone who is in the new covenant has their sins forgiven. You cannot get into the new covenant without having your sins forgiven. Again, that is against the paedobaptist understanding of it. Your kids, you baptize your infants and they are in the new covenant now. But they would agree, but their sins are not forgiven yet until they turn from their sin and trust in Christ. because we are forgiven and counted righteous through faith alone in Christ alone. it is just greatly inconsistent.

But everyone in the new covenant and receives the covenant signs of baptism and the Lord's supper has their sins forgiven. For I will forgive their iniquity and I will remember their sin no more. Look at me. No one. No one. No one had their sins forgiven in the courtroom of God by virtue of the Mosaic covenant or the animal sacrifices. No one.

that is the whole book of Hebrews. His whole point is it does not do it.

Boys and girls, can God forget something?

No. We got one. No. Anybody else? Can God forget something?

Probably the right answer is no and yes knows the right answer. God cannot forget anything. But he says because of what Christ has done on the cross for everyone who believes in him that I will forget all of your sins. I will I will not remember your sins. God actually, it is a metaphor, but he he goes so far to say the the omniscient God who knows everything, who is never learned anything, who cannot it is impossible for God to forget something. He knows everything that can possibly be known. But he says, "I will forget all your sins to show you and I how amazing it is to have our sins forgiven in Christ Jesus. I will not treat you according to your sins is what he is saying. I will forget them. I will remember your sins no more. So you need you need to use this last truth especially for instruction. Adults, the old covenant had no promise of the forgiveness of sins in the courtroom of God. you are not being forgiven of your sins by God in his courtroom through the old covenant. that is why Hebrews 10:4 says, "It is impossible for the blood of bulls and goats to take away sins." Have you ever been reading like Leviticus and then you read Hebrews, you are like, I do not know how to make sense of this because Leviticus says, "If you sin, offer this sacrifice." I am like, but then Hebrews says, "But those sacrifices could never take away sins." Like, I do not know what is going on then. Well, you need to understand the covenants. The point was, if you sin in the old covenant, you are going to be kicked out of the land because you broke the old covenant and the penalty is kicked out of the land. So, offer this sacrifice and you are forgiven. in the courtroom of Canaan as it pertains to living in the land of promise, not in the courtroom of God. And so that is that was the big confusion even in the first century, the first century Jews, why the apostle of the Hebrew wrote that letter to say, guys, the old covenant sacrifices had to do with forgiveness in the sense that you can stay in Canaan. It did not have to do with the forgiveness of sins in the courtroom of God by which you can go to heaven. The blood of bulls and goats cannot take away sins. They cannot be your substitute. The only substitute sacrifice is the God man, the Lord Jesus Christ, who came as prophet, priest, and king, who offered himself on the altar of his divinity to God the father to make a perfect sacrifice to take away your sins.

The point of the old covenant sacrifices were dealing with Canaan. that is why he says in Hebrews 9:13, "The blood of goats and bulls and the sprinkling of defiled persons with the ashes of a heifer sanctify for the purification of the flesh outwardly." They did not go inwardly. The new covenant though has a crystal clear promise of forgiveness, not for continuity in the land of Canaan, but in the courtroom of God. and that God would declare, "I will remember your sins no more." No believers who lived under the old covenant were regenerated, adopted, or forgiven in the courtroom of God by virtue of that old covenant. Believers who lived in the time of the old covenant were regenerated, adopted, and forgiven in the courtroom of God by virtue of the new covenant, which God applied to them

even before Christ came into the world to establish the new. Lord willing, in a future sermon, we will cover that in an entire message. Now, look at this promise again at the end of verse 34. Guys, this is it. This is as good as it gets. I will forgive their iniquity and I will remember their sin no more. Means the sins that you cannot stop beating yourself up over, God will not remember.

he is actually forgiven you and given you total forgiveness. If you are in Christ Jesus, you can just, the elites do not want you to know this, but when you sin, you can just confess it to God and walk in obedience to Jesus. And God says, "that is done. Forget what lies behind. Walk forward." My point is, you can just repent, confess, and then walk forward free of guilt because Christ Jesus has died in your place. Oh, the blessing of complete forgiveness. And just will you spend some time today, please, meditating on the fact that the omniscient One says he will forget, and how far God will go to communicate comfort to his people. He says things in an anthropomorphic sense, but he says things that are impossible for him just so you and I would be like, "he is going to forget our sins."

What is the means by which verse 34 is promised though? I will forgive their iniquity and I will remember their sin no more. How on earth will this new covenant be established? Luke 22:20, "The cup that is poured out for you is the new covenant in my blood." At the establishment of the Lord's supper, the Lord Jesus Christ says, "The cup of wine represents the new covenant that I established by the shedding of my blood, my death on the cross." The new covenant is purchased and established by Christ, namely in his blood, in his death given up in our place. Christ purchased your regeneration when he died on that tree. Christians, he died and went into the grave so that your spiritually rotting corpse would be brought out and you would have new life.

I think it is difficult. I think that is one of the most difficult things in my life is to try to remember what I was before Christ caused me to be born again. I suppose it is a blessing those of us who get saved at such an early age, like I think I was like five, because you like I do not know. I was not up to super crazy things at five. I do not have a crazy testimony. But try to think of who you would be. Even if you were saved at a really young age and you do not have the testimony of like, whoa, I was wild and then boom, God saved me. Some of you have that. So, it is easier for you to go, oh, I get what you mean by regeneration. I am a totally different person. But those of us maybe who were saved at a young age, I think that is a gift and a grace. But just try to think of like who you would be if God did not make your rotting corpse live. And remember that is what Jesus purchased on the cross. He paid for your adoption as well on that cross when he was being treated as a rebel. You get adopted into God's family and treated with his benevolent love because on the cross Jesus was being treated with God's fierce anger that you have earned, that you deserve, that I deserve. Christ was strangled like a traitor so that you would be embraced as a son. The Lord Jesus also purchased your forgiveness

when he bore his father's wrath for your sin. Christians, the father remembered your sins when he dealt with Christ, so that he would forget your sins when he deals with you. Comfort yourselves with this truth, believers. I will forgive their iniquity and I will remember their sin no more.

Let me give you an exhortation to close. Go and proclaim this good news of the new covenant. It is not like the old that promises regeneration. That promises everyone in it will be converted. That promises complete forgiveness. It promises adoption into God's family. Go and proclaim that new covenant established by Christ shedding his blood to everyone. Even if they have heard it a million times, make it a million and one. There is complete forgiveness in Christ Jesus by virtue of this new covenant. Come and rest in him. Unbelievers, you have got no hope outside of being in covenant with God through Jesus Christ. But he offers himself to you and says come to me all you who are laboring or who are heavy laden and I will give you rest. So his promise is come to me and I will give you eternal life. So unbelievers go to Christ. Stop waiting. Believers let us praise him now. Pray with me. Our father in heaven we thank you for your word. We ask you to help us understand the difference between the old and the new covenants and plainly receive what you say in Jeremiah 31.

We ask you to sanctify those of us who are believers and convert those who are not yet united to Christ. We ask that you receive all of our acts of worship. Receive them for Christ's sake.

Those who are sick among us, we ask that you heal them. The suffering, we ask that you comfort them. The straying, we ask that you convict them and grant them repentance and discipline them. Those who are striving forward in faith, we ask that you strengthen them.

Please protect us as a church body. Help us to be faithful and pure. Save and sanctify for your glory. We cannot do it. We ask you to do it for Christ's sake. In his name we pray. Amen.
