



[Jeremiah 31:31-34](#)

(31) "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah— (32) not according to the covenant that I made with their fathers in the day *that* I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. (33) But this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. (34) No more shall every man teach his neighbor, and every man his brother, saying, "Know the LORD," for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."

[Hebrews 8:6-10](#)

(6) But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. (7) For if that first *covenant* had been faultless, then no place would have been sought for a second. (8) Because finding fault with them, He says: "*Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah— (9) not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD. (10) For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.*

New King James Version

As early as the seventh century BC, during the lifetime of the prophet Jeremiah, [God](#) assured humanity that He had prepared a new covenant, which was ready to be presented and ratified between God and men. The specific time of its institution was not revealed then, only that He would make it with a reunited Israel and Judah. However, the Bible shows that God did not wait for physical Israel and Judah's reunification into one nation, but instead, He introduced the New Covenant into the Christian church as a precursor agreement through and under [Jesus Christ](#) as the church began. This was part of God's Plan, and He is continuing to use its standards to prepare a people within the present-day church to fulfill its operations under Jesus Christ when Israel and Judah reunite after His return ([Revelation 14:1-5](#)).

The New Testament teaches that the Temple sacrifices and ceremonies commanded under the Old Covenant are indeed set aside. But God's setting aside of the ceremonial focus, as explored and

expounded in the epistle to the Hebrews, does not automatically do away with any other laws dealing with public and private behavior relating to loving God with all our heart, soul, and mind, and our neighbor as ourselves.

God's institution of the New Covenant within the church has been a more intimate and effective guide for producing higher-quality relationships with Him and His Family than the Old Covenant. When combined with His appointment of Jesus Christ as our spiritual High Priest, this system features a personal, anytime, all-the-time relationship with Him that enhances the creation of the spiritual characteristics that God desires in His children. These elements allow us access to God that those under the Old Covenant did not have. We can approach Him anytime through Christ!

Much of the [book of Hebrews](#) is, according to chapter 8, focused on Jesus Christ's qualifications for fulfilling His responsibilities within the spiritual process that God has instituted under the New Covenant. Jesus Himself teaches us about our vital need of Him in [John 15:4-6](#).

The close intimacy of the relationship with Jesus Christ that the New Covenant provides for us makes it extremely valuable to us. In turn, our spiritual relationship with the Father and Son influences our life's activities. His role is to assist us in making good spiritual use of the gifts God has made available to us when we accepted the New Covenant ([Romans 5:1-5](#)). Our goal now is to bring glory to God by yielding to His creative genius and power as we live our lives, being formed into Christ's character image. Jesus Christ *never* sinned. It is this quality of righteous living that honors the Father. Thus, we are called to walk in the steps of our Savior. Peter writes in [I Peter 2:21-22](#), "For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: 'Who committed no [sin](#), nor was deceit found in His mouth.'"

The New Covenant does not abolish the Ten Commandments at all. Jesus' life proves that. We are to follow what He did. God's appointment of Jesus Christ as High Priest to aid us and His institution of a more effective system for preparing us for His Kingdom removed the typical Temple system of animal sacrifices and ceremonies. He replaced them with the far superior personal, individual, and spiritual attentions of Jesus Christ. At the same time, in the [Sermon on the Mount](#), Jesus raises our behavioral responsibilities, teaching us to keep the commandments in their spirit. This elevated standard makes them more refining and restraining than they are in the mere letter.

— John W. Ritenbaugh

To learn more, see:

[Why Hebrews Was Written \(Part Two\)](#)

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