



What is So New About the New Covenant – Part 1 | KIB 522

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Introduction

I have written the title this way to get everyone’s attention. There are theologies in the body of Christ that teach that God created something completely new with the New Covenant and did away with everything in the Old. Yet, as we will discover, everything established in the New Covenant was promised in the Old. When you discover all that God had promised, you need to ask: Is the body of Christ living up to everything that was promised about the new?

The **Old Testament (Tanakh)** contains numerous promises, prophetic hints, and typological patterns that anticipate the New Covenant later inaugurated through Christ. These are not merely predictions, but progressive revelations embedded in Torah, the Prophets, and the Writings.

Here is a list of all the promises of the New Covenant.

Summary of God’s Promises of the New Covenant

Old Testament Promise	Scripture	New Covenant Reality
New Covenant	Jeremiah 31	New relational covenant
Circumcised Heart	Deut 30:6	Regeneration
New Heart	Ezekiel 36	Transformation
Indwelling Spirit	Joel 2	Spirit baptism

Old Testament Promise	Scripture	New Covenant Reality
Forgiveness of Sin	Jeremiah 31	Final atonement
New Priesthood	Psalms 110	Eternal priesthood
Law on the Heart	Jeremiah 31	Internal obedience
Universal Knowledge of God	Jeremiah 31	Direct relationship
Covenant for Nations	Isaiah 49	Global people of God
God Dwelling with People	Ezekiel 37	Spiritual temple

 **Theological Insight**

The Old Testament did not merely predict the New Covenant—it **embedded its theology in types, promises, and prophetic anticipation**. The New Covenant is therefore not a replacement of the Old Testament but **its fulfillment and maturation**.

1. The Promise of a New Covenant Itself

The Old Testament explicitly prophesied that God would establish a **new covenant distinct from the Sinai covenant**.

Jeremiah 31:31–33 (ESV)

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.

Reality Fulfilled

- Covenant not written on stone but on the **heart**
- Internal transformation rather than external regulation
- Direct covenant relationship with God

a. **Hebrew – New Covenant**

ברית חדשה (berît ḥādāšāh)

- ברית (berît) — covenant, treaty, binding agreement
- חדש (ḥādāš) — new, fresh, renewed

Lexical Observations

ḥādāš can mean:

1. **Something entirely new**
2. **Something renewed or restored**
3. **Something unprecedented**

However, the context in Jeremiah indicates **a covenant fundamentally different and unprecedented from Sinai.**

Jeremiah 31:32 (ESV)

“Not like the covenant that I made with their fathers...”

This indicates **discontinuity**, not merely renewal.

Theological Insight

Jeremiah’s use of ḥādāšāh implies:

- A covenant **qualitatively different**
- A covenant based on **internal transformation**

- A covenant **not dependent on external law alone**

b. “Law Within Them” — תּוֹרָה (tôrāh)

Jeremiah 31:33 (ESV)

“I will put my **law within them**, and I will write it on their hearts.”

Hebrew

נָתַתִּי אֶת־תּוֹרָתִי בְּקִרְבָּם

“I will place my Torah **within them**.”

Key terms:

Hebrew	Meaning
תּוֹרָה (tôrāh)	instruction, teaching, divine law
קִרְבַּ (qerev)	inner part, inward being

Lexical Insight

תּוֹרָה (**Torah**) does not merely mean “law” in a legalistic sense. It means:

- divine instruction
- covenantal teaching
- God’s revealed will

The shift is **location**:

Old Covenant → external tablets

New Covenant → internalized instruction.

c. “Write It on Their Hearts” — כָּתַב (kāṭab)

Jeremiah 31:33 (ESV)

“I will write it on their hearts.”

Hebrew

על־לִבָּם אֶכְתֹּבָהּ

Key words:

Hebrew	Meaning
כָּתַב (kāṭab)	to write, engrave
לֵב (lēb)	heart, inner mind, will

Lexical Insight

The verb **kāṭab** is the same verb used when God **wrote the Ten Commandments on stone tablets** (Exodus 31:18).

Jeremiah is deliberately drawing a **parallel**:

Sinai Covenant	New Covenant
Written on stone	Written on hearts

Thus, the **location of the law changes**, not its divine origin.

d. Is There Proof that the Apostle Paul Saw the Reality of the Torah of God being Written on the Hearts of the Gentiles?

Romans 2:12–16 (ESV)

12 For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. **13** For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. **14** For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. **15** They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them **16** on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

Paul's rabbinical argument for the acceptance of the Gentiles into the community of faith was that, while never being trained in God's Law, they were living God's Law from their hearts (i.e., an inward reality).