

# Summary of New vs. Renewed Covenant Discussion

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## New vs. Renewed Covenant Discussion

### Introduction and Context

- The discussion was led by Tony Pino, focusing on Jeremiah 31:30-34 and the debate over whether the passage refers to a "new" or "renewed" covenant.
- The session began with a blessing and praise to Messiah Yeshua, emphasizing his role as the way to the Father and source of eternal life.

### Main Topic: The Nature of the Covenant in Jeremiah 31

#### Key Points:

- Jeremiah prophesied a new covenant with the house of Israel and Judah; this is not a covenant for Gentiles as a separate group.
- The new covenant is not like the one given at Sinai, which the Israelites broke (the marriage covenant, as described in Exodus 24 and 32).
- The Hebrew word for "new" (chadashah) is used as an adjective to mean "brand new" and as a verb to mean "renew" or "repair." In Jeremiah, it is used as an adjective, indicating something truly new.
- The Sinai covenant, after being broken (golden calf incident), became a "ministry of death" maintained only temporarily by the sacrificial system, which could not remove sin permanently.
- The new covenant, as described in Jeremiah and supported by Ezekiel 36, involves God writing his Torah (law) on the hearts of his people by the Spirit (Ruach HaKodesh), giving them a new heart and spirit, not merely renewing the old.
- The New Testament (2 Corinthians 3) confirms the covenant is "new" (kainos

in Greek), not "renewed." The old was written on stone and brought condemnation; the new is of the Spirit and brings life.

- Yeshua (Jesus) is seen as the fulfillment and mediator of this new covenant, living out and teaching Torah, never abolishing it.

### Questions Discussed:

- Is the covenant described in Jeremiah 31 new or renewed?
- Who is the covenant made with (Israel, Gentiles, or the church)?
- Does the new covenant abolish the Torah/law?
- How does the new covenant relate to eternal life and the promises to Abraham?
- What is the role of Gentiles in this covenant?
- How does the infilling of the Holy Spirit (Ruach HaKodesh) fulfill Jeremiah's prophecy?

### Decisions Made/Consensus:

- The covenant in Jeremiah 31 is a brand new covenant, not a renewed one.
- The laws of God remain eternal and unchanged; the difference is that they are now written on hearts by the Spirit, not just on stone.
- Gentiles are grafted into Israel and its covenants (Romans 11); there is no separate covenant for Gentiles or a separate entity called "the church."
- The new covenant enables true obedience through the Spirit and offers eternal life, which the Sinai covenant could not.

### Action Plans:

- Participants are encouraged to:
  - Study the Hebrew and Greek words for "new" and "renewed" in relevant scriptural passages to confirm the conclusions.
  - Examine the structure of ancient covenants, especially the ratification process and its parallels with Yeshua's actions at the Last Supper.
  - Consider the implications of being "grafted into" Israel for both Jews and Gentiles.
  - Reflect on how the Holy Spirit enables believers to walk in God's laws.

## Supporting Topics

### The Role of Torah and Yeshua

- Yeshua lived and taught Torah; the "law of Christ" is not a new set of laws but a fulfillment and spiritual internalization of the Sinai laws.
- The Torah's commands remain the standard for defining sin; Yeshua's teachings expand their application to the heart and mind.

### Clarifications on Church and Israel

- The term "church" (ecclesia) is a later invention; in scripture, the assembly always refers to Israel, and Gentiles must join Israel to partake in the covenant.
- The covenants, promises, and adoption belong to Israel (Romans 9). Gentiles are included by being grafted in, not by creating a separate group.

### Fulfillment and Living in the New Covenant

- The new covenant began with the outpouring of the Holy Spirit in Acts 2.
- While teachers and leaders are helpful, the anointing of the Spirit teaches each believer, fulfilling Jeremiah 31's prophecy that "none need teach his neighbor."

### Closing Blessing

- The meeting concluded with the Aaronic blessing in Hebrew and English, emphasizing the desire for God's name to rest upon his people.

## Language

The summary is in English.