

Better Promises

(Hebrews 8:6)

- I. The new covenant is here declared to be superior to the old covenant by virtue of its establishment upon better promises. **HEB 8:6.**
- II. Some promises of God are conditioned upon the performance of the people to whom He makes them. If the condition be not met, God may break His promise.
 - A. The *old covenant* was based on this type of promise: one which required the faith and obedience of its heirs. A promised land was theirs IF they fulfilled a condition of *continual faith*. **HEB 3:18-19.**
 1. God promised to bring the captive Israelites into a Canaan land IF they would hearken unto Him. **EXO 3:16-17; 23:20-22.**
 - a. Israel promised to hearken to the covenant. **EXO 24:3,7.**
 - b. Israel hearkened not. **NUM 14:22.**
 - c. God thus broke His promise. **NUM 14:23, 34 c/w HEB 8:9.**
 2. God promised that Israel would be His peculiar treasure, kingdom of priests and an holy nation IF they would obey His voice. **EXO 19:5-6.**
 - a. Israel outran God's longsuffering. **ROM 11:1-2, 15.**
 - b. God thus transferred the kingdom and priesthood from Israel to the church. **MAT 21:42-43 c/w 1PE 2:9.**
 3. That first covenant was weak due to the unbelief and disobedience of *the people*. **ROM 10:16-21 c/w HEB 8:7-8.**
 - B. Incorporated into that covenant were ordinances of divine service. Though outwardly pleasing to God, such could not deal with the problem of sin. **HEB 9:1; 10:1-4.**
 1. The entire creation was under the bondage of corruption. **ROM 8:21-22.**
 2. The sinners who brought the sacrifices, the priests who offered the sacrifices, and the sacrifices were all tainted with corruption.
 - C. That covenant's inability to adequately deal with the problem of sin was also owing to the conditional nature of its promise: a "do and live" proposition. **ROM 10:5.**
 - D. That covenant based upon conditional promises was inadequate because of:
 1. stringent requirements. **GAL 3:10; 5:3.**
 2. the weakness of the flesh. **ROM 8:3, 7-8.**
 - E. Righteousness could therefore not come by this kind of covenant. **ROM 3:20; GAL 2:21; 3:21.**
 - F. That covenant was to last only until the Seed of *better promise*. **GAL 3:19.**
- III. Other promises which God makes are *unconditional*. They are confirmed by the faith of none but Himself. The lack of man's faith or cooperation does not thwart God's purposes in promises such as these. Examples:
 - A. The establishment of Messiah and His kingdom. **PSA 2:1-7; ACT 13:32-33.**
 - B. The durability of the earth. **GEN 8:22 c/w 2PE 3:7.**
 - C. The second coming of Christ. **2PE 3:3-4, 9.**
 - D. Everlasting life. **TIT 1:1-2 c/w 2TI 1:9.**
- IV. The new covenant is indeed established on better promises.
 - A. Its promises are of an eternal heavenly country. **HEB 11:16; 1PE 1:2-4.**
 - B. They are unconditional in nature, for the new covenant is "...NOT according to the (old) covenant..." (**HEB 8:9**).

- C. God ALONE would write His laws upon men's hearts to make them His people. **HEB 8:8-13.**
 - D. Sin would definitely be remitted. **HEB 10:17-18.**
 - E. It is a GREAT error to make the new covenant established upon *conditional* promises since that was the OLD covenant! **GAL 2:21.**
- V. God ALONE would be the confirmer of the eternal promises of the new covenant, performing on men's behalf the works that none of them could do. **ISA 53:4-12.**
- A. Righteousness comes through the *obedience of one*: Christ! **ROM 5:17-19; HEB 1:3.**
 - B. A *promise of eternal life* based on God's faithfulness was established for certain before the world began. **TIT 1:1-2 c/w 2TI 1:9; EPH 1:3-6.**
 - C. Christ came to save His people which the Father had committed to His trust. **MAT 1:21; JOH 17:1-4.**
 - D. The Word became flesh in order to represent those elect before the law. **HEB 2:14; GAL 4:4-5.**
 - E. Christ assumed the sin of the elect and bore the curse of the law for them. **GAL 3:13; 2CO 5:21.**
 - F. This substitutionary work brings the elect into favor with God. **1PE 3:18; HEB 2:10.**
 - G. God's wrath against the sin of the elect is satisfied by Christ. **ROM 8:3-4; 1JO 4:10.**
 - H. Having destroyed sin and its consequences through His death, Christ's righteousness is then applied to the account of the elect. **HEB 9:12, 15; ROM 4:25.**
 - I. The blood of Jesus Christ shed for His people
 - 1. *justifies* them (absolves, acquits them). **ROM 5:9.**
 - 2. *reconciles* them (brings them into friendly relations). **COL 1:20.**
 - 3. *redeems* them (buys them back from bondage). **EPH 1:7.**
 - J. Having met all the requirements of the law faithfully on behalf of the elect, it can be truly be said that they are justified by "the faith of Christ."
 - 1. The elect's personal faith is not a determinant of their eternal inheritance. **GAL 2:16, 20 c/w 2TI 2:13.**
 - 2. This contrasts Israel's earthly inheritance based upon conditional promises hinged ON their faith.
- VI. Given the nature of the better covenant established on better promises, it is assured that none of the elect shall be lost. **JOH 6:37-39; 10:27-29.**
- VII. God's faithfulness in better promises should inspire our own faithfulness. **HEB 10:23.**