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**We Are Not Waiting
For A Better
Covenant, We
Already Have It**



By Dan Maines

We Are Not Waiting For A Better Covenant, We Already Have It

Introduction

† The New Covenant isn't under construction, and Christians aren't waiting for God to establish a better covenant someday in the future.

† Jesus Christ has already established the better covenant through His finished work, and believers live in its blessings now.

† Hebrews doesn't describe the New Covenant merely as

something the first-century believers hoped would eventually begin. Jesus had already become the mediator of a better covenant established upon better promises (Hebrews 8:6).

† The old covenant was growing old and nearing its complete disappearance when Hebrews was written, while Christ was already serving as the mediator of the New Covenant (Hebrews 8:13; 9:15).

† The covenant transition reached its decisive historical conclusion with the removal of the old covenant order associated with Jerusalem and the temple in AD 70 (Hebrews 8:13; 12:26-28).

† We aren't standing outside the New Covenant waiting for entrance. Through Christ, we have forgiveness, access to God, a cleansed conscience, and citizenship in His unshakable kingdom now (Hebrews 9:14-15; 10:19-22; 12:22-24, 28).

Hebrews 8:6

But now He has obtained a more excellent ministry, to the extent that He is also the mediator of a better covenant, which has been enacted on better promises.

† Notice the words But now. The writer wasn't describing a covenant that would first become available thousands of years later. Christ had already obtained the superior ministry and was already the mediator of the better covenant (Hebrews 7:22; 8:1-2).

† The covenant is called better because it rests upon better promises and has Jesus Himself as its mediator. God's people don't need another covenant beyond the one established through Christ (Hebrews 7:22; 10:14-18).

† If Christ was already the mediator of the better covenant, then the better covenant already existed. A person can't mediate a covenant that hasn't been established (Hebrews 8:6; 9:15).

Hebrews 8:10-12

For this is the covenant which I will make with the house of Israel After those days, declares the Lord: I will put My laws into their minds, And write them on their hearts. And I will be their

God, And they shall be My people. And they will not teach, each one his fellow citizen, And each one his brother, saying, 'Know the Lord,' For they will all know Me, From the least to the greatest of them. For I will be merciful toward their wrongdoings, And their sins I will no longer remember.

† The New Covenant promised something the Mosaic covenant couldn't accomplish, God's law written upon His people's hearts, personal knowledge of God, mercy, and the forgiveness of sins (Jeremiah 31:31-34; Hebrews 10:15-18).

† Christ didn't come merely to announce that these blessings would remain unavailable for thousands of years. Through His sacrifice, He provided the forgiveness promised in the New Covenant (Matthew 26:28; Ephesians 1:7).

† Our relationship with God isn't based upon returning to the Mosaic system. It's based upon Christ and the covenant He established through His blood (Luke 22:20; 1 Corinthians 11:25).

Hebrews 8:13

When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is about to disappear.

† When Hebrews was written, the old covenant had already been made old. The writer described it as aging and approaching its disappearance (Hebrews 8:13).

† This explains the first-century transition period. Christ established the New Covenant through His death, resurrection, and priestly ministry, while the visible structures of the old covenant still remained for a short time (Hebrews 9:8-10; 10:9).

† The destruction of Jerusalem and the temple in AD 70 permanently removed the earthly sanctuary, Levitical sacrifices, and priestly system that belonged to that old covenant administration (Matthew 24:1-2; Luke 21:20-22).

† Christians today aren't living between two covenants. The old covenant order has disappeared, and Christ's covenant remains.

Hebrews 9:15

For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the violations that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

† Jesus is the mediator of the New Covenant because His death accomplished redemption. The foundation of the covenant isn't something humanity must still accomplish, Christ accomplished it (Hebrews 9:12; 10:12-14).

† The cross wasn't a down payment on an unfinished covenant. Christ's sacrifice secured redemption and opened the way into the blessings promised through Him (Hebrews 9:15; 10:19-22).

† Our inheritance rests upon what Jesus has accomplished, not upon rebuilding an earthly temple, restoring animal sacrifices, or returning to the Mosaic covenant (Hebrews 9:11-12; 10:18).

Hebrews 10:9-10

then He said, "Behold, I have come to do Your will." He takes away the first in order to establish the second. By this will, we have been sanctified through the offering of the body of Jesus Christ once for all time.

† The writer gives the order clearly. Christ takes away the first so that He may establish the second. God's redemptive plan moves from the old covenant to the New Covenant, not from the New Covenant back to the old one (Hebrews 8:6-13).

† Jesus offered Himself once for all. There isn't another sacrifice waiting to complete His work, and there isn't another covenant waiting to replace the covenant His sacrifice established (Hebrews 10:12-14).

† Returning to animal sacrifices would move backward into shadows when the reality has already come in Christ (Colossians 2:16-17; Hebrews 10:1).

Hebrews 12:22-24

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the

general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

† The words that come are extremely important. The believers weren't told that someday they might come to Mount Zion and the heavenly Jerusalem. They had already come to these New Covenant realities (Galatians 4:26; Hebrews 12:22-24).

† Their covenant identity wasn't centered upon earthly Jerusalem. They had come to the heavenly Jerusalem, the city of the living God (Galatians 4:25-26; Hebrews 13:14).

† Jesus is again identified as the mediator of the New Covenant. Everything in this passage points to present covenant reality, not an unfinished covenant waiting for a future generation (Hebrews 12:22-24).

† This is one of the clearest declarations in Hebrews that God's people had already entered the realities promised through Christ.

Hebrews 12:28

Therefore, since we receive a kingdom which cannot be shaken, let's show gratitude, by which we may offer to God an acceptable service with reverence and awe;

† God's people were receiving the kingdom that couldn't be shaken while the things belonging to the old covenant world were being shaken and removed (Hebrews 12:26-28).

† The kingdom of Christ isn't temporary. It doesn't need to be replaced by another covenantal system. It remains because its King and foundation remain (Daniel 7:14; Luke 1:32-33).

† We don't live waiting for God's kingdom to become real. We serve God as people of the kingdom Christ established and secured.

Hebrews 13:20-21

Now may the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal

covenant, that is, Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

† Hebrews closes by calling it an eternal covenant. Eternal doesn't mean temporary, unfinished, or waiting to be replaced.

† The blood of Christ established what animal sacrifices could never accomplish. His covenant rests upon His completed sacrifice and resurrection (Hebrews 9:12; 10:11-14).

† Because the covenant is eternal, Christians can live with confidence. We're not waiting for a better covenant because the better covenant has already come through Jesus Christ.

Historical References

† Josephus described the catastrophic destruction of Jerusalem and its temple in AD 70. His account provides important historical background for understanding the removal of the old temple order that still stood when the New Testament was being written (Josephus, Wars of the Jews, Books 5-7).

† Eusebius recorded that Christians in Jerusalem departed before the city's destruction and described the judgment that came upon Jerusalem. His account preserves early Christian historical memory concerning the first-century catastrophe (Eusebius, Ecclesiastical History, Book 3, chapters 5-7).

† Justin Martyr contrasted the former covenantal ordinances with the new law and covenant associated with Christ, showing that early Christians understood Jesus as bringing the promised covenantal reality rather than directing believers back to the Mosaic system (Justin Martyr, Dialogue with Trypho, chapters 11-12).

† Irenaeus taught that the new covenant brought liberty and a fuller relationship with God through Christ, reflecting the early Christian understanding that the covenant promised by the prophets had arrived in Jesus (Irenaeus, Against Heresies, Book 4, chapter 9).

How It Applies To Us Today

† We don't need to live as though God's greatest covenant promises are still locked somewhere in the future.

† We have Jesus Christ, the mediator of the better covenant (Hebrews 8:6; 12:24).

† We have forgiveness through His completed sacrifice (Hebrews 9:15; 10:14-18).

† We have access to God through Christ (Hebrews 10:19-22).

† We have come to Mount Zion and the heavenly Jerusalem (Hebrews 12:22-24).

† We have received a kingdom that can't be shaken (Hebrews 12:28).

† We live under the eternal covenant established through the blood of Jesus (Hebrews 13:20).

† Our hope isn't found in rebuilding what God removed. Our hope is found in enjoying what Christ established.

† Christianity isn't a waiting room for a better covenant. It's life in the better covenant.

† We can live with confidence, gratitude, joy, and peace because Jesus didn't leave His covenant unfinished.

† The New Covenant isn't coming someday. In Christ, it's our covenant reality today.

Q & A Appendix

Q: Are Christians still waiting for the New Covenant to be established?

A: No. Jesus is already the mediator of the better covenant and the New Covenant (Hebrews 8:6; 9:15; 12:24).

Q: When did Jesus establish the New Covenant?

A: Jesus established it through His sacrificial death and blood, and the New Testament repeatedly connects His blood with the New Covenant (Luke 22:20; Hebrews 9:15; 13:20).

Q: Why did the old covenant system continue for a time after the cross?

A: The New Testament reveals a covenant transition. Hebrews

described the old covenant as aging and approaching disappearance while Christ was already ministering as the mediator of the better covenant (Hebrews 8:6, 13; 9:15).

Q: What happened in AD 70 that relates to this covenant transition?

A: Jerusalem and the temple were destroyed, bringing the visible old covenant temple system, sacrifices, and Levitical administration to their historical end, just as Jesus had foretold concerning the temple and Jerusalem (Matthew 24:1-2; Luke 21:20-22).

Q: Do Christians need a future earthly temple to receive the fullness of the New Covenant?

A: No. Hebrews directs believers to Jesus, the heavenly sanctuary, Mount Zion, and the heavenly Jerusalem rather than back to an earthly temple system (Hebrews 9:11-12; 12:22-24).

Q: Are we waiting to enter God's kingdom?

A: No. Hebrews speaks of receiving an unshakable kingdom, and believers have already been transferred into the kingdom of God's beloved Son (Hebrews 12:28; Colossians 1:13).

Q: Could God someday replace the New Covenant with something better?

A: Scripture calls it an eternal covenant. Christ's sacrifice was offered once for all, and His covenant doesn't need another sacrifice or another covenant to complete it (Hebrews 10:10-14; 13:20).

Q: What should knowing this produce in us today?

A: Confidence, gratitude, faithful service, and joy. We aren't waiting for Christ to establish our access to God. Through Him, we already have it (Hebrews 10:19-22; 12:28).

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† Hebrews 8:6, 10-13; 9:15; 10:9-10; 12:22-24, 28; 13:20-21

† Josephus, Wars of the Jews, Books 5-7; Eusebius, Ecclesiastical History, Book 3, chapters 5-7; Justin Martyr, Dialogue with Trypho, chapters 11-12; Irenaeus, Against Heresies, Book 4, chapter 9

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