

Covenants — New Covenant

Jeremiah 31:27-40 NASB

"Behold, days are coming," declares the LORD, "when I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast. [28] As I have watched over them to pluck up, to break down, to overthrow, to destroy and to bring disaster, so I will watch over them to build and to plant," declares the LORD. [29] "In those days they will not say again, 'The fathers have eaten sour grapes, And the children's teeth are set on edge.' [30] But everyone will die for his own iniquity; each man who eats the sour grapes, his teeth will be set on edge. [31] "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, [32] not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. [33] "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. [34] They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more." [35] Thus says the LORD, Who gives the sun for light by day And the fixed order of the moon and the stars for light by night, Who stirs up the sea so that its waves roar; The LORD of hosts is His name: [36] "If this fixed order departs From before Me," declares the LORD, "Then the offspring of Israel also will cease From being a nation before Me forever." [37] Thus says the LORD, "If the heavens above can be measured And the foundations of the earth searched out below, Then I will also cast off all the offspring of Israel For all that they have done," declares the LORD. [38] "Behold, days are coming," declares the LORD, "when the city will be rebuilt for the LORD from the Tower of Hananel to the Corner Gate. [39] The measuring line will go out farther straight ahead to the hill Gareb; then it will turn to Goah. [40] And the whole valley of the dead bodies and of the ashes, and all the fields as far as the brook Kidron, to the corner of the Horse Gate toward the east, shall be holy to the LORD; it will not be plucked up or overthrown anymore forever."

"God says that He will make this New Covenant with physical Israel and Judah. If you read the verses that surround this text as I wrote it out above, it is crystal clear that this New Covenant, in its Old Testament context, is promised to the geo-political nation of Israel at some point in the future."

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"The announcement of the New Covenant begins with a declaration that it will be a Jewish covenant, for it will be made with both houses of Israel (v. 31). It will be in sharp contradistinction with the older Mosaic Covenant (v. 32). Of the five Jewish covenants, the Mosaic was the only conditional one. Although God had been faithful in keeping His terms of the covenant, Israel had not been so faithful, resulting in the Mosaic Covenant's being broken. For while the Mosaic Covenant showed the standard of righteousness which the Law demanded, it could never impart to the Jew the power to keep it. But that problem will be rectified in the New Covenant (v. 33) through regeneration, which will provide the internal power necessary to meet and to keep the righteous standards of God. The result of the New Covenant will be a total national regeneration of Israel (v. 34). Jewish missions and Jewish evangelism will not be needed in the Messianic Kingdom because every Jew will know the Lord, from the least to the greatest. The sins of Israel will be forgiven and forgotten. While there will be Gentile unbelievers in the Kingdom, there will not be Jewish unbelievers in the Kingdom. To a man, all the Jews will believe. There will be no need to tell a Jew to "know the Lord" because they will all know Him."

— Arnold Fruchtenbaum, *The Footsteps of the Messiah: A Study of the Sequence of Prophetic Events*, (Tustin, CA: Ariel Ministries, 2003, [1982]), 410- 411.

"The New Covenant, prophesied in the Old Testament to be made with Israel, was ratified at the Cross and implemented as a replacement of the Mosaic Covenant. It is presently the basis on which anyone relates to God and it governs the life of all believers. The church, though not a formal partner of the New Covenant, participates in the covenant both as a subject of its rule of life and as a recipient of promised Abrahamic Covenant blessings for Gentiles that have come through the Seed of Abraham, Jesus Christ. This explanation does not demand that the church "fulfill" the covenant; that remains for national Israel in the future millennium. It does acknowledge that there is more involved in the New Covenant than could have been known simply from the Old Testament. This in no way changes the meaning of those passages, but does allow for God's doing more than He promised (though it will be no less than promised). The term "partial fulfillment" is not necessary. If fulfillment is used to describe the relationship of the covenant partners, then fulfillment in any respect should be viewed as future. "Participation" is a better term to describe the present aspects as it both avoids replacement concepts (the church replacing Israel in fulfilling the covenant) and also explains the partial nature of the obedience evident in the experience of the church. Even though the ministry of the Holy Spirit has changed dramatically, based on the ratification and implementation of the New Covenant, the full ramifications of that ministry will not be experienced until the covenant enters the fulfillment stage in the future messianic kingdom... The Old Testament does not say that only Israel will participate in the New Covenant. The Old Testament does say that the New Covenant is made with Israel.

That is different, however, from saying that the New Covenant is only for Israel. The New Testament does not violate Old Testament statements when it includes more than was revealed in the Old Testament."

— Rodney J. Decker, *The Church's Relationship to the New Covenant*, *Bibliotheca Sacra* (Vol. 162, Num. 608; Oct, 1995), 455-56.

"What then is a suggested relationship of the church to the new covenant of Jeremiah 31:31-34? The church is united to the mediator of the new covenant. The new covenant has been cut. The actualization of the new covenant in the lives of believers, however, is yet future, when Christ returns and the house of Israel and the house of Judah are transformed by God's grace to obey completely the commands of God." — John R. Master, *The New Covenant, Issues in Dispensationalism*, Wesley R. Willis and John R. Master, eds. (Chicago: Moody, 1994), 108.

"The best solution is that the church participates in the New Covenant, but the New Covenant will not be finally fulfilled until Israel comes into a right relationship with God at the end of the Tribulation. The church does not participate in the land blessings, and may not have full benefit of the spiritual blessings because the king is not yet here on earth ruling. But the church really does participate in the New Covenant provided by Jesus Christ."

— Larry D. Pettegrew, *The New Covenant*, *TMSJ* 10/2 (Fall 1999) 269.

"It is given to "the house of Israel and the house of Judah," which, as all commentators admit (however they may afterward spiritualize), in its literal aspect denotes the Jewish people. It is the same people, too, that were "scattered," "plucked up," "destroyed," and "afflicted," who shall be restored to their "land" and "cities."

— George N. H. Peters, *The Theocratic Kingdom*, 3 vols. (New York: Funk & Wagnalls, 1884; reprint, Grand Rapids: Kregel, 1952), 1:322.

"But this raises a question. To what covenant does Christ refer by these famous words? It seems that the King is looking back to the prophesied new covenant also known as the everlasting covenant and the covenant of peace (Jeremiah 31:34; 32:37-40; Ezekiel 34:25-31; 37:26-28). This is what would immediately flash into the mind of the average Jew. In fact, it could refer to no other covenant since no other covenant was still unconfirmed. The remission of sin pointed out here is one of the tenets of the new covenant which indicates that Jeremiah's prophesied covenant was the covenant under consideration in Matthew 26."

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— Renald E. Showers, *There Really Is a Difference: A Comparison of Covenant and Dispensational Theology* (Bellmawr, NJ: The Friends of Gospel Ministry, Inc., 1990), 107.

"Only the spiritual aspects of the new covenant promises are now inaugurated in this age; the territorial and political aspects, though part of God's new covenant promise, await future fulfillment."

— Bruce A. Ware, *The New Covenant and the People(s) of God*, in *Dispensationalism, Israel and the Church*, ed. Craig A. Blaising and Darrell L. Bock (Grand Rapids: Zondervan, 1992), 94-95.

"Now Gentiles as Gentiles can by faith enjoy the spiritual blessings of the four unconditional covenants. This is why Gentiles today are partakers of Jewish spiritual blessings; they are not taker-overs...the blessing aspect amplified by the New Covenant was to include Gentiles. The Church is enjoying the spiritual blessings of these covenants, not the material and physical benefits. The physical promises still belong to Israel and will be fulfilled exclusively with Israel, especially those involving the land. However, all spiritual benefits are now being shared by the church."

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"Here, then, we have a clear case of two-stage fulfillment of Old Testament prophecy: Jeremiah 31:31 -33 has been fulfilled in the New Testament church; and it will be consummated in the last days when there shall be a major national awakening among the Jewish people, and they turn to the Lord Jesus as their true Messiah and Savior (Zech. 12:10)."

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"Along with these explicit references to the new covenant, the New Testament speaks often of the blessings of forgiveness of sins and the gift of the Spirit as the fulfillment of prophecy (e.g., Lk 24:46-47; Ac 2:38-39; 10:43). The New Testament therefore clearly teaches that the promised new covenant was inaugurated by Christ and now stands open to all who will receive it."

— Robert L. Saucy, *The Case for Progressive Dispensationalism: The Interface Between Dispensational and Non-Dispensational Theology* - eBook, (Zondervan Academic, 2010), 106.

"The application of the new covenant to the church, however, does not mean that the promise to Israel has somehow been reinterpreted so that the church is an "Israel" superseding the Israel of the original promise. Rather, the fulfillment of the covenant in the church is in perfect harmony with the Old Testament promises of eschatological salvation for both Israel and the nations. Only the spiritual provisions of the new covenant are applied at present. The material blessings particularly related to the nation of Israel are not reinterpreted and applied to the present work of God. The promise of God's future dealings with Israel (cf. Ro 9-11) indicates that the New Testament still looked forward to the time when the promises for this nation will yet be fulfilled."

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"Both/And" — Both Israel (Jeremiah 31:31-34) and the Church (Hebrews 8:8- 12)... Israel is related at the second coming of Christ (Romans 11:25-27)... <http://www.pre-trib.org/articles/view/covenants-and-dispensations-part-7# edn2>
<http://www.spiritandtruth.org/teaching/documents/articles/12/12.htm?x=x#sdf ootnote79sym>

Covenants — New Covenant (Dispensational Defence)

The new covenant is a wonderful topic. It stretches the lines of what constitutes Israel and the Church and helps us understand the proper application of the promises to Israel.

1. The promise of the New Covenant was made with the house of Israel and the house of Judah. These promises were made despite exile and captivity for Israel. There were promises to bring them back to inherit the land, and to possess it. Jeremiah 30:3 NASB For behold, days are coming,' declares the LORD, '**when I will restore the fortunes of My people Israel and Judah**' The LORD says, 'I will also bring them back to the land that I gave to their forefathers and they shall possess it.'"

2. The Lord promised restoration for his people Israel. The fortunes of Israel, and the rebuilding of the city.

Jeremiah 30:18,22 NASB

"Thus says the LORD, 'Behold, I will restore the fortunes of the tents of Jacob And have compassion on his dwelling places; And the city will be rebuilt on its ruin, And the palace will stand on its rightful place. [22] 'You shall be My people, And I will be your God.'"

3. Israel's mourning would turn to joy as the Lord would have mercy once again on his people. What a wonderful promise the Lord made with Israel. Jeremiah 31:3-4,8,11,17-18 NASB The LORD appeared to him from afar, saying, "I have loved you with an everlasting love; Therefore I have drawn you with lovingkindness. [4] "Again I will build you and you will be rebuilt, O virgin of Israel! Again you will take up your tambourines, And go forth to the dances of the merrymakers. [8] "Behold, I am bringing them from the north country, And I will gather them from the remote parts of the earth, Among them the blind and the lame, The woman with child and she who is in labor with child, together; A great company, they will return here. [11] For the LORD has ransomed Jacob And redeemed him from the hand of him who was stronger than he. [17] "There is hope for your future," declares the LORD, "And your children will return to their own territory. [18] "I have surely heard Ephraim grieving, 'You have chastised me, and I was chastised, Like an untrained calf; Bring me back that I may be restored, For You are the LORD my God.'

4. The New Covenant is promised to Israel and Judah in Jeremiah 31. God references the Mosaic Covenant and them breaking the Covenantal requirements through their disobedience and inability to uphold the commands laid out. This covenant would cause the Law to be written on their hearts, and as Ezekiel says their heart of stones would be replaced with a new heart of flesh.

Jeremiah 31:27,31-33 NASB

"Behold, days are coming," declares the LORD, "when I will sow the **house of Israel and the house of Judah** with the seed of man and with the seed of beast. [31] "Behold, days are coming," declares the LORD, **when I will make a new covenant with the house of Israel and with the house of Judah** [32] not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. [33] "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.

5. Chapter 32 speaks of Jeremiah's imprisonment, and his prayer.

6. Chapter 33 speaks of the promise of restoration for the people of Israel. This restoration includes the restoration of

Fortunes. Jeremiah 33:11 NASB the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say, "Give thanks to the LORD of hosts, For the LORD is good, For His lovingkindness is everlasting"; and of those who bring a thank offering into the house of the LORD. For I will restore the fortunes of the land as they were at first,' says the LORD.

7. An additional key is found at the end of chapter 33 which speaks about the Davidic Kingdom. The righteous branch here is Jesus, who will exercise "justice and righteousness on the earth" in the establishment of his kingdom in the Millennium. Jerusalem will dwell in safety, and this will be known as the place where the Lord dwells and rules (Zech 8, 14, Isaiah 2, 24, Psalm 72).

Jeremiah 33:15-17 NASB

In those days and at that time I will cause a righteous Branch of David to spring forth; and He shall execute justice and righteousness on the earth. [16] In those days Judah will be saved and Jerusalem will dwell in safety; and this is the name by which she will be called: the Lord is our righteousness.' [17] For thus says the LORD, 'David shall never lack a man to sit on the throne of the house of Israel;

Key theological questions regarding who the Covenantal promises relate to, especially regarding the progressive nature of things fulfilled in the NT. The original audience that the Covenant is promised to is Israel and Judah, there is no question about that. There is also the promise of a future restoration and political nation in the future.

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So, we now must understand how the Church is somehow actively partaking in these promises. The church is united in the new Covenant by Jesus. However, it seems as though there is a both/and element to the New Covenant. The Church isn't Israel, and the Church is partaking in the blessings, so it must be understood if we are to maintain a LGH hermeneutic that there must be a dual-fulfillment or two-phased approach here. "Both/And" — Both Israel (Jeremiah 31:31-34) and the Church (Hebrews 8:8- 12) ... Israel is related at the second coming of Christ (Romans 11:25-27) ...

PHASE 1: Church participates in the *spiritual blessings* in this age.

PHASE 2: Israel participates in the *geo-political blessings* in the age to come.

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