



New Covenant to Israel

The New Covenant is God's promises to the nation of Israel that Jesus Christ will return to the earth at the Second Advent, restore Israel as a nation to God, and rule Israel throughout the Millennium. Restored Israel will continue through the Millennium and into the eternal state. This covenant fulfills all of God's unconditional promises to Israel. The New Covenant was declared in Jeremiah 31:31-34.

""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, 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. "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. "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."" (Jeremiah 31:31-34, NASB)

Palestinian Covenant	Davidic Covenant	New Covenant
Deut. 30:1-8	2 Sam. 7:12-16	Jer. 31:31-24
<ol style="list-style-type: none"> 1. Unconditional Ownership 2. Possession based on Obedience 3. Land Forever 	<ol style="list-style-type: none"> 1. House 2. Kingdom 3. Throne 	<ol style="list-style-type: none"> 1. Indwelling & Filling of Holy Spirit 2. Inward Grace Apparatus 3. Forgiveness of sins
LAND	SEED	BLESSING
ABRAHAMIC COVENANT		

ETERNAL

UNCONDITIONAL

LITERAL

In Jeremiah 31:31-34, "not like the covenant which I made with their fathers" refers to the Mosaic Law. "After those days" refers to the Tribulation. "For they will all know Me" refers to the Millennium. "I was a husband to them" is an analogy to the faithfulness of the Lord to the Exodus generation. The Lord was always faithful to them even when they rebelled.

The context of Jeremiah 31 is that Judah, the Southern Kingdom, had followed in the footsteps of the Northern Kingdom, the ten northern tribes of Israel. The ten northern tribes had been taken captive in 722 BC. At the time of Jeremiah 31, 586 BC was fast approaching when the Babylonian captivity of the Southern Kingdom would take place. But even in those times of great apostasy, God provided a ray of hope. A day yet future will see the establishment of a New Covenant with Israel.

The New Covenant mentions Israel and Judah because at this time they were still divided. This covenant is not going to be like the Mosaic Law, which was broken by the children of Israel. This is going to be an internal law instead of an external law. The production of this covenant in the life of the people of Israel will be fantastic.

Two Components of the New Covenant

There are two components to the fulfillment of the New Covenant. While Jesus Christ was on earth, the



first critical component of the New Covenant was fulfilled in the provision of a Savior for all of mankind. Fulfillment of the New Covenant for any Jew requires possession of eternal life. Therefore, fulfillment of the New Covenant requires faith belief in the salvation work of Jesus Christ on the Cross to gain the eternal life of God at salvation. Jews must become believers to gain the fulfillment of the New Covenant. Isaiah 61:1.

"The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners;" (Isaiah 61:1, NASB)

During the Millennium and into the eternal state, the final component of the New Covenant will be fulfilled whereby Jesus Christ establishes His Millennial Kingdom of Israel on earth. Isaiah 61:2-11; Isaiah 59:20-21; Rom. 11:26-27.

"A Redeemer will come to Zion, And to those who turn from transgression in Jacob," declares the LORD. "As for Me, this is My covenant with them," says the LORD: "My Spirit which is upon you, and My words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring's offspring," says the LORD, "from now and forever." (Isaiah 59:20-21, NASB)

"and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB." "THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."" (Romans 11:26-27, NASB)

All of Israel's national failures in history will be forgiven and Israel will be restored as a nation unto God during the 1000-year Millennial reign of Christ. The New Covenant to Israel is an eternal covenant. Ezek. 16:60.

"Nevertheless, I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you." (Ezekiel 16:60, NASB)

Therefore, the Jewish recipients of this covenant must have eternal life to be beneficiaries. To have eternal life, they must believe in Jesus Christ as He was revealed in the Old Testament, or as He will be presented by the 144,000 Jewish evangelists during the Tribulation, or as He will be presented in the Millennium.

Old Testament Prophecy of the New Covenant

Joel 2:28-29 refers to the Second Advent when the remnant of Israel (believing Jews living at the end of the Tribulation) will see the Messiah and become indwelt and filled with the Holy Spirit. Peter illustrated the similarity of that future event with the one that had already happened on the Day of Pentecost.

"It will come about after this That I will pour out My Spirit on all mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions. "Even on the male and female servants I will pour out My Spirit in those days." (Joel 2:28-29, NASB)

In Joel 2:28-29, the term "pour out" is used in the sense of placing the Spirit of God within. It carries a concept of indwelling and filling (spiritually). This passage predicted a future day in which the Holy Spirit would indwell and fill Jewish believers in the Millennial nation of Israel.

Peter quotes this announcement of Joel's in his sermon on the Day of Pentecost in Acts 2. Peter explained the fact that those filled with the Holy Spirit on the Day of Pentecost who were speaking in



tongues, were not drunken but they were just paralleling a phenomenon similar to what would happen at a future date to Israel at the Second Advent. Israel was not in a condition of belief as a nation when Peter quoted Joel 2. The King was not reigning on earth. He was not even on earth. He had been crucified, buried, but had risen and ascended into heaven.

The Abrahamic Covenant has three parts - land, seed and blessing. The New Covenant deals with the blessing part of that original promise. The blessing is that in a future day (Second Advent) Israel will experience the same indwelling and filling of the Holy Spirit that occurred when the Church Age began on the Day of Pentecost.

Jewish believers that remain alive at the end of the Tribulation are all born again (all unbelievers on earth have already been removed), but they will not have the indwelling or filling of the Holy Spirit as they are still living in the last seven years of the Age of Israel. When the Millennial kingdom of Jesus Christ begins, they will gain the indwelling and filling of the Holy Spirit. This will be similar to what occurred at the Day of Pentecost for the believers living on that day.

Millennial spirituality will be the result that will include bonafide ecstasies again similar to that experienced on the Day of Pentecost. These same ecstasies have not been legitimate in the Church Age since 70 AD.

Jesus Christ is the Guarantee of the New Covenant

The New Covenant to Israel is based on the saving work of Jesus Christ on the Cross. Heb. 7:22.

"so much the more also Jesus has become the guarantee of a better covenant." (Hebrews 7:22, NASB)

We know that the better covenant refers to the New Covenant because the guarantee of the saving work of Christ on the Cross is called the Blood of Christ in Hebrews 8:6-13. "Better promises" in Hebrews 8:6-7 is referring to the Mosaic Law and that keeping the Mosaic Law could not provide eternal salvation.

"But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. For if that first covenant had been faultless, there would have been no occasion sought for a second." (Hebrews 8:6-7, NASB)

The Jews have a better covenant for the future which will be the basis for evangelism in the Tribulation and in the Millennium when the New Covenant will become functional. Jewish believers in the Tribulation will survive with the hope and motivation from God's promise of the New Covenant. Heb. 8:13.

"When He said, 'A new covenant,' He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear." (Hebrews 8:13, NASB)

In Hebrews 9:14-16, "the first covenant" refers to the Mosaic Law. The book of Hebrews was addressed to Jewish believers of the Church Age and teaches about the future after the Church Age, but also teaches that God has something far better for Jews who believe in Christ during the Church Age.

"how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance. For where a covenant is, there must of necessity be the death of the one who made it." (Hebrews 9:14-16, NASB)



Jesus Christ made it possible for the New Covenant to be fulfilled because He became the mediator between God and the believers of the nation of Israel by His death on the Cross. The New Covenant is God's fulfillment of the Abrahamic, Palestinian, and Davidic Covenants to Israel, both in the Millennium and in the eternal state. Only those Jews who have believed in Jesus Christ as their Savior and have been given eternal life will inherit the benefits of the New Covenant.

Hebrews 10:5-14 emphasizes our Lord's sacrifice for sin on the Cross. This sacrifice for sin during our Lord's First Advent is related to the New Covenant to Israel. Heb. 10:15-17; Jer. 31:33-34.

"And the Holy Spirit also testifies to us; for after saying, 'THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS UPON THEIR HEART, AND ON THEIR MIND I WILL WRITE THEM,' He then says, 'AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE.'" (Hebrews 10:15-17, NASB)

"'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. '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.'" (Jeremiah 31:33-34, NASB)

Mount Zion represents the New Covenant to Israel in Hebrews 12:22. Those Jewish believers who are the eternal recipients of the New Covenant are described in Hebrews 12:23-24.

"But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels," (Hebrews 12:22, NASB)

"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." (Hebrews 12:23-24, NASB)

Hebrews 12:24 emphasizes the salvation of the Jews that is required to inherit the fulfillment of the New Covenant to Israel. Similarly, Hebrews 13:20 also emphasizes the eternal New Covenant to Israel.

"Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord," (Hebrews 13:20, NASB)

Communion and the New Covenant

Since salvation is the same in every dispensation of human history, the Blood of Christ is represented by the cup in the Church Age ritual of communion or the Eucharist. When we drink from the cup, we remember our Savior's substitutionary spiritual death on the Cross as God's judgment for our sins and for the sins of all mankind. 1 Cor. 11:25.

"In the same way He took the cup also after supper, saying, 'This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me.'" (1 Corinthians 11:25, NASB)

Our Lord instituted the ritual of communion the night before His crucifixion so we would remember what He would accomplish on the Cross on our behalf. At this Last Supper, He made a specific reference to the New Covenant to Israel. Luke 22:20.

"And in the same way He took the cup after they had eaten, saying, 'This cup which is poured out for you is the new covenant in My blood.'" (Luke 22:20, NASB)



Since His audience at the Last Supper was strictly Jewish, our Lord mentioned the New Covenant so that it would be clear that salvation is always the same in every dispensation and is always revealed. Jesus Christ was the fulfillment and reality of the Levitical offerings of the Old Testament. The animal blood that was shed in the Levitical offerings portrayed the future Jesus Christ as Savior so that Jews could believe.

Communion is the only ritual which belongs to the Church. It doesn't belong to Israel. However, the New Covenant which belongs to Israel is mentioned in this Church Age ritual.

Salvation and the New Covenant

Salvation through the blood of the New Covenant is the same as salvation through the blood of the Old Covenant, the Mosaic Law. Under the Mosaic Law, the Jews remembered salvation through the blood of the animal sacrifices which taught about the saving work of Jesus Christ to come. Under the blood of the New Covenant, Church Age believers are saved through faith in the saving work of Jesus Christ. We look back to the Cross while they looked forward to the Cross.

In the Old Testament, the New Covenant to Israel looked forward to the coming of Jesus Christ, the Messiah and His sacrifice on the Cross for the sins of mankind. In the New Testament, the New Covenant looks backward in human history to the reality of Christ's atonement for sin on the Cross for all. Therefore, it is sometimes used in salvation passages in a Church Age context.

God's plan and purpose for believers is different in each dispensation. However, the means to gain salvation is always the same - personal faith in the Lord Jesus Christ.

In the Old Testament, salvation was taught through the blood of animal sacrifices. In the New Testament, salvation is taught through the Blood of Christ by His saving work on the Cross. The Blood of Christ is used to communicate the basic doctrines of salvation - redemption, propitiation, and reconciliation.

The New Covenant Does Not Apply to the Church.

The New Covenant applies directly to Israel. That is why it is called the New Covenant to Israel. There is no New Covenant to the Church because there are no covenants in the Church Age. Covenants belong to Israel. The Baptism of the Holy Spirit in the Church Age eliminates any covenants for the Church Age.

Although the New Covenant was known to Israel in the Old Testament, the mystery doctrine of the Church Age was not revealed until the Day of Pentecost. Rom. 16:25-26; Col. 1:25-27.

"Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith;" (Romans 16:25-26, NASB)

"Of this church I was made a minister according to the stewardship from God bestowed on me for your benefit, so that I might fully carry out the preaching of the word of God, that is, the mystery which has been hidden from the past ages and generations, but has now been manifested to His saints, to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." (Colossians 1:25-27, NASB)

Salvation and the Blood of Christ are a part of all dispensations in human history. Salvation is always the same and is always clearly revealed in every dispensation. Therefore, the Blood of Christ is related



to the New Covenant and to the Church.

There are many Old Testament references to the New Covenant, therefore it cannot refer to the Church Age because everything about the Church Age was a mystery and not revealed in the Old Testament. Therefore, there is no such thing as a New Covenant to the Church. Jer. 31:31-34, Ezekiel 16:60, Isaiah 59:20-21, Isaiah 61:2-11, Hosea 2:14-23.

"Nevertheless, I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you." (Ezekiel 16:60, NASB)

"A Redeemer will come to Zion, And to those who turn from transgression in Jacob," declares the LORD. "As for Me, this is My covenant with them," says the LORD: "My Spirit which is upon you, and My words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring's offspring," says the LORD, "from now and forever." (Isaiah 59:20-21, NASB)

The New Covenant to Israel is mentioned many times in the book of Hebrews to indicate that the Church is not under the Mosaic Law. Heb. 8:6-13, Heb. 9:1, Heb. 9:11-22, Heb. 10:15-20, Heb. 10:28-29, Heb. 12:18-29, Heb. 13:20-21.

"But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. For if that first covenant had been faultless, there would have been no occasion sought for a second." (Hebrews 8:6-7, NASB)

"Now even the first covenant had regulations of divine worship and the earthly sanctuary." (Hebrews 9:1, NASB)

"Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?" (Hebrews 10:28-29, NASB)

Here, the Old Covenant (Mosaic Law) and the New Covenant to Israel are contrasted. The Mosaic Law resulted in a legalistic distortion of its intent. Salvation has always been only by non-meritorious belief in the work of Jesus Christ on the Cross for the sins of mankind. Salvation has always been a gift of God's grace through faith.

The New Covenant was called new before the First Advent and the Church existed. Therefore, the New Covenant applies only to Israel in the past and in the future, but does not apply to the Church except in the presentation of the Gospel.

The Church is Not Under the Mosaic Law

The Old Covenant or Mosaic Law was ended by the substitutionary spiritual death of Jesus Christ on the Cross for our sins. Rom 10:4.

"For Christ is the end of the law for righteousness to everyone who believes." (Romans 10:4, NASB)

The humanity of Our Lord Jesus Christ was the only one to ever completely fulfill all mandates of the Mosaic Law. Matt 5:17.

"Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill." (Matthew 5:17, NASB)



The Church is no longer under the Mosaic Law. Rom 6:14, Gal 2:19.

"For sin shall not be master over you, for you are not under law but under grace." (Romans 6:14, NASB)

"For through the Law I died to the Law, so that I might live to God." (Galatians 2:19, NASB)

The end of the Mosaic Law required a New Covenant for Israel that guarantees eternal life for the Jewish believer in the Tribulation and the Millennium. The New Covenant replaces the Mosaic Law for the function of Israel's priesthood in the Millennial temple. Ezekiel 40-48.

Summary

The New Covenant is God's unfulfilled promise to Israel. It emphasizes that even though the nation of Israel was judged by God in the fifth cycle of discipline in 70 AD and dispersed throughout the world, God will keep His promise at the Second Advent. In spite of Israel's failures and diaspora in the past, it does not mean that God has broken His covenants with Israel. All Jewish believers of the Old Testament, Tribulation, and Millennium will be blessed under the New Covenant. Rom. 11:1, Rom. 11:27, Gal. 4:4, Heb. 8:8-12, Heb. 10:15-17.

"I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin." (Romans 11:1, NASB)

"But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law," (Galatians 4:4, NASB)

"And the Holy Spirit also testifies to us; for after saying, 'THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS UPON THEIR HEART, AND ON THEIR MIND I WILL WRITE THEM,' He then says, 'AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE.'" (Hebrews 10:15-17, NASB)

No Jew qualifies for the New Covenant to Israel apart from salvation through personal faith in the work of Jesus Christ on the Cross. Old Testament, Tribulation, and Millennial Jews cannot enter into the New Covenant apart from salvation through faith in Christ.

Believing Jews living in the Church Age are the exception. They do not inherit the New Covenant because they are no longer Jews, but members of the Body of Christ. In the Church Age, there are no racial distinctions. Jews who believe in Christ during the Church Age receive the baptism of the Holy Spirit as do all believers. They are no longer Jews, but in union with Jesus Christ and, therefore, members of the Body of Christ. Rom. 10:12.

"For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him;" (Romans 10:12, NASB)

Conclusion

Abraham was promised land, seed and blessing. The land afforded the nation Israel a geographical location, always needed in the case of any nation. The land was Israel's as far as the title deed, but to possess and enjoy the land they had to be obedient. They, of course, failed to be obedient through the Mosaic Law, so a New Covenant was invoked that provided for inward stability, forgiveness of sins, a new heart and mind, and a new nature. But, this New Covenant was dependent upon the Davidic Covenant for a qualified One had to come and die for the sins of the world. Finally, all of these covenants will be fulfilled at the Second Advent.



Thus, at the Second Advent, believers in Israel will be, as a nation, indwelt and filled with the Holy Spirit. Spirituality (being filled with the Holy Spirit) in the Millennium will involve more legitimate emotion because the King will be physically ruling on earth. Because Israel will contain only Jewish believers at the beginning of the Millennium, Israel will be obedient to God's Word. Because they will be obedient, they will enjoy the land. They will need the perfect and qualified ruler and administrator, the seed of David, the Lord Jesus Christ who will sit on David's throne and He will rule them with perfect justice in perfect environment.