

# The Davidic and New Covenants

by

Dr. Craig P. Scott

The author of this study holds to a verbal-plenary inspiration of Scripture and uses the literal, historic-grammatical method of interpretation.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: <sup>17</sup>that the man of God may be perfect, thoroughly furnished unto all good works.” – 2 Timothy 3:16-17

The fact that materials produced by other publishers may be referred to in this volume does not constitute an endorsement of their content or of their theological position.

All Scripture is quoted from the Authorized King James Version

Cover Photo Credit: 2011 iStock #000013064131 / royalty free, used by permission

Dr. Craig P. Scott retains ownership and copyright of the following material unless otherwise cited. This material maybe used for the purposes of research, study, education or other non-commercial use. It is not for resale.

For more information you can go to [www.ourcalvary.org](http://www.ourcalvary.org).

# The Davidic and New Covenants

## Purpose:

This video series is designed with the local church in mind. It can be used in a small group, or for personal enrichment. All one needs to do is print the notes and stream the video. If used in a small group setting, instruction can be handled in a variety of ways. One method is to have the video viewed before gathering together. The small group would then be used to discuss observations and questions. The second and more popular method is to view the lecture as a group, pausing at the end of each section for discussion (there are five sections to this video).

This study comes from a Basic Bible Doctrines class taught at a Bible College in New England. Originally the classroom lectures were tightly condensed and packaged for class review, and distant learning. They are also ideal for the church to use in small groups or in leadership development classes.

## Suggested Reading:

Barackman, Floyd, H. *Practical Christian Theology: Examining the Great Doctrines of the Faith*. Grand Rapids: Kregel Publications. Fourth edition 2001. ISBN: 978-0-8254-2380

Chafer, Lewis Sperry. *Major Bible Themes, Revised*. Grand Rapids: Zondervan, 1974. ISBN: 9780310223900/0310223903

Chafer, Lewis Sperry. *Systematic Theology - 4 Vols. Unabridged*. Grand Rapids: Kregel Publications. 1993. 3000 pgs. ISBN: 0825423406

Evans, Williams. *The Great Doctrines of the Bible* Chicago: Moody Press, 1912, Reprint 1995. ISBN: 0-8024-3096-1

Geisler, Norman. *Systematic Theology – 4 Vols*. Minneapolis: Bethany House, 2005. ISBN: 10:0-7642-2554-5

Ryrie, Charles C. *Basic Theology*. Colorado Springs: Chariot Victor Publishing, 1999. 560 pgs. ISBN 08024-27340

Thiessen, Henry C. *Lectures in Systematic Theology*. Grand Rapids: Wm. B. Eerdmans Co., Reprinted 1992.

#### 4. The Davidic Covenant - 2 Samuel 7:12-16

David desired to build a temple for the Lord to replace the Mosaic tabernacle. But God revealed that He had something far greater in mind for David – A descendant will be seated His throne forever. This is revealed in the Davidic covenant.

##### a. Two Aspects Related To David

###### 1) Descendants.

David would have a son who would succeed him and establish his kingdom. — 2 Sam. 7:12

###### 2) Kingdom.

David's house, throne and kingdom would be established forever (2 Sam. 7:16) However, the covenant did not guarantee uninterrupted rule by David's family though it did promise that the right to rule would always remain with David's dynasty. The Babylonian Captivity did, of course, interrupt the Davidic rule.

##### b. Three Aspects Related To David's Son Solomon

###### 1) A Temple.

Solomon would build the temple rather than David.

###### 2) A Throne.

The throne of Solomon's kingdom would be established forever (2 Sam. 7:13b).

###### 3) Punishment.

Solomon would be chastened for his sins, but not deposed (2 Sam. 7:14-15).

##### c. The Old Testament Confirmation of the Davidic Covenant

All Old Testament passages which describe the Messiah as King and His coming kingdom confirm the promises of the Davidic Covenant. All the royal Psalms give more information about the Davidic Kingdom. (Ps. 2; 18; 20-21; 45; 72; 89; 101; 132; 144). Psalm 89:3-4, 19-37 provides strong confirmation that this covenant is unchangeable.

Isaiah predicts the Messiah will sit on the throne of David — Isaiah 9:7. Also see Isaiah 11; 24-25; 54; 60-61 and Jeremiah 23:5-6; 30:8-9; 33:14-17, 20-21; Ezekiel 37:24-25; Daniel 7:13-14; Hosea 3:4-5; Amos 8:11 and Zechariah 14:4.

#### **d. The Implications of the Davidic Covenant**

This covenant establishes the legality and reality of Jesus' future rule over Israel from David's throne. While this title gives the Lord Jesus the right to rule over Israel, it does not authorize Him to rule over the earth. His right to rule over the earth is implied in that He created all things for Himself.

##### 1) By Implication

- a) Colossians 1:16-17 "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: <sup>17</sup> And he is before all things, and by him all things consist."
- b) Col. 1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

##### 2) By Inheritance

Jesus' right to rule was given Him as an inheritance

- a) John 3:35 "The Father loveth the Son, and hath given all things into his hand."
- b) John 13:3 "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God"

##### 3) By Divine Appointment

- Psalm 2:6-9 "Yet have I set my king upon my holy hill of Zion. <sup>7</sup> I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. <sup>8</sup> Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. <sup>9</sup> Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

##### 4) His rule over both dominions will be messianic (Isaiah 2:1-4; 42:1-12; 61)

## 5. The New Covenant

### a. The Importance of the New Covenant

1. It guarantees Israel a converted heart as the foundation of all her blessings. According to the Old Testament principle that such a conversion cannot be effected permanently with the shedding of blood, this covenant necessitates a sacrifice, acceptable to God, as the foundation on which it is instituted.
2. Great importance is attached to this covenant because the offering up of the Son of God as the center of the age-long plan of redemption. This covenant points to Jesus.

### b. The Provision of the New Covenant

1. The New Covenant is promised to Israel and is stated in Jeremiah 31:31-34
2. Eleven provisions of this covenant — (Things To Come, Pentecost, pg. 117.)

“The following provisions for Israel, the people of the new Covenant, to be fulfilled in the millennium, the period of the new covenant, are found in the Old Testament.”

- a) The new covenant is an unconditional, grace covenant resting on the “I will” of God. The frequency of the use of the phrase in Jeremiah 31:31-34 is striking cf. Ezekiel 16:60-62.
- b) The new covenant is an everlasting covenant. This is closely related to the fact that it is unconditional and made in grace. . . . (Isa. 61:2, cf. Ezek. 37:26; Jer. 31:35-37)
- c) The new covenant also promises the impartation of a renewed mind and heart, which we may call regeneration . . . (Jer. 31:33, cf. Isa. 59:21).
- d) The new covenant provides for restoration to the favor and blessing of God . . . (Hos. 2:19-20, cf. 61:9)

- e) Forgiveness of sin is also included in the covenant, “for I will remove their iniquity, and I will remember their sin no more” (Jer. 31:34b).
- f) The indwelling of the Holy Spirit is also included. This is seen by comparing Jeremiah 31:33 with Ezekiel 36:27.
- g) The teaching ministry of the Holy Spirit will be manifested, and the will of God will be known by obedient hearts . . . (Jer. 31:34).
- h) As is always the case when Israel is in the land, she will be blessed materially in accordance with the provisions of the new covenant . . . .Jeremiah 32:41; . . . . Isaiah 61:8 . . . .Ezekiel 37:26-27a).
- i) The sanctuary will be rebuilt in Jerusalem, for it is written “I . . . will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them” (Ezek. 37:26-27a)
- j) War shall cease and peace shall reign according to Hosea 2:18. The fact that this is also a definite characteristic of the millennium (Isa. 2:4) further supports the fact that the new covenant is millennial in its fulfillment.
- k) The blood of the Lord Jesus Christ is the foundation of all the blessings of the new covenant, for “by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water” (Zech. 9:11).

By way of summary, it may be said that as far as the Old Testament teaching on the new covenant is concerned, the covenant was made with the Jewish people. Its period of fulfillment is yet future, beginning when the Deliverer shall come and continuing throughout all eternity. Its provisions for the nation Israel are glorious, and they all rest and depend on the very Word of God.”

**c. Confirmation of the New Covenant** is given in Isaiah 61:8-9 and Ezekiel 37:21-28 where it is called an everlasting covenant

1. Israel is to be regathered

2. Israel is to be one nation ruled by one king
3. Israel is no longer to be idolatrous, to be cleansed, forgiven
4. Israel is to dwell “forever” in the land after re-gathering
5. The covenant of peace with them to be everlasting
6. God’s tabernacle is to be with them, i.e., He will be present with them in a visible way.
7. Israel is to be known among Gentiles as a nation blessed of God. All of these promises are implicit in the basic passage of Jeremiah, but they confirm, enrich, and enlarge the covenant.
8. The New Covenant, then has to do with the regeneration, forgiveness, and justification of Israel, the outpouring of the Holy Spirit with His subsequent ministries, Israel’s re-gathering and restoration to the place of blessing, all founded on the blood of Jesus Christ.

**d. The Character of the New Covenant**

1. It is called eternal in Isaiah 24:5; 61:8; Jeremiah 31:36, 40; 32:40; 50:5
2. It is a gracious covenant that depends entirely upon the “I will” of God for its fulfillment, Jeremiah 31:33. It does not depend on man.
3. This covenant amplifies the third great area of the original Abrahamic Covenant, the area of “blessing.” Inasmuch as this is only an amplification of the original Abrahamic covenant, which was been shown to be unconditional and literal, this covenant must be also.
4. This covenant is largely occupied with the question of salvation from sin and the impartation of a new heart. Salvation is solely the work of God. Thus the covenant that guarantees salvation to the nation Israel must be apart from all human agency and therefore unconditional.

**e. The Fulfillment of the New Covenant**

1. The Church is not the fulfillment of the New Covenant
2. The covenant was made to the nation Israel, not to the Church.
  - a) This is seen in the plain words of the covenant (Jer. 31:31) as well as seen in other passages Isa. 59:20-21; 61:8-9; Jer. 32:37-40; 50:4-5; Ezek. 16:60-63; 34:25-26; 37:21-28.
  - b) The Old Testament teaches the new covenant is for Israel is also seen by the fact of its very name “NEW COVENANT” contrasted with the Old Covenant which is the Mosaic Law. The New Covenant is made with the same people as the Mosaic.
  - c) The Old Testament teaches that the new covenant is for Israel is also seen by the fact that in its establishment the perpetuity of the nation Israel and her restoration to the is vitally linked with it (Jer. 31:35-40).
3. The Time of the Fulfillment of the New Covenant
  - a) For Israel it is still future — Hosea 2:18-20, Isaiah 55:3; Ezek. 16:60, 62; 20:37.
  - b) The fulfillment requires the re-gathering of all Israel, their spiritual rebirth, and the return of Christ (Rom. 11:26-27).
  - c) It will be realized in the millennial age (Jeremiah 31:34; Ezek. 34:25 and Isaiah 11:6-9).
4. There are three premillennial views as to the relationship of the church to the new covenant. **In my opinion the first two views are incorrect because they either lack biblical support or exercise poor exegesis.**
  - a. Does Not Apply To The Church
 

There was one and only one new covenant in Scripture, made with the houses of Israel and Judah and to be realized at a future time, to which the church bears no relationship whatsoever.



b. The Two Covenant View

There are two new covenants presented in the New Testament

- 1) First with Israel in reaffirmation of the covenant promised in Jeremiah 31
- 2) Second made with the church in this age.
- 3) This view essentially, would divide the references to the new covenant in the New Testament into two groups.
- 4) The references in the gospels and in Hebrews 8:6; 9:15; 10:29 and 13:20 would refer to the new covenant with the church.
- 5) Hebrews 8:7-13 and 10:16 would refer to the new covenant with Israel and Hebrews 12:24 would refer, perhaps, to both, emphasizing the fact of the mediation accomplished and the covenant program established without designating the recipients.

c. One New Covenant With A Two-Fold Application

The New Covenant secures the perpetuity, future conversion, and blessing of Israel and it secures the eternal blessedness of all who believe. Thus according to this view, there is one new covenant with a two-fold application; one to Israel in the future and one to the church now (Scofield).

It is my opinion that the Church is enjoying a partial fulfillment of the New Covenant, with its final fulfillment at the end of the Tribulation when the nation of Israel turns to the Lord and is saved.

**Scriptural Support:**

There are a number of clear passages that directly cite the new covenant in the New Testament, such as: Luke 22:20; 1 Corinthians 11:25; 2 Corinthians 3:6; Hebrews 8:8; 9:15; Hebrew 12:24; and Romans 11:25-27.

## Reasons

It is obvious from the New Testament, the Church in Christ benefited under the New Covenant, much like the Church benefited from the fulfillment of the Jewish feasts found in Leviticus 23.

The New Covenant is not the only item God gave to the nation of Israel in which the Church has benefitted from in Christ.

First, Christ's death on the cross took place during the Jewish Passover feast. His atoning work was sufficient for both Jew and Gentile. Thus fulfilling the type of the Passover feast, while inaugurating the New Covenant with His shed blood, and fulfilling an aspect of the New Covenant, i.e. the remission of sins.

“For this is my blood of the new testament, which is shed for many for the remission of sins.” Matthew 26:28

“For even Christ our Passover is sacrificed for us:” – 1 Corinthians 5:7

“For I will forgive their iniquity, and I will remember their sin no more.” – Jeremiah 31:34

Second, Jesus also fulfilled a type of the Jewish feast of Unleavened Bread by sanctifying His children. Thus fulfilling an aspect of the New Covenant, i.e. the new heart. That is, all those who call upon the name of the Lord are saved from their sin and are separated unto God, and as new creatures in Christ, believers are to live holy.

“Ye are unleavened. For even Christ our passover is sacrificed for us: <sup>8</sup> Therefore let us keep the feast, . . . with the unleavened bread of sincerity (*purity*) and truth.” – 1 Cor. 5:7-8

“I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people” – Jeremiah 31:33

Third, Christ's resurrection occurred on Jewish feast of Firstfruits, fulfilling its type.

“But now is Christ risen from the dead, and become the firstfruits of them that slept. <sup>23</sup> But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.” - 1Cor. 15:20, 23

Finally, the giving of the Holy Spirit occurred during the Jewish feast of Pentecost (Act 2) fulfilling another aspect of the New Covenant.

“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” – Ezekiel 36:26

The Old Testament feasts and New Covenant are clearly given to Israel, however by God’s grace, the Church in and through Christ have benefitted. Much in the same way the Church has benefitted from the Abrahamic Covenant through Christ. The remaining three feasts of Israel (Trumpets, Atonement and Tabernacle) are still future, and will be fulfilled when all of Israel will be saved. The final fulfillment of the New Covenant is still future (Hebrews 8). Israel will receive the land portion promised in the New Covenant at the beginning of the millennial reign of Christ. The Church will rule and reign with Christ and will also enjoy this final aspect of the New Covenant.

# The Davidic and New Covenants

STUDENT NOTES

by

Dr. Craig P. Scott

The author of this study holds to a verbal-plenary inspiration of Scripture and uses the literal, historic-grammatical method of interpretation.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: <sup>17</sup>that the man of God may be perfect, thoroughly furnished unto all good works.” – 2 Timothy 3:16-17

The fact that materials produced by other publishers may be referred to in this volume does not constitute an endorsement of their content or of their theological position.

All Scripture is quoted from the Authorized King James Version

Cover Photo Credit: 2011 iStock #000013064131 / royalty free, used by permission

Dr. Craig P. Scott retains ownership and copyright of the following material unless otherwise cited. This material maybe used for the purposes of research, study, education or other non-commercial use. It is not for resale.

For more information you can go to [www.ourcalvary.org](http://www.ourcalvary.org).

# The Davidic and New Covenants

## Purpose:

This video series is designed with the local church in mind. It can be used in a small group, or for personal enrichment. All one needs to do is print the notes and stream the video. If used in a small group setting, instruction can be handled in a variety of ways. One method is to have the video viewed before gathering together. The small group would then be used to discuss observations and questions. The second and more popular method is to view the lecture as a group, pausing at the end of each section for discussion (there are five sections to this video).

This study comes from a Basic Bible Doctrines class taught at a Bible College in New England. Originally the classroom lectures were tightly condensed and packaged for class review, and distant learning. They are also ideal for the church to use in small groups or in leadership development classes.

## Suggested Reading:

Barackman, Floyd, H. *Practical Christian Theology: Examining the Great Doctrines of the Faith*. Grand Rapids: Kregel Publications. Fourth edition 2001. ISBN: 978-0-8254-2380

Chafer, Lewis Sperry. *Major Bible Themes, Revised*. Grand Rapids: Zondervan, 1974. ISBN: 9780310223900/0310223903

Chafer, Lewis Sperry. *Systematic Theology - 4 Vols. Unabridged*. Grand Rapids: Kregel Publications. 1993. 3000 pgs. ISBN: 0825423406

Evans, Williams. *The Great Doctrines of the Bible* Chicago: Moody Press, 1912, Reprint 1995. ISBN: 0-8024-3096-1

Geisler, Norman. *Systematic Theology – 4 Vols*. Minneapolis: Bethany House, 2005. ISBN: 10:0-7642-2554-5

Ryrie, Charles C. *Basic Theology*. Colorado Springs: Chariot Victor Publishing, 1999. 560 pgs. ISBN 08024-27340

Thiessen, Henry C. *Lectures in Systematic Theology*. Grand Rapids: Wm. B. Eerdmans Co., Reprinted 1992.

#### 4. The Davidic Covenant - 2 Samuel 7:12-16

David desired to build a temple for the Lord to replace the Mosaic tabernacle. But God revealed that He had something far greater in mind for David – A descendant will be seated His throne forever. This is revealed in the Davidic covenant.

##### a. Two Aspects Related To David

1) \_\_\_\_\_

David would have a son who would succeed him and establish his kingdom. — 2 Sam. 7:12

2) \_\_\_\_\_

David's house, throne and kingdom would be established forever (2 Sam. 7:16) However, the covenant did not guarantee uninterrupted rule by David's family though it did promise that the right to rule would always remain with David's dynasty. The Babylonian Captivity did, of course, interrupt the Davidic rule.

##### b. Three Aspects Related To David's Son Solomon

1) A \_\_\_\_\_

Solomon would build the temple rather than David.

2) A \_\_\_\_\_

The throne of Solomon's kingdom would be established forever (2 Sam. 7:13b).

3) \_\_\_\_\_

Solomon would be chastened for his sins, but not deposed (2 Sam. 7:14-15).

##### c. The Old Testament Confirmation of the Davidic Covenant

All Old Testament passages which describe the Messiah as King and His coming kingdom confirm the promises of the Davidic Covenant. All the royal Psalms give more information about the Davidic Kingdom. (Ps. 2; 18; 20-21; 45; 72; 89; 101; 132; 144). Psalm 89:3-4, 19-37 provides strong confirmation that this covenant is unchangeable.

Isaiah predicts the Messiah will sit on the throne of David — Isaiah 9:7. Also see Isaiah 11; 24-25; 54; 60-61 and Jeremiah 23:5-6; 30:8-9; 33:14-17, 20-21; Ezekiel 37:24-25; Daniel 7:13-14; Hosea 3:4-5; Amos 8:11 and Zechariah 14:4.

#### d. The Implications of the Davidic Covenant

This covenant establishes the \_\_\_\_\_ and \_\_\_\_\_ of Jesus' future rule over \_\_\_\_\_ from David's throne. While this title gives the Lord Jesus the right to rule over Israel, it does not authorize Him to rule over the earth. His right to rule over the earth is implied in that He created all things for Himself.

1) By \_\_\_\_\_

- a) Colossians 1:16-17 "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: <sup>17</sup> And he is before all things, and by him all things consist."
- b) Col. 1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

2) By \_\_\_\_\_

Jesus' right to rule was given Him as an inheritance

- a) John 3:35 "The Father loveth the Son, and hath given all things into his hand."
- b) John 13:3 "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God"

3) By \_\_\_\_\_

- Psalm 2:6-9 "Yet have I set my king upon my holy hill of Zion. <sup>7</sup> I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. <sup>8</sup> Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. <sup>9</sup> Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

4) His rule over both dominions will be messianic (Isaiah 2:1-4; 42:1-12; 61)

## 5. The New Covenant

### a. The Importance of the New Covenant

1. It \_\_\_\_\_ Israel a \_\_\_\_\_ heart as the foundation of all her blessings. According to the Old Testament principle that such a conversion cannot be effected permanently with the \_\_\_\_\_ of \_\_\_\_\_, this covenant necessitates a sacrifice, acceptable to God, as the foundation on which it is instituted.
2. Great importance is attached to this covenant because the offering up of the \_\_\_\_\_ of \_\_\_\_\_ as the center of the age-long plan of redemption. This covenant points to Jesus.

### b. The Provision of the New Covenant

1. The New Covenant is promised to Israel and is stated in Jeremiah \_\_\_\_\_
2. Eleven provisions of this covenant — (Things To Come, Pentecost, pg. 117.)  
“The following provisions for Israel, the people of the new Covenant, to be fulfilled in the millennium, the period of the new covenant, are found in the Old Testament.”
  - a) The new covenant is an \_\_\_\_\_, grace covenant resting on the “\_\_\_\_\_” of God. The frequency of the use of the phrase in Jeremiah 31:31-34 is striking cf. Ezekiel 16:60-62.
  - b) The new covenant is an \_\_\_\_\_ covenant. This is closely related to the fact that it is unconditional and made in grace. . . . (Isa. 61:2, cf. Ezek. 37:26; Jer. 31:35-37)
  - c) The new covenant also promises the \_\_\_\_\_ of a renewed \_\_\_\_\_ and heart, which we may call regeneration . . . (Jer. 31:33, cf. Isa. 59:21).
  - d) The new covenant provides for \_\_\_\_\_ to the favor and blessing of God . . . (Hos. 2:19-20, cf. 61:9)



- e) \_\_\_\_\_ of sin is also included in the covenant, “for I will remove their iniquity, and I will remember their sin no more” (Jer. 31:34b).
- f) The \_\_\_\_\_ of the \_\_\_\_\_ is also included. This is seen by comparing Jeremiah 31:33 with Ezekiel 36:27.
- g) The \_\_\_\_\_ ministry of the Holy Spirit will be manifested, and the will of God will be known by obedient hearts . . .(Jer. 31:34).
- h) As is always the case when Israel is in the land, she will be blessed \_\_\_\_\_ in accordance with the \_\_\_\_\_ of the new covenant . . . .Jeremiah 32:41; . . . Isaiah 61:8 . . .Ezekiel 37:26-27a).
- i) The \_\_\_\_\_ will be \_\_\_\_\_ in Jerusalem, for it is written “I . . .will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them” (Ezek. 37:26-27a)
- j) War shall \_\_\_\_\_ and \_\_\_\_\_ shall reign according to Hosea 2:18. The fact that this is also a definite characteristic of the millennium (Isa. 2:4) further supports the fact that the new covenant is \_\_\_\_\_ in its fulfillment.
- k) The \_\_\_\_\_ of the Lord Jesus Christ is the \_\_\_\_\_ of all the blessings of the new covenant, for “by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water” (Zech. 9:11).

By way of summary, it may be said that as far as the Old Testament teaching on the new covenant is concerned, the covenant was made with the \_\_\_\_\_ people. Its period of fulfillment is yet future, beginning when the Deliverer shall come and continuing throughout all eternity. Its provisions for the nation Israel are glorious, and they all rest and depend on the very Word of God.”

**c. Confirmation of the New Covenant** is given in Isaiah 61:8-9 and Ezekiel 37:21-28 where it is called an \_\_\_\_\_ covenant

1. Israel is to be \_\_\_\_\_

2. Israel is to be one \_\_\_\_\_ ruled by one \_\_\_\_\_
3. Israel is no longer to be \_\_\_\_\_, to be \_\_\_\_\_, \_\_\_\_\_
4. Israel is to dwell “\_\_\_\_\_” in the land after \_\_\_\_\_
5. The covenant of peace with them to be \_\_\_\_\_
6. God’s \_\_\_\_\_ is to be with them, i.e., He will be present with them in a \_\_\_\_\_ way.
7. Israel is to be known among Gentiles as a nation \_\_\_\_\_ of God. All of these promises are implicit in the basic passage of Jeremiah, but they confirm, enrich, and enlarge the covenant.
8. The New Covenant, then has to do with the \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ of Israel, the \_\_\_\_\_ of the Holy Spirit with His subsequent ministries, Israel’s \_\_\_\_\_ and \_\_\_\_\_ to the place of blessing, all founded on the \_\_\_\_\_ of Jesus Christ.

**d. The Character of the New Covenant**

1. It is called \_\_\_\_\_ in Isaiah 24:5; 61:8; Jeremiah 31:36, 40; 32:40; 50:5
2. It is a gracious covenant that depends entirely upon the “\_\_\_\_\_” of God for its \_\_\_\_\_, Jeremiah 31:33. It does not depend on \_\_\_\_\_.
3. This covenant amplifies the third great area of the original \_\_\_\_\_ Covenant, the area of “\_\_\_\_\_.” Inasmuch as this is only an amplification of the original Abrahamic covenant, which was been shown to be unconditional and literal, this covenant must be also.
4. This covenant is largely occupied with the question of \_\_\_\_\_ from \_\_\_\_\_ and the impartation of a \_\_\_\_\_. Salvation is solely the work of God. Any covenant that guarantees \_\_\_\_\_ (especially to a nation) must be apart from all \_\_\_\_\_ agency and therefore \_\_\_\_\_.

**e. The Fulfillment of the New Covenant**

1. The Church \_\_\_\_\_ the fulfillment of the New Covenant
2. The covenant was made to the nation \_\_\_\_\_, not to the Church.
  - a) This is seen in the \_\_\_\_\_ words of the covenant (Jer. 31:31) as well as seen in other passages Isa. 59:20-21; 61:8-9; Jer. 32:37-40; 50:4-5; Ezek. 16:60-63; 34:25-26; 37:21-28.
  - b) The Old Testament teaches the new covenant is for Israel is also seen by the fact of its very name “\_\_\_\_\_ COVENANT” contrasted with the Old Covenant, which is the \_\_\_\_\_. The New Covenant is made with the same people as the Mosaic.
  - c) The Old Testament teaches that the new covenant is for Israel is also seen by the fact that in its establishment the \_\_\_\_\_ of the nation Israel and her \_\_\_\_\_ to the is vitally linked with it (Jer. 31:35-40).
3. The Time of the Fulfillment of the New Covenant
  - a) For Israel it is still \_\_\_\_\_ — Hosea 2:18-20, Isaiah 55:3; Ezek. 16:60, 62; 20:37.
  - b) The fulfillment requires the \_\_\_\_\_ of all Israel, their spiritual \_\_\_\_\_, and the \_\_\_\_\_ of Christ (Rom. 11:26-27).
  - c) It will be realized in the \_\_\_\_\_ age (Jeremiah 31:34; Ezek. 34:25 and Isaiah 11:6-9).
4. There are three premillennial views as to the relationship of the church to the new covenant. **In my opinion the first two views are incorrect because they either lack biblical support or exercise poor exegesis.**
  - a) Does Not Apply To The Church
 

There was \_\_\_\_\_ and only one new covenant in Scripture, made with

the houses of \_\_\_\_\_ and \_\_\_\_\_ and to be realized at a \_\_\_\_\_  
 \_\_\_\_\_ time, to which the \_\_\_\_\_ bears no relationship  
 whatsoever (Darby).

b) Two Covenant View

There are \_\_\_\_\_ new covenants presented in the New Testament

- 1) The first New Covenant is made with \_\_\_\_\_
- 2) Second made New Covenant is made with the \_\_\_\_\_ in this age.
- 3) This view essentially, would divide the references to the new covenant in the New Testament into two groups.
- 4) The references in the \_\_\_\_\_ and in \_\_\_\_\_ 8:6; 9:15; 10:29 and 13:20 would refer to the new covenant with the \_\_\_\_\_.
- 5) Hebrews 8:7-13 and 10:16 would refer to the new covenant with \_\_\_\_\_ and Hebrews 12:24 would refer, perhaps, to \_\_\_\_\_, emphasizing the fact of the mediation accomplished and the covenant program established without designating the recipients.

c. One New Covenant With A Two-Fold Application

The New Covenant secures the perpetuity, future conversion, and blessing of \_\_\_\_\_ and it secures the \_\_\_\_\_ of all who believe. Thus according to this view, there is one new covenant with a \_\_\_\_\_ - \_\_\_\_\_ application; one to \_\_\_\_\_ in the future and one to the \_\_\_\_\_ now (Scofield).

It is my opinion, that the Church is enjoying a \_\_\_\_\_ fulfillment of the New Covenant, with its final fulfillment at the end of the \_\_\_\_\_ when the nation of Israel will turn to the Lord and be saved.

**Scriptural Support:**

There are a number of clear passages that directly cite the new covenant in the New Testament

Luke 22:20; 1 Corinthians 11:25; 2 Corinthians 3:6; Hebrews 8:8-9; Hebrews 9:15; Hebrews 12:24; Romans 11:25-27.

### Reasons

It is obvious from the New Testament, the Church in Christ benefited under the New Covenant, much like the Church benefited from the fulfillment of the Jewish feasts found in Leviticus 23.

First, Christ's death on the cross took place during the Jewish Passover feast. His atoning work was sufficient for both Jew and Gentile. Thus fulfilling the type of the Passover feast, while inaugurating the New Covenant with His shed blood, and fulfilling an aspect of the New Covenant, i.e. the remission of sins.

“For this is my blood of the new testament, which is shed for many for the remission of sins.” Matthew 26:28

“For even Christ our Passover is sacrificed for us:” – 1 Corinthians 5:7.

“For I will forgive their iniquity, and I will remember their sin no more.” – Jeremiah 31:34

Second, Jesus also fulfilled a type of the Jewish feast of Unleavened Bread by sanctifying His children. Thus fulfilling an aspect of the New Covenant, i.e. the new heart. That is, all those who call upon the name of the Lord are saved from their sin and are separated unto God, and as new creatures in Christ, believers are to live holy.

“Ye are unleavened. For even Christ our passover is sacrificed for us: <sup>8</sup> Therefore let us keep the feast, . . . with the unleavened bread of sincerity (*purity*) and truth.” – 1 Cor. 5:7-8

“I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people” – Jeremiah 31:33

Third, Christ's resurrection occurred on Jewish feast of Firstfruits, fulfilling its type.

“But now is Christ risen from the dead, and become the firstfruits of them that slept. <sup>23</sup> But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.” - 1Cor. 15:20, 23

Finally, the giving of the Holy Spirit occurred during the Jewish feast of Pentecost (Act 2) fulfilling another aspect of the New Covenant.

“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” – Ezekiel 36:26

The Old Testament feasts and New Covenant are clearly given to Israel, however by God’s grace, the Church in and through Christ have benefitted. Much in the same way the Church has benefitted from the Abrahamic Covenant through Christ. The remaining three feasts of Israel (Trumpets, Atonement and Tabernacle) are still future, and will be fulfilled when all of Israel will be saved. The final fulfillment of the New Covenant is still future (Hebrews 8). Israel will receive the land portion promised in the New Covenant at the beginning of the millennial reign of Christ. The Church will rule and reign with Christ and will also enjoy this final aspect of the New Covenant.