

"In Hebrews 8:8 the new covenant is made with the house of Israel and Judah. The strict literalists insist that this means Israel and Judah and not the Church for if it meant the Church we would have an unequivocal instance in which Israel is spoken to when the church is meant and the essential distinction between Israel and the Church would be obliterated. The following is to be noted:

1. The New Covenant is one of the several items discussed in Hebrews all of which are now realized in the Church and the present age. That Christ is our Moses, our Aaron, our Sacrifice the strict literalists readily admit. To isolate the New Covenant and forward it to the millennium is to disrupt the entire structure of Hebrews.

2. The writer of Hebrews applies the New Covenant to Christian experience in Hebrews 10:15-17; if the New Covenant belongs to Israel alone, and that during the millennium, then the writer of Hebrews has erred in applying it to present Christian experience. To say that we are under the benefits of the Covenant without actually being under the covenant is to clandestinely admit what is boldly denied.

3. The multiplication of covenants becomes confusing. When our Lord initiated the Lord's Table he mentioned the new covenant. Disp-ists observe the Lord's Table and must so admit that some new covenant is now in effect, but deny that the New Covenant of the Lord's Table is the same as the New Covenant of Hebrews 8. We thus have two new covenants.

4. The terms of the new Covenant are distinctly Christian and that is why they are applied to Christians in Hebrews 10. Yet to strict literalists the millennial age is an age of the restitution of the law. But the very wording of the New Covenant is so clear at this point. It is declared that it will not be like the Covenant made at Mt. Sinai (Hebrews 8).

5. The context of the passage associates the mediatorial office of Christ with the New Covenant. Christ is the Mediator of a new covenant and this is speaking of his present work as Mediator. If his mediatorship is present, the covenant which he founded and upon which his mediatorship is based is present. To remove the covenant from its present operation is thereby to remove the grounds of the mediatorship of Christ. Strict literalists who would push the New Covenant on to the millennium have not calculated properly with the implications of such an interpretation upon Hebrews 8:6.

In short, the only consistency in Hebrews is to admit either that all items refer to the Jews during the millennium or that all pertain to the Christian dispensation. But no interpreter would dare remove the precious truths of Hebrews en toto from the Christian Church and make them valid only for the millennium. We are compelled to believe that the New Covenant spoken of in Jeremiah, spoke of Israel and Judah as typical of the New Testament people."

Ramm, Bernard. *Protestant Biblical Interpretation: A Textbook of Hermeneutics*. Grand Rapids, MI: Baker Book House, 1970. 264-265.