

Covenants and the Holy Spirit

Why are the Biblical Covenants relevant today and who are they relevant for?

- 1) Knowledge of the Covenants will help Bible readers to “rightly divide the word of truth” (2 timothy 2:15).
- 2) Since much of God’s relationship to man is based upon covenantal relationships, a study of the eight covenants is a very important aspect of correctly understanding Scripture.
- 3) It is important to understand the difference between Conditional and Unconditional Covenants and if they are still in effect today.
- 4) It is important to understand who the participants were in the Covenants and what the provisions were.
- 5) It is important to understand the status of the Covenants.

Information from Ariel Ministries - Dr. Arnold G. Fruchtenbaum:

The stories of the Bible are built on a series of covenants.

Covenants are between 2 parties, are binding, intergenerational, and have dire consequences when broken.

**Since much of God’s relationship to man is based on covenantal relationships, a study of the 8 covenants is a very important aspect of correctly understanding scripture. The knowledge of these covenants will help Bible readers to “rightly divide the Word of Truth”
2 Timothy 2:15.**

There are 2 types of covenants in the Bible: Conditional and Unconditional.

-Conditional is where God promises to grant special blessings to man provided man promises to fulfill certain conditions in the covenant.

Two of the Eight Covenants are conditional:

**The Mosaic Covenant (made exclusively with Israel)
and The Edenic Covenant. (made with the Nations)**

-Unconditional covenants are where God unconditionally obligates Himself to bring to pass definite blessings and conditions for the covenanted people. These blessings are secured by the grace of God.

Six of the Eight Covenants are Unconditional:

**The Adamic Covenant, The Noahic Covenant,
The Abrahamic Covenant, The Palestinian or Land Covenant,
The Davidic Covenant, and The New Covenant.**

Four of these unconditional Covenants are with Israel:

The Abrahamic Covenant, The Land Covenant, The Davidic Covenant and The New Covenant.

**-Five of the Eight covenants were made exclusively with Israel:
The Mosaic covenant, The Abrahamic Covenant,
The Land Covenant, The Davidic Covenant
and the New Covenant.**

**-Three of the Eight Covenants were made directly with the Nations:
The Edenic Covenant (conditional Covenant)
The Adamic Covenant (unconditional covenant)
and The Noahic Covenant (unconditional covenant)**

Romans 9:3-5

³For I could wish that I myself were accursed from Christ for my brethren, my ^[a]countrymen according to the flesh, ⁴*who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises;* ⁵of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, *the* eternally blessed God. Amen.

Ephesians 2:11-13

¹¹Therefore remember that you, once Gentiles in the flesh... ¹²that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. ¹³But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

I. Edenic Covenant

A. Edenic Scripture

Genesis 1:28-30

Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that ^[h]moves on the earth.”

²⁹And God said, “See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. ³⁰Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which *there is* life, *I have given* every green herb for food”; and it was so. **3**

Genesis 2:15-17

And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. ¹⁶And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: ¹⁷But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Genesis 3:1-8

The Temptation and Fall of Man

1Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden’?”

2And the woman said to the serpent, “We may eat the fruit of the trees of the garden; **3**but of the fruit of the tree which *is* in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’ ”

4Then the serpent said to the woman, “You will not surely die. **5**For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

6So when the woman saw that the tree was good for food, that it was **[a]**pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. **7**Then the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves **[b]**coverings.

8And they heard the **[c]**sound of the LORD God walking in the garden in the **[d]**cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

The Edenic Covenant was conditional and it came to an end.

B. The Participants in the Edenic Covenant

The Edenic Covenant was made between God and Adam in which Adam stood as the representative head of the human race.

Thus the actions of Adam are attributed to the whole of humanity.

C. The Provisions of the Edenic Covenant

1) Genesis 2:17a – “Be fruitful and Multiply” – Man was told to populate the Earth.

2) Genesis 1:28b – Man was told to “subdue the earth”.

He was given dominion over all non-living things.

Ezekiel 28:12-16 - Ezekiel 28:12-16

“You were the seal of perfection,
Full of wisdom and perfect in beauty.
13You were in Eden, the garden of God;
Every precious stone was your covering:
The sardius, topaz, and diamond,
Beryl, onyx, and jasper,
Sapphire, turquoise, and emerald with gold.

The workmanship of your timbrels and pipes
Was prepared for you on the day you were created.

¹⁴“You were the anointed cherub who covers;
I established you;

You were on the holy mountain of God;
You walked back and forth in the midst of fiery stones.

¹⁵You were perfect in your ways from the day you were created,
Till iniquity was found in you.

¹⁶“By the abundance of your trading
You became filled with violence within,
And you sinned;

Therefore I cast you as a profane thing
Out of the mountain of God;`

Previously authority had been given to Satan. But when Satan fell, he lost his authority over the earth. That is the reason Genesis 1:2 describes the earth as being covered by water, and darkness being over the face of the deep. Hence, God began to form and fashion the earth anew to make it habitable for man, and this time he would give man the authority over the earth.

3) Genesis 1:28c - Man was given dominion over all living things.

4) Genesis 1:29-30; 2:16 - The fourth provision concerned man’s diet.

“And God said, “See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.”

5) Genesis 2:15 Man was to “dress and to Keep” the Garden of Eden

6) Genesis 2:17a – Man was forbidden to eat of “the tree of the knowledge of good and

evil”. This was the one test to see how man would respond to the will of God. The question this raises is “Will man, like Satan before him, reject God’s right to rule and declare himself independent of god.?”

7) Genesis 2:17b – This seventh provision contains a penalty for disobedience: spiritual death. In the day that he eats of the tree of the Knowledge of Good and Evil, he will be separated from God and die spiritually.

D. The Status of the Edenic Covenant –

This was a conditional covenant that was broken by Adam and Eve.

Genesis 3:1-8 This is the record of the Edenic covenant being broken when Adam and Eve disobeyed God and ate from the Tree of the Knowledge of Good and Evil. **The Edenic covenant was the basis for the Dispensation of Innocence.**

II. The Adamic Covenant

A. The Scripture for the Adamic Covenant:

Genesis 3:14-19

14 So the LORD God said to the serpent:

“Because you have done this,
You *are* cursed more than all cattle,
And more than every beast of the field;
On your belly you shall go,
And you shall eat dust
All the days of your life.
15 And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel.”

16 To the woman He said:

“I will greatly multiply your sorrow and your conception;
In pain you shall bring forth children;
Your desire *shall be* for your husband,
And he shall rule over you.”

17 Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’:

“Cursed *is* the ground for your sake;
In toil you shall eat *of* it
All the days of your life.
18 Both thorns and thistles it shall bring forth for you,
And you shall eat the herb of the field.
19 In the sweat of your face you shall eat bread
Till you return to the ground,
For out of it you were taken;
For dust you *are*,
And to dust you shall return.”

B. The Participants in the Adamic Covenant

God and Adam are involved in this covenant in which Adam represented the whole human race. The judgement on Adam is the judgment on all humanity.

C. The Provisions of the Adamic Covenant

God individually addressed the serpent, Satan, Eve and Adam.

1. **The Serpent:** Genesis 3:14 First, He is cursed, Secondly, he is to crawl on his belly and Thirdly, dust shall be his food (a Hebrew idiom meaning to be especially cursed.)
2. **Satan:** Genesis 3:15 First, There will be perpetual hatred between Satan and the woman; Secondly, This hatred was to culminate between Satan's seed, the AntiChrist, and the woman's seed,(the Messiah); Third, The serpent would bruise the heel of the woman's seed (this happened at the crucifixion) Fourth, The woman's seed will crush Satan's head, this occurred initially with the Resurrection (Heb. 2:14-15). But the final crushing of Satan will come when Satan is cast into the Lake of Fire. (Rev. 20:10)
3. **The Woman:** Genesis 3:16 First; There would be menstrual pain; Second, The woman was to give birth in pain; Third, The wife was to be in subjection to the husband. (She would now have a desire to rebel against that subjection)
4. **The Man:** Genesis 3:17-19 First, Adam is held responsible for the human condition; Second, The earth was cursed, there would be thorns, thistles and weeds. Third, Human diet continues to be vegetarian as it was under the Edenic covenant. Fourth, Man's work was to be hard and toilsome; Fifth, Physical death was introduced; (Under the Edenic covenant man died spiritually, in this Adamic covenant man dies physically, Romans 5:12-21) (Enoch and Elijah are the only two exceptions to this rule)

D. The Status of the Adamic Covenant

This is an unconditional covenant that is in effect today. This Covenant became the basis for the Dispensation of Conscience.

III. The Noahic Covenant

A. Scripture: Genesis 9:1-17

Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth."

¹²And God said: "This *is* the sign of the covenant which I make between Me and you, and every living creature that *is* with you, for perpetual generations: ¹³I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth.

B. The Participants in the Covenant

The covenant was made between God and Noah.

Noah stood as the representative for the entire human race.

C. The Provisions of the Covenant

First; Man was to repopulate the earth. (Verses 1,7) Only 8 people survived the flood. With man's fall, he lost his authority and Satan usurped it. Thus Satan is the prince of this world (Jn. 12:31) And the God of the world (2Corinthians 4:4) Someday he will offer this authority to the AntiChrist. (Rev. 13:1-3)

Second, the fear of man was put into animals and man was to dominate them. While man had lost authority over the earth, he will still dominate and have authority over the animal kingdom;

Third, Man's diet was to consist of every moving thing and the green herb. (v.3);

Fourth, Man was forbidden to eat blood.(v.4) Blood is the symbol of life and the shedding of blood is the symbol of death;

Fifth, The provision for capital punishment came with the Noahic Covenant and all murderers were to be executed;

Sixth, The promise of this covenant is that humanity would never again be destroyed by a world wide flood. (v.8-11);

Seventh, The token of the Covenant was the rainbow.

These are the Seven Noahide Laws,as enumerated in the Babylonian Talmud, Sanhedrin 56a: (see Chabad.org or the JewishVirtualLibrary.org)

The Noahide Laws are seven laws considered by rabbinic tradition as the minimal moral duties required by the Bible on all men. They are derived exegetically from divine demands addressed to Adam and Noah, the progenitors of all mankind, and are thus regarded as universal

1. **carry out justice** - An imperative to pursue and enforce social justice, and a prohibition of any miscarriage of justice.
2. **no blasphemy** - Prohibits a curse directed at the Supreme Being.
3. **no idolatry** - Prohibits the worship of any human or any created thing. Also prohibited is the making of idols and involvement with the occult. This necessitates an understanding of the One G-d of Israel and His nature.
4. **no illicit intercourse** - Prohibits adultery, incest, homosexual intercourse and bestiality, according to Torah definitions.
5. **no homicide** - Prohibits murder and suicide. Causing injury is also forbidden.
6. **no theft** - Prohibits the wrongful taking of another's goods.
7. **don't eat a limb of a living creature** - Promotes the kind treatment of animal life. It also encourages an appreciation for all kinds of life and respect for nature as G-d's creation.

D. The Status of the Covenant

The Noahic Covenant became the basis for the Dispensation of Human Government.

It is an unconditional covenant. These laws were communicated by G-d to Adam and Noah, ancestors of all human beings. That is what makes these rules

universal, for all times, places and people: The judgments of the Tribulation against the Gentiles will come because of violations of the Noahide Covenant.

According to Isaiah 24:5-6, the judgment comes because humanity has violated the *everlasting covenant*, a name given to the Noahide Covenant in Genesis 9:16. God destroyed humanity with the flood the first time, but next time, God will destroy the masses of humanity by fire. Isaiah 24:18.

The Abrahamic Covenant

A. Scripture

First: Genesis 12:1-3

Now the Lord had said to Abram:

“Get out of your country,
From your family
And from your father’s house,
To a land that I will show you.
2I will make you a great nation;
I will bless you
And make your name great;
And you shall be a blessing.
3I will bless those who bless you,
And I will curse him who curses you;
And in you all the families of the earth shall be blessed.”

Second: Genesis 12:7

Then the LORD appeared to Abram and said, “To your descendants I will give this land.”
And there he built an altar to the LORD, who had appeared to him.

Third: Genesis 13:14-17

And the LORD said to Abram, after Lot had separated from him: “Lift your eyes now and look from the place where you are—northward, southward, eastward, and westward; ¹⁵ for all the land which you see I give to you and your ¹⁶descendants forever. ¹⁶ And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, *then* your descendants also could be numbered. ¹⁷ Arise, walk in the land through its length and its width, for I give it to you.”

Fourth and Fifth: Genesis 15:1-21 and Genesis 17:1-21

First, Abraham would father one nation in particular, Second he would father many nations in general; Third, God signs and seals the Abrahamic covenant and spells out the exact borders as extending from the *river of Egypt* in the south to *the great river*, Euphrates in the north. The sign of the covenant is circumcision on the 8th day of a boy's life.

Sixth: Genesis 22:15-18

¹⁵ Then the Angel of the LORD called to Abraham a second time out of heaven, ¹⁶ and said: “By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only *son*— ¹⁷ blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which *is* on

the seashore; and your descendants shall possess the gate of their enemies. ¹⁸ In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

Deuteronomy 4:13

He declared to you His covenant, which He commanded you to follow—
the Ten Commandments that He wrote on two tablets of stone.

Deuteronomy 5:14

But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.

Deuteronomy 29:10-12

...**10**All of you are standing today before the LORD your God—you leaders of tribes, elders, officials, and all the men of Israel, **11**[you children, wives, and the foreigners in your camps who cut your wood and draw your water—](#) **12**so that you may enter into the covenant of the LORD your God, which He is making with you today, and into His oath,...

Psalm 25:14The secret of the LORD *is* with those who fear Him, And He will show them His covenant.

Isaiah 33:8

The highways lie waste, the wayfaring man ceaseth; he hath broken the covenant, he hath despised the cities, he regardeth not man.

B. The Participants in the Abrahamic Covenant

God and Abraham are involved in this covenant, in which Abraham stood as the representative head of the whole Jewish nation.

C. The Provisions of the Abrahamic Covenant

From the introductory passage in Genesis 12:1-3 and subsequent passages listed, we can deduce several clauses that are vital to the understanding of the Abrahamic Covenant.

- Abraham was to be the father of a great nation, the nation of Israel (Gen. 12:2; 15:5).
- He was promised a Land for his nation; specifically, the land of Canaan (Gen. 12:1, 7; 15:18-21; 17:8).
- Abraham himself was to be greatly blessed (Gen. 12:2b).
- Abraham was to be a blessing to others (Gen. 12:2d).
- Those who bless Israel will be blessed (Gen. 12:3a).

- The one who curses Israel will be cursed (Gen.12:3b).
- Through Abraham's seed, all will be blessed (Gen. 12:3c).
- Other nations in addition to Israel would come from Abraham (Gen. 17:3 4, 6)
- Circumcision was to be the sign of the covenant (Gen. 17:9-14).
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These provisions of the Abrahamic covenant can be categorized **in three areas:** to Abraham, to the seed, Israel; and to the Gentiles.

1. To Abraham

Abraham was to be the father of a great nation, Israel. He was to possess all of the Promised Land. Abraham was to receive personal blessings and to be a blessing to others. Other nations, including the Arab states, were to descend from Abraham. His name was to become great.

2. To the Seed: Israel

The nation of Israel was to become great. It was to possess all of the Promised Land. These blessings have not yet received complete fulfillment but await the Messianic Kingdom.

3. To the Gentiles

The Gentiles would be blessed for blessing Israel and cursed for cursing Israel. They were to receive spiritual blessings, through one specific Seed of Abraham, the Messiah. The physical blessings were limited to the Jews, but the spiritual blessings were to extend to the Gentiles through the Messiah.

D. The Basis for Development of Other Covenants

The Abrahamic Covenant contained three aspects: the Land aspect, the Seed aspect and the Blessing aspect. The Land aspect is developed in the Land Covenant. The Seed aspect is covered in the Davidic Covenant. The Blessing aspect is presented in the New Covenant.

E. The Confirmation of the Abrahamic Covenant

1. Confirmation through Isaac

Abraham had 8 sons and God revealed that it was only through Sarah's son, Isaac that the Abrahamic Covenant would be confirmed.

It is recorded here in Genesis 26:2-5:

² Then the LORD appeared to him and said: "Do not go down to Egypt; live in the land of which I shall tell you. ³ Dwell in this land, and I will be with you and bless you; for to you and your descendants I give all these lands, and I will perform the oath which I swore to Abraham your father. ⁴ And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; ⁵ because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws."

The Covenant was later reconfirmed to Isaac in Genesis 26:24:

²⁴ And the LORD appeared to him the same night and said, "I *am* the God of your father Abraham; do not fear, for I *am* with you. I will bless you and multiply your descendants for My servant Abraham's sake."

2. Confirmation through Jacob

Isaac had 2 sons and God choose to confirm the covenant with Jacob as seen in Genesis 28:13-15:

¹³ And behold, the LORD stood above it and said: “I *am* the LORD God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants. ¹⁴ Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed. ¹⁵ Behold, I *am* with you and will keep^a you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you.”

3. Confirmation Through the Sons of Jacob

Next, it was confirmed through all of Jacob’s twelve sons (Gen. 49) who fathered the Twelve Tribes of Israel.

F. The Status of the Covenant

The Abrahamic Covenant became the basis for the Dispensation of Promise. Because the Abrahamic Covenant is unconditional, it is still very much in effect even though it has remained largely unfulfilled.

The ultimate fulfillment will come during the Kingdom or Messianic age.

Some examples of this: Exodus 2:23-25; 4:24-26; 6:2-8; 32:11-14; Leviticus 26:46; Deuteronomy 34:4; II Kings 13:22-23; I Chronicles 16:15-19; II Chronicles 20:7-8; Nehemiah 9:7-8; Psaalm 105:7-12; Luke 1:54-55, 68-73; Galatians 3:15-18; and Hebrews 6:13-20.

These verses note that the Abrahamic covenant was the basis for the Exodus, for giving them land, for Jewish survival in spite of disobedience, for the coming of the Messiah, for the resurrection of the dead and for Israel’s final redemption and restoration.

The Mosaic Covenant

A. Scripture

The Mosaic Covenant contains a very extensive detailed Scriptural account of the covenant. It extends from Exodus 20:1 to Deuteronomy 28:68.

B. The Participants in the Covenant

The parties involved in this pact were God and Israel. Exodus 19:3-8:

And Moses went up to God, and the LORD called to him from the mountain, saying, “Thus you shall say to the house of Jacob, and tell the children of Israel: ⁴ ‘You have seen what I did to the Egyptians, and *how* I ^abore you on eagles’ wings and brought you to Myself. ⁵ Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth *is* Mine. ⁶ And you shall be to Me a kingdom of priests and a holy nation.’ These *are* the words which you shall speak to the children of Israel.”

⁷ So Moses came and called for the elders of the people, and ^alaid before them all these words which the LORD commanded him. ⁸ Then all the people answered together and said, “All that the LORD has spoken we will do.” So Moses brought back the words of the people to the LORD.

The Mosaic Covenant was made with Israel only: Deuteronomy 4:7-8; Psalm 147:19-20; Malachi 4:4

C. The Provisions of the Mosaic Covenant

The key provision of the Mosaic Covenant was the Law of Moses, which contained a total of 613 commandments. It is a conditional covenant.

Seven observations about this covenant:

1. **The Totality of the Law** There were 613 commandments.
2. **The Blessings and Judgments of the Law** There were 248 commandments which were blessings for obedience and 365 which were curses for disobedience.
3. **The Blood Sacrifice Added** The key element of the entire Mosaic Law was the blood sacrifice, brought out in Leviticus 17:11: 'For the life of the flesh *is* in the blood, and I have given it to you upon the altar to make atonement for your souls; for it *is* the blood *that* makes atonement for the soul.'
The Hebrew word for atonement does not mean the removal of sin but merely the covering of sin. While the blood of animals covered the sins of Old Testament saints, it never took those sins away; Only the blood of the Messiah can remove sin. (Heb. 10:1-4)
However, the blood sacrifice did provide for the forgiveness of sin and the restoration of fellowship.
4. **The Diet Restrictions Imposed** Beasts had to be cloven hoofed and those that chewed the cud; fish had to have both fins and scales; concerning fowl, no birds of prey were allowed; and concerning insects, only one type of locust was permitted.
5. **The Death Penalty Expanded** For the Jews, it added the death penalty for other sins such as idolatry, adultery, cursing God, cursing parent, breaking the Sabbath, practicing witchcraft, among others.
6. **The Sign of the Covenant** It reaffirmed the practice of mandatory circumcision for all Jews but it also added submission to the Law of Moses and provision for gentiles who wished to become part of the Commonwealth of Israel to be circumcised. That is why Paul warned the Gentile Galatian believers that, if they submitted to circumcision, they would be obliged to keep the whole law, not just this one commandment (Gal. 5:3).
7. **The Token of the Covenant** The token or sign of the covenant was the Sabbath. Five observations can be made:
 - First:** It was a sign between God and Israel. It was a sign that Israel had been set apart by God. (Exodus 31:12-17)
 - Second:** The Sabbath was not a Creation ordinance; Genesis 2:1-3 states only what God did on that day, but there is no command to observe that day. It began only with Moses. From Adam to Moses, there is no record of anyone keeping the Sabbath.
 - Third:** The Sabbath was a day of rest and cessation of labor., not a day of corporate worship. The Sabbath synagogue services found in the New Testament originated with the Babylonian Captivity, not with the Law of Moses. The phrase holy convocation refers to a convocation of priests performing sacrifices. In reality, the Mosaic Law mandated corporate worship only on three occasions: The Feast of Passover, The Feast of Weeks, and the Feast of Tabernacles. On the

Sabbath, they were to do no work, stay home, rest and become spiritually refreshed.

Fourth: The Sabbath as the sign of the Mosaic covenant was intended only for Israel.

Fifth: The Sabbath, as a sign of the Mosaic covenant, is in force as long as the Mosaic Covenant is in force. If the Mosaic Covenant comes to an end, so would the mandatory Sabbath keeping.

D. The Purposes of the Law

The Law of Moses was not a means of Salvation. Salvation was and always is by grace through faith.

There were 9 purposes for The Law of Moses:

First: The first purpose was to reveal the holiness of God and to reveal the standard of righteousness that God demanded for a proper relationship with him. (Lev. 11:44; 19:1-2, 37; 1 Peter 1:15-16) The Law itself was holy and righteous and good. (Rom. 7:12)

Second: The second purpose was to provide for the rule of conduct for the Old Testament Saints. i.e. no man was justified by the works of the Law. (Romans 3:28) For the Old Testament Believer, The Law was the center of his spiritual life and his delight as stated in Psalm 119, especially in verses 77,97, 103, 104, and 159.

Third: The third purpose was to provide occasions for individual and corporate worship for Israel. The seven holy seasons of Israel (Lev. 23) is one example of this.

Fourth: The fourth purpose was to keep the Jews as a distinct people. (Lev. 11:44-45; Deut. 7:6; 14:1-2). Examples include the dietary laws, clothing laws, worship habits, eating habits, marriage customs, etc.

Fifth: The fifth purpose is that the Law of Moses served as *the middle wall of partition* as stated in Ephesians 2:11-16. The four unconditional covenants are Jewish covenants and God's blessings, both physical and spiritual and are the *covenants of the promise* (verse 12). Because of the Jewish nature of these unconditional covenants, a conditional covenant was also added, the Mosaic Covenant, containing the Law of Moses, *the law of commandments contained in ordinances* of verse 15. One of the purposes of the Law was to keep Gentiles as Gentiles as the scriptures say – Gentiles were both alienated from the commonwealth of Israel, and strangers from the covenants of promise. The only way for gentiles to enjoy and of the covenanted blessings and promises was to convert to Judaism.

Sixth: The sixth purpose for the Mosaic Law was to reveal exactly what sin is. The Law with 613 commandments revealed sin. (Romans 7:7)

Seventh: The seventh purpose was to make one sin more. Romans 4:15 states: for the law works wrath; but where there is no law, neither is there transgression. Paul adds in Romans 5:20: And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound exceedingly.

What Paul taught is that the sin nature uses the Law as a base of operation.

Men were sinners before the Law was given, but they were not transgressors of the Law until the Law was given. Once the Law was given, the sin nature had a base of operation, causing the individual to violate these commandments and sin all the more.

Eighth: The eighth purpose was to show the sinner that there was nothing he could do on his own to please God; he had no ability to keep the Law perfectly or to attain the righteousness of the Law (Rom. 7:14-25)

Ninth: The ninth purpose was to drive one to faith according to Romans 8:1-4 and Galatians 3:24-25 which was to bring one to saving faith in the Messiah.

The purposes of the Law of Moses can be categorized in four aspects:

First: to reveal God's holiness and His righteous standards.

Second: to keep Israel a distinct people, to provide a rule of life for the Old Testament Saints, and to provide for individual and corporate worship.

Third: in relation to Gentiles, to serve as a middle wall of partition, keeping them strangers to the unconditional Jewish covenants except they would become proselytes to Judaism.

Fourth: To reveal and show what sin is, to make one sin more, to show that a man cannot attain the righteousness of the Law on his own, and to drive one to faith.

E. The Status of the Covenant

The Mosaic Covenant was the basis for the Dispensation of Law. It was the one Jewish covenant that was conditional and ultimately came to an end with the death of the Messiah. (Rom. 10:4; 2 C. 7:11-12; Corinthians 3:3-11; Gal. 3:19-29; Eph. 2:11-18; Heb. 7:11-12, 18)

Hence, the Mosaic Law is no longer in effect. Prophetically, it was already considered broken even before the Messiah died to free the Jew from the penalty of the Law. (Jer. 31:32)

The status of the Mosaic Law will be discussed in seven points:

1. The Unity of the Law of Moses

There is no scriptural basis for separating the Ten Commandments from the whole 613 commandments and making only the Ten commandments perpetual. All 613 commandments are a single unit comprising the Law of Moses. James 2:10, says: "For whosoever shall keep the whole Law and yet stumble in one point, he is become guilty of all."

This can only be true if the Mosaic Law is a unit.

2. The Law of Moses has Been Rendered Inoperative

Romans 10:4 For Christ is the end of the law unto *righteousness to every one that believes*. The Messiah is the goal of the Law but he is also the termination of the Law because the Law cannot function in justification or sanctification.

a. The Law was meant to be a temporary administration.

Galatians 3:19: *What then is the Law? It was added because of transgressions, till the seed should come to whom the promise has been made.* It was added for the purpose of making sin very clear so that all will know that they have fallen short of God's standard of righteousness. The addition has ceased to function with the cross.

b. **With the Messiah, there is a new priesthood according to the Order of Melchizedek, not according to the Order of Aaron.** The Law of Moses provided the basis for the Levitical Priesthood and there was an inseparable connection between the Law of Moses and the Levitical Priesthood. Thus a new priesthood required a new Law under which it could operate according to Hebrews 7:11-18.

The point made in Hebrews 7:11-12 is that, under the Law, only one type of priesthood was permitted, the Levitical Priesthood. But this priesthood could not bring perfection through animal blood, only the Messiah's blood could do that. Since the Mosaic Law was the basis for the Levitical priesthood and it was done away with, and was to be replaced by a new priesthood, the Priesthood of Melchizedek, this required a change of the Law.

If the Mosaic Law was still in effect, Jesus could not function as a priest.

c. **Hebrews goes on to say that the above truth was already anticipated by the prophets** in *8-13 and Jeremiah 31:31-34 Hebrews 13 says: *In that he says, A new covenant he has made the first old. But that which is becoming old and waxed aged is nigh unto vanishing away. Thus the Law of Moses became old with Jeremiah and vanished away with the Messiah's death.*

d. **The Law was the middle wall of partition that was now broken down** according to Ephesians 2:14-15: *For he is our peace, who made both one, and broke down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace.*

e. **The Law is looked at as a tutor over a minor to bring him to mature faith in the Messiah.** Gal. 3:23-4:7 *Having become a believer, he is no longer this tutor, which is the Law of Moses.*

f. Further scriptural evidence for the annulment of the Mosaic Law: 2 Corinthians 3:2-11 In verse 3-7, and 9, Paul is calling the Ten Commandments (those engraven on stones) the ministration of death and condemnation. This means the Ten Commandments have passed away as part of the Law. The superiority of the Law of Messiah is seen by the fact that it will never be rendered inoperative.

3. The Moral law

The Law of Moses can be divided into the Moral Law, the Civil Law and The Ceremonial Law. The Moral Law is the part of the Law that many generally try to retain, and therefore conclude that the Law of Moses is still in effect. However, the Moral Law preceded the Law of Moses. Adam and Eve broke the Moral Law, Satan broke the Moral Law even before Adam and Eve. The Law of Moses embodied the moral law, but it did not originate the moral law. Now the moral law is embodied in the Law of Messiah.

4. Mathew 5:17-18, 19

¹⁷ *"Don't think that I have come to abolish the Torah or the Prophets. I have come not to abolish but to complete.* ¹⁸ *Yes indeed! I tell you that until heaven*

and earth pass away, not so much as a yud or a stroke will pass from the Torah — not until everything that must happen has happened.” CJB

To complete or fulfill meant to accomplish what prophecy demanded while to “abolish” meant to fail to accomplish.

“So whoever disobeys the least of these commandments and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven.”

True, Jesus did come to fulfill the Law, but the Law of Moses did not end with the coming of the Messiah or by His life, but by His death. As long as He was alive, He was under the Mosaic Law and had to fulfill and obey every commandment applicable to Him, not in the way that the rabbis had interpreted it. The statement of Mathew 5:17-19 was made while He was living.

To summarize this section, the Law is a unit comprised of 613 commandments, and all of it has been rendered inoperative. There is no commandment that has continued beyond the cross of the Messiah. The Law is there and can be used as a teaching tool to show God's standard of righteousness, as well as man's sinfulness and need for a substitutionary atonement.

It can be used to point one to the Messiah (Gal. 3:23-25). However, it has completely ceased to function as an authority over the individual. It is no longer the rule of life for believers.

5. The Law of Christ

Since the Law of Moses has been disannulled, believers are now under the Law of Christ or Messiah in Galatians 6:2:

²Bear one another's burdens, and so fulfill the law of Christ.

and the law of the Spirit of life in Romans 8:2:

²For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

The Law of the Messiah will be discussed under the New Covenant.

6. The Principle of Freedom

The believer in Messiah is free from the Law of Moses. This means that he is free from the necessity of keeping any commandment of that system. On the other hand, he is also free to keep parts of the Law of Moses if he so desires. The biblical basis for this freedom to keep the Law can be seen in the actions of Paul, who was the greatest proponent of freedom from the Law.

His vow in Acts 18:18 is based on Numbers 6:2,5,9 and 18.

His desire to be in Jerusalem for Pentecost in Acts 20:16 is based on Deuteronomy 16:16.

The strongest passage in Acts 21:17-26, where we see Paul himself, the apostle of freedom from the Law, keeping the law.

The believer is free from the Law, but he is also free to keep parts of it.

Thus, if a Jewish believer feels the need to refrain from eating pork, he is free to do so. The same is true for all the other commandments.

However, there are two dangers that must be avoided by any believer who volunteers to keep commandments of the Law of Moses.

One danger is the idea that by doing so he is contributing to his own justification and salvation. This is false.

The second danger is in one's expecting others to keep the same commandments he has decided to keep. This is equally wrong and borders on legalism. The one who exercises his freedom to keep the Law, must recognize and respect another's freedom not to keep it.

7. The Sabbath

The Sabbath was the sign, seal, and token of the Mosaic Covenant.

As long as that covenant was in effect, the Sabbath Law was mandatory.

Since the Law of Moses has been rendered inoperative, then the Sabbath command no longer applies. The claim that Sabbath observance is part of the New Covenant is nowhere supported by the New Covenant Scriptures themselves.

The Land Covenant

This covenant is commonly known as the Palestinian Covenant, for it largely concerns the land known for centuries as Palestine.

This is an unfortunate term for two reasons:

First: it was a name given to the land by the Roman Emperor Hadrian after the Second Jewish Revolt under Bar Cochba (A.D. 132-135).

His purpose was to erase any Jewish remembrance of the Land as part of his policy to "de judiaze" the Land.

Second: Due to the historical events in the Middle East in the history of modern Israel, the name is associated more with Arabs than with Jews.

A better title for this covenant would have been the "Land Covenant" since "Palestine" is not a biblical designation anyway.

A. Deuteronomy 29:1-30:20

These are the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which He made with them in Horeb. (Mt. Sinai)

This scripture clearly shows that the Land Covenant is distinct from the Mosaic Covenant.

Deuteronomy 30:1-10 describes some of the provisions of the Land Covenant

"Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you, and you ¹call *them* to mind among all the nations where the LORD your God drives you, ² and you return to the LORD your God and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul, ³ that the LORD your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where the LORD your God has scattered you. ⁴ If *any* of you are driven out to the farthest *parts* under heaven, from there the LORD your God will gather you, and from there He will bring you. ⁵ Then the LORD your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and

multiply you more than your fathers. ⁶ And the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, that you may live.

⁷ “Also the LORD your God will put all these curses on your enemies and on those who hate you, who persecuted you. ⁸ And you will again obey the voice of the LORD and do all His commandments which I command you today. ⁹ The LORD your God will make you abound in all the work of your hand, in the fruit of your body, in the increase of your livestock, and in the produce of your land for good. For the LORD will again rejoice over you for good as He rejoiced over your fathers, ¹⁰ if you obey the voice of the LORD your God, to keep His commandments and His statutes which are written in this Book of the Law, *and* if you turn to the LORD your God with all your heart and with all your soul.

Deuteronomy 30:10-12

“All of you stand today before the LORD your God: your leaders and your tribes and your elders and your officers, all the men of Israel, ¹¹ your little ones and your wives—also the stranger who is in your camp,... that you may enter into covenant with the LORD your God, and into His oath, which the LORD your God makes with you today, ¹³ that He may establish you today as a people for Himself, and that He may be God to you, just as He has spoken to you, and just as He has sworn to your fathers, to Abraham, Isaac, and Jacob... so that there may not be among you man or woman or family or tribe, whose heart turns away today from the LORD our God, to go *and* serve the gods of these nations, and that there may not be among you a root bearing bitterness or wormwood; ...”

B. The Participants in the Covenant

This covenant was made between God and Israel, the same two parties as in the Mosaic Covenant.

C. The Eight Provisions of the Covenant

First: Moses spoke prophetically of Israel’s coming disobedience to the Mosaic Law and her scattering over all the world (29:2-30:1) All remaining provisions speak of various facets of Israel’s restoration.

Second: Israel will repent (30:2)

Third: The Messiah will return (30:v. 3a)

Fourth: Israel will be regathered. (vv. 30:3b-4)

Fifth: Israel will possess the Promised Land (30: 5)

Sixth: Israel will be regenerated (30:6)

Seventh: The enemies of Israel will be judged (30:7)

Eighth: Israel will receive full blessing; specifically, the blessings of the Messianic Age (vv. 8-20).

D. The Importance of the Covenant

The special importance of the Land Covenant is that it reaffirms the title deed to the Land as belonging to Israel. Although she would prove unfaithful and disobedient, the right to the Land would never be taken from her.

It also shows that the conditional Mosaic Covenant did not lay aside the unconditional Abrahamic Covenant. The land covenant is an enlargement of the original Abrahamic covenant. The Abrahamic Covenant teaches that ownership for

the Land is unconditional while the Land Covenant teaches that the enjoyment of the land is conditioned on obedience.

E. The Confirmation of the Covenant

The Land Covenant received its confirmation centuries later in Ezekiel 16:1-63. In this very important passage concerning God's relationship to Israel, God recounts His love of Israel in her infancy (vv. 1-7). Later, Israel was chosen by God and became related to Jehovah by marriage and hence became the Wife of Jehovah (vv. 8-14). However, Israel played the harlot and was guilty of spiritual adultery by means of idolatry (vv. 15-34); therefore, it was necessary to punish her by means of dispersion (vv. 35-52).

However, this dispersion is not final, for there would be a future restoration on the basis of the Land Covenant (vv. 53-63).

They were guilty of violating the Mosaic Covenant (vv. 53-59), but God will remember the covenant made with Israel in her youth (v. 60a) and will establish an everlasting covenant, the New Covenant (v. 60b) and this will result in Israel's salvation (vv. 61-63).

F. The Status of the Covenant

The Land Covenant, being an unconditional Covenant, is still very much in effect.

The Davidic Covenant

A. Scripture

First: 2 Samuel 7:11-16

“Moreover, *THE LORD* tells you that *HE* will make you a house. ¹² When your days come to an end and you sleep with your ancestors, I will establish one of your descendants to succeed you, one of your own flesh and blood; and I will set up his rulership. ¹³ He will build a house for my name, and I will establish his royal throne forever. ¹⁴ I will be a father for him, and he will be a son for me. If he does something wrong, I will punish him with a rod and blows, just as everyone gets punished; ¹⁵ nevertheless, my grace will not leave him, as I took it away from Sha'ul, whom I removed from before you. ¹⁶ Thus your house and your kingdom will be made secure forever before you; your throne will be set up forever.”

Nathan told

David all of these words and described this entire vision.

Second: 1 Chronicles: 17:7-14

⁷ “Now therefore, thus shall you (Nathan) say to My servant David, ‘Thus says the LORD of hosts: “I took you from the sheepfold, from following the sheep, to be ruler over My people Israel. ⁸ And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a name like the name of the great men who are on the earth. ⁹ Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, ¹⁰ since the time that I commanded judges to be over My people Israel. Also I will subdue all your enemies. Furthermore I tell you that the LORD will build you a house. ¹¹ And it shall be, when your days are fulfilled, when you must go to be with your fathers, that I will set up your seed after you, who will be of your sons; and I will establish his kingdom. ¹² He shall build Me a house, and I will establish his throne forever. ¹³ I will be his

Father, and he shall be My son; and I will not take My mercy away from him, as I took *it* from *him* who was before you. ¹⁴ And I will establish him in My house and in My kingdom forever; and his throne shall be established forever.” ’ ”

B. The Participants in the Covenant

This covenant was made between God and David, who stands as the head of the Davidic house and Dynasty, the only rightful claimant to the Davidic Throne in Jerusalem.

C. The Seven Provisions of the Davidic Covenant

First: David is promised an eternal dynasty (2 Samuel 7:11b, 16; 1 Chronicles 17:10b). Nothing could ever destroy the house of David, it will always be in existence.

Second: One of David’s sons, Solomon, was to be established on David’s throne. (2 Samuel 7:12)

Third: Solomon would build the Temple. (2 Samuel 7:13a) instead of David due to the fact that David had shed much blood.

Fourth: The throne of David, not Solomon, was to be established forever. (2 Samuel 7:13b, 16)

Fifth: Solomon would be disciplined for disobedience, but God would not remove His *lovingkindness (covenant loyalty)* (2 Samuel 7:14-15). God did remove his *lovingkindness* from Saul because of disobedience and because he was not under an unconditional covenant like Solomon was because of God’s covenant with David.

Sixth: The Messiah will come from the Seed of David (1 Chronicles 17:11).

Seventh: The Messiah and his throne, house and kingdom will be established forever. (1 Chronicles 17:12-15). It is the Person Himself that is established upon David’s throne forever, not merely the throne.

To summarize the Davidic Covenant, God promised David four eternal things:

An eternal House or dynasty, an eternal Throne, an eternal Kingdom, and an eternal descendant. The eternality of the House, Throne and Kingdom is guaranteed because the seed of David culminates in One who is Himself eternal: the Messianic God Man.

D. The Importance of the Davidic Covenant

The unique importance of the Davidic Covenant is that it amplifies the Seed aspect of the Abrahamic Covenant. According to the Edenic Covenant, the Messiah must be of the Seed of the woman, and according to the Abrahamic Covenant, the Messiah was to be of the Seed of Abraham. Later, in the time of Jacob, the Seed aspect was limited to the Tribe of Judah only (Gen. 49:10) Now the Messianic Seed aspect is further narrowed to one family within the Tribe of Judah, the family of David.

E. The Confirmation of the Davidic Covenant

In a number of other passages, the Davidic Covenant received further confirmation: 2 Samuel 23:1-5; Psalm 89:1-52; Isaiah 9:6-7; 11:1; Jeremiah 23:5-6; 30:8-9; 33:14-17, 19-26; Ezekiel 37:24-25; Hosea 3:4-5; Amos 9:11; Luke 1:30-35, 68-70; and Acts 15:14-18.

F. The Status of the Davidic Covenant

The Davidic Covenant is also an unconditional covenant and is still very much in effect as an eternal covenant.

The New Covenant

A. Scripture in the New Covenant

A number of passages relate to the new covenant as referenced below. But the foundational passage is Jeremiah 31:31-34:

³¹ “Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah— ³² not according to the covenant that I made with their fathers in the day *that* I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, ^[a] though I was a husband to them, says the LORD. ³³ But this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their ^[b] hearts; and I will be their God, and they shall be My people. ³⁴ No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the LORD,’ for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more.”

Romans 9:4

...who are Israelites, to whom *pertain* the adoption, the glory, the covenants, the giving of the law, the service of *God*, and the promises;

Ephesians 2:11-13

¹¹ Therefore remember that formerly you who are Gentiles in the flesh and called uncircumcised by the so-called circumcision (that done in the body by human hands)—
¹² [remember that at that time you were separate from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, without hope and without God in the world.](#) ¹³ But now in Christ Jesus you who once were far away have been brought near through the blood of Christ....

B. The Participants in the New Covenant

This covenant is made between God and Israel, and it receives further confirmation in other passages including: Isaiah 55:3; 59:21; 61:8-9; Jeremiah 32:40; Ezekiel 16:60; 34:25-31; 37:26-28; and Romans 11:26-27.

C. The Nine Provisions of the New Covenant

First: It is an unconditional covenant involving God and both Houses of Israel (Jer. 31:31), thus including the entire Jewish nation, the descendants of Abraham, Isaac and Jacob.

Second: It is clearly distinct from the Mosaic covenant. (Jer. 31:32)
It is ultimately to replace the Mosaic covenant that was now considered broken.

Third: It promises the regeneration of Israel. (Jer. 31:33; Is. 59:21). The key aspect of this entire covenant is the blessing of salvation, which included Israel's national regeneration.

Fourth: The regeneration of Israel is to be universal among all Jews (Jer. 31:34a; Is. 61:9).

Fifth: There is provision for the forgiveness of sins (Jer. 31:34b). The New Covenant will do the very thing that the Mosaic Covenant was unable to do. The Mosaic Covenant was able only to cover the sins of Israel, but the New Covenant will take them away.

Sixth: There is the indwelling of the Holy Spirit. (Jer. 31:33; Ezek. 36:27) The reason Israel failed to keep the Law under the Mosaic Covenant was that the people lacked the power to comply with the righteous standards of God. The Mosaic Law did not provide the indwelling of the Holy Spirit; that was not its purpose. But the New Covenant does that.

Seventh: Israel will be showered with material blessings (Is. 61:8; Jer. 32:41; Ezek. 25-27). The Mosaic Law did provide material blessings, but Israel was in disobedience because of her failure to keep the Law.

Eighth: The Sanctuary will be rebuilt (Ezek. 37:26-28). The Mosaic Covenant provided for the building of the Tabernacle. The Davidic Covenant provided for the building of the First Temple by Solomon. The New Covenant will provide for the building of the Messianic or Millennial Temple.

Ninth: Just as the Mosaic Covenant contained the Law of Moses, the New Covenant contains the Law of the Messiah (Rom. 8:2; Gal. 6:2). Like the Law of Moses, the Law of the Messiah contains many individual commandments that are applicable to the New Testament believer. These commandments were given either by Yeshua (Jesus) directly or by the apostles. .

It is not the same as the Law of Moses. Nine of the ten commandments from the Law of Moses are in the Law of Messiah. There is no Sabbath Law now. (Rom. 14:5; Col. 2:16) and no dietary Law (Mk 7:19; Rom. 14:20).

Some commandments from the Law of Moses are intensified such as "Love your neighbor as yourself", which made man the standard, whereas the Law of the Messiah says "love one another, as I have loved you" (Jn. 15:12) which makes the Messiah the standard and He loved man enough to die for him.

The Law of Moses was conditional which meant "Do, in order to be blessed" whereas the Law of Messiah was unconditional covenant which means "you have been blessed, and are blessed, therefore, do."

D. The Importance of the New Covenant

The importance of the New Covenant is that it amplifies the Blessing aspect of the Abrahamic covenant, especially in relationship to salvation. It finally shows how the spiritual blessings of the Jewish covenants extend to the Gentiles. (Nations)

E. The Relationship of the Church to the Covenants

According to Jeremiah, the New Covenant is made with Israel. Nevertheless, here are a number of scriptures that connect the New Covenant with the Church (Mat. 26:28; Mk. 14:24; Lk. 22:14-20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 7:22; 8:6-13, 9:15; 10:16; 29; 12:24; 13:20).

A popular solution to the relationship of the New Covenant to the Church is the theology of replacement, which teaches that the Church has replaced Israel.

Some even take it so far as to believe that they are Israel (Hebrew Roots movement) It seems, however, that the covenant promises are not being fulfilled in, by, and through the Church. (Israel is currently receiving spiritual and physical blessings in its promised land)

There are 2 other views: that there are 2 New Covenants, one for the Church and one for Israel. This is not supported by scripture. The second view is that there is only one New Covenant that has two aspects, one related to Israel and one related to the Church. Yet nothing in the Covenant teaches that there are two completely different aspects.

Actually, the solution is clearly explained in two passages.

The first is Ephesians 2:11-16: ¹¹ Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands— ¹² that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. ¹³ But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

¹⁴ For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, ¹⁵ having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace, ¹⁶ and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.”

The second passage is Ephesians 3:5-6: ⁵ which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: ⁶ that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel,...

The point of these passages is that God made four unconditional covenants with Israel: The Abrahamic Covenant, the Land Covenant, the Davidic Covenant, and the New Covenant. All of God's blessings, both physical and spiritual, are mediated by means of these four covenants. However there is also a fifth covenant, the conditional Mosaic Covenant. This was the “middle wall of partition”. Essentially, it kept the Gentiles from enjoying the spiritual blessings of the four unconditional covenants. At that time, for a Gentile to receive these blessings, they had to totally submit to the Mosaic Law or they would be “strangers to the commonwealth of Israel”.

However, when the Messiah died, the Mosaic Law, “the middle wall of partition”, was broken down. Now, by faith, Gentiles can enjoy the spiritual blessings of the four unconditional covenants. That is why Gentiles today are “partakers” of Jewish spiritual blessings, not “takers over.”

The concept of partaking is also found in

Romans 11:17: And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and ¹⁹fatness of the olive tree,..."

The Olive Tree represents the place of spiritual blessings of the Jewish Covenants. The types of branches partaking of the blessings: natural branches, which are Jewish believers; wild olive branches, which are the Gentile believers. The Olive Tree itself still represents Israel according to verse

Rom. 11:24: ²⁴ For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches*, be grafted into their own olive tree?

The relationship of the Church to the New Covenant is the same as the Church's relationship to the Abrahamic Covenant, the Land Covenant and the Davidic Covenant. The physical promises of the Abrahamic Covenant, as amplified by the Land and Davidic Covenants, were promised exclusively to Israel. However, the Blessing aspect, as amplified by the New Covenant, was to include the Gentiles.

F. The Gentile Obligation to the New Covenant

Romans 15:25-27: ²⁵ But now I am going to Jerusalem to ¹⁹minister to the saints. ²⁶ For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem. ²⁷ It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things.

G. The Status of the New Covenant

In relationship to the Church, then, the New Covenant is the basis of the Dispensation of Grace. In relationship to Israel, the New Covenant is the basis for the Dispensation of the Kingdom. The New Covenant itself is an unconditional covenant and therefore eternally in effect.

H. Conclusion to the New Covenant

All spiritual blessings are for believers in the Messiah, whether they are Jews or Gentiles.

And through His death on the cross for their sins, believers reap spiritual benefits that would never be theirs otherwise.

The eight covenants of the Bible are very explicit in their provisions and are valuable for a proper understanding of Scripture.

Summary of the Covenants

1) To Israel:

God made one Conditional Covenant (the Mosaic Covenant) which was broken and annulled.

God also made four unconditional covenants with Israel that are still in effect today. (the Abrahamic Covenant, the Land Covenant, the Davidic Covenant and the New Covenant).

All of God's blessings, both physical and spiritual, are mediated by means of these four unconditional covenants to Israel.

2) To the Gentiles:

Three of the Eight Covenants were made directly with the Gentiles:

- The Edenic Covenant (conditional Covenant) Broken, no longer in effect
- The Adamic Covenant (unconditional covenant)
- The Noahic Covenant (unconditional covenant)

-When the Messiah died, the Mosaic Law was broken down.

-Now, by faith in the Messiah, Gentiles can enjoy the spiritual blessings of the four unconditional covenants that were originally made with Israel (see above).

-The Church is enjoying the spiritual blessings, (such as salvation), of these covenants, not the material and physical benefits, which belong to Israel.