

A. The Relationship of the Church to the Covenants

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 ^{of}fatness 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.

The New Covenant itself is an unconditional covenant and therefore eternally in effect.