

## MINISTERS OF THE NEW COVENANT

*For Israel ALONE, or for BOTH Israel and the Church?*

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah” (Jer. 31:31).

“Who also hath made us able ministers of the new testament [‘the New Covenant’]...” (II Cor. 3:6a).

Because of an existing confusion among numerous Christians about the New Covenant, the matter needs to be briefly dealt with, in relation to both Israel and the Church.

A failure, over the years, to understand that which is involved in this covenant has resulted in all types of heretical teachings in Christendom, usually attempting to see and understand the New Covenant relating to both the Church (present) and Israel (future).

The New Covenant *is referred to by name only once in the Old Testament* (Jer. 31:31-33), *though sparingly referenced other times* (e.g., Ezek. 34:25-31; 37:26-28 [“a covenant of peace”]). *BUT*, though this covenant is sparingly referenced, the Old Testament *is replete with information concerning the conditions which will exist once this covenant has been made* (e.g., Isa. 2:1-5; Joel 2:25-32; Amos 9:11-15).

In the synoptic gospels, reference is made to “the blood of the new covenant” (Matt. 26:28; Mark 14:24; Luke 22:20).

Then, reference is made to this covenant or to the blood of this covenant different places in several of the epistles (Rom. 11:27; I Cor. 11:25; II Cor. 3:6; Heb. 7:22; 8:6-8, 10; 9:14-16; 10:16; 12:24). And this covenant would be alluded to in places such as Eph. 2:12; Heb. 10:29; 13:20.

As can be readily seen, reference to the New Covenant, after some fashion, is something seen far more extensively in the New Testament than in the Old.

However, somewhat the opposite of that is true when dealing with conditions which will exist following the New Covenant being made. Though this is something pervading the whole of the Old Testament, it is not seen in this same pervasive manner in the New.

References to the New Covenant in the Old Testament have to do *SOLELY with Israel and the theocracy, establishing a BASE for a proper understanding of the New Testament references to this covenant.*

The New Covenant is referenced in the synoptic gospels during the time when the kingdom was being offered to Israel and in the epistles during the time when the kingdom was being re-offered to Israel.

Romans, I, II Corinthians, and evidently Hebrews (all referencing this covenant) were written during this time, during the Acts period when the kingdom was being re-offered to Israel.

The New Covenant will one day replace a *PRIOR* covenant made with Israel (Jer. 31:31-33; Heb. 9:1, 15). And the New Covenant, in this respect, is *ALWAYS associated with Israel, replacing the Old, NEVER with the Church, which has NO Old to replace.*

*NOR are covenants made with the Church.*

*And reference to this covenant being made with Israel during the offer and re-offer of the kingdom would go hand-in-hand with the message.*

The New Covenant though would have to do with the kingdom covenanted to David (as did the Old), *NOT with the proffered kingdom of the heavens. BUT, the latter could NOT be realized apart from the former, along with a realization of the New Covenant replacing the Old.*

Note that Rom. 11:27, referencing the New Covenant, is in the Jewish section of Romans (chs. 9-11), *with the immediate context having to do with Israel's salvation.*

And essentially the same thing is seen in II Cor. 3:6, with most of the chapter having to do with *Israel, as seen in Romans.*

Then, there are a number of references to this covenant in Heb. 7-10, 12, *which would evidently reflect on when this book was written.*

Like John's gospel, dealing with *signs* (for the purpose stated in John 20:30, 31), Hebrews, dealing with *the New Covenant*, would evidently have had to be written during this same time as well (during the Acts period, during the time of the re-offer of the kingdom to Israel).

Paul's reference to individuals "also" being made ministers of the New Covenant in II Cor. 3:6 *could ONLY have had to do with their ministry to Israel, NOT to the Church* — in association with *the signs* also being manifested in this Church.

*Christians are saved by the blood of the New Covenant, Christ's shed blood, the blood upon which this covenant will be established and rest.*

*BUT, the New Covenant itself has NOTHING to do with "the one new man 'in Christ'."* Rather, this covenant has to do with "Israel" ALONE.

