

**William R. Rice Lecture Series
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THE KINGDOM COVENANTS OF SCRIPTURE
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**The Biblical Covenants:
Light from the Past, Hope for the Future**

How do covenants from the ancient world enlighten us with regard to the covenants of Scripture? How do the biblical covenants relate to those ancient forms, and how do the biblical covenants relate to each other? How did God structure his plan for Israel and the nations by engaging covenant forms? And how does God use Israel and her covenants to bring earth history to its glorious consummation? These searching questions frame both the content and goal of our survey of the biblical covenants and their import in God's overarching design for Israel and the world.

Sessions I - III

- I. **Covenants in Antiquity:** Contextualizing the Biblical Covenants
- II. **Covenants in Israel:** Contextualizing the Historic Kingdom
- III. **The New Covenant:** Contextualizing the Kingdom to Come

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SESSION ONE - COVENANTS IN ANTIQUITY:
Contextualizing the Biblical Covenants

Introduction:

An understanding of ANE covenants as legal instruments, combined with a literalistic approach to interpreting Scripture, particularly the Old Testament prophets, will provide a more informed basis for formulating accurate conclusions regarding God's intent and meaning in the kingdom covenants of Scripture. Such an approach will also clarify numerous misunderstandings and inaccuracies regarding covenant interpretation. The study of any text of Scripture, divorced from its cultural setting and historical understanding, is insufficient in formulating conclusions with regard to meaning. Such failure is particularly notable in the study of the biblical covenants.

I. Ancient Near Eastern Covenants

[Weinfeld, *TDOT* & *JAOS* 90 ('70); Zevit, *IEJ* 27 ('77); Albright, *BASOR* 121 ('51); Dyrness, *Themes in OTT*, ('79)]
[For more current source information and detailed content, see: REB, "ANE Covenants." *JMAT* 15:1, Spring 2011]

A. Definition: ANE covenants were **legal instruments** that incorporated two essential elements

1. **Relationship:** they established a formal, reciprocal bond between specified parties
2. **Obligation:** they codified the parameters and procedures of the formal relationship

[Covenants are distinct from informal agreements, blessings, prophecies, promises, etc.]

B. Covenant Terminology

1. Hebrew: כָּרַת בְּרִית = to "cut a covenant"
2. Akkadian: *parasu* = "to cut, establish, legalize"; *biritu* = "a bond, pact, treaty, accord"
3. Concept: **"to legalize a formal accord/agreement"**

C. Covenant Categories (Two ANE categories particularly pertain to Israel's covenants):

1. Accords that primarily **prescribed vassal loyalty** (focus on obligation of the *inferior*)

[Chiefly comprised of **LAW** with blessings for obedience and curses for disobedience]

- a. Suzerainty Treaty - prescribed responsibilities of a vassal **nation** to a suzerain
ANET 199-206, 529-30 Hittite; 531-41 Assyrian; 659-61 Aramean
- b. Fealty (Loyalty) Oath - prescribed responsibilities of a vassal **courtier** to his lord
ANET 207-11; *TDOT* 273-75

2. Accords that primarily **rewarded vassal loyalty** (focus on the obligation of the *superior*)

[Chiefly comprised of individual **BENEFITS**, with stipulations for ongoing distribution]

Royal Grant - awarded favors to a faithful servant and, often, his progeny
Weinfeld, JAOS and *TDOT*

D. Covenant Descriptors: toward a more accurate covenant terminology

1. **Conditional vs. Unconditional:** (a common distinction) Poor terminology
2. **Bilateral vs. Unilateral:** (an alternative distinction) More accurate terminology
[Suzerainty] [Grant]

E. Covenant Accompaniments (attendant legalities, ceremonies, and/or symbolic components)

1. Symbolic Elements

- a. **Sacrifice:** seems to signify relational purity, costly commitment, legal certitude
[*ill:* Abraham, Moses, New] (see also Jer 34:14-18; Ps 50:5)
(Ps 50:5 `al "of a condition, or attendant circumstances (W:AG ii § 59 e) עָלֵי זֶבַח: upon, with sacrifice," BDB s.v.)
- b. **Meal:** probably indicative of proximity or fellowship within the commitment
[*ill:* Moses] (see also Exod 34:15)
- c. **Token:** (אִוֶּת) serves as an ongoing indicator and reminder of covenant obligations
[*ill:* Noah, Abraham, Moses] (see also Josh 2:12 – Rahab)

symbolic elements: not essential to covenants (they do **NOT** constitute ratification)

2. Juridicial Element

OATH: that which legally **ratifies** (actuates, makes valid, enacts) **a covenant**

essential element: coequal w/ covenant (Gen 26:28; Josh 9:15; 2 Kgs 11:4; Ezek 16:8; 17:13,18)

[See Gen 31:44-54 - cut a covenant/swore; a (token?) witness (עֵדוּת); a sacrifice; a meal]

Abraham: Gen 24:7; 26:3; (et. al.) Deut 9:5; I Chron 16:16 = Ps 105:9; Lk 1:73; Heb 6:13,17

Moses/Israel: Deut 4:31; 7:12; 8:18; 29:12-14; see Jer 11:1-8; Ezek 16:8 & 59; Dan 9:11

David: (2 Sam 7:25, 29); Ps 89:3, 35, 49; Ps 132:11; Acts 2:30

New: Isa 61:8 w/ 62:8 (Isa 54:5-10; Isa 55:3 w/ 11; 59:21; Hos 2:19)

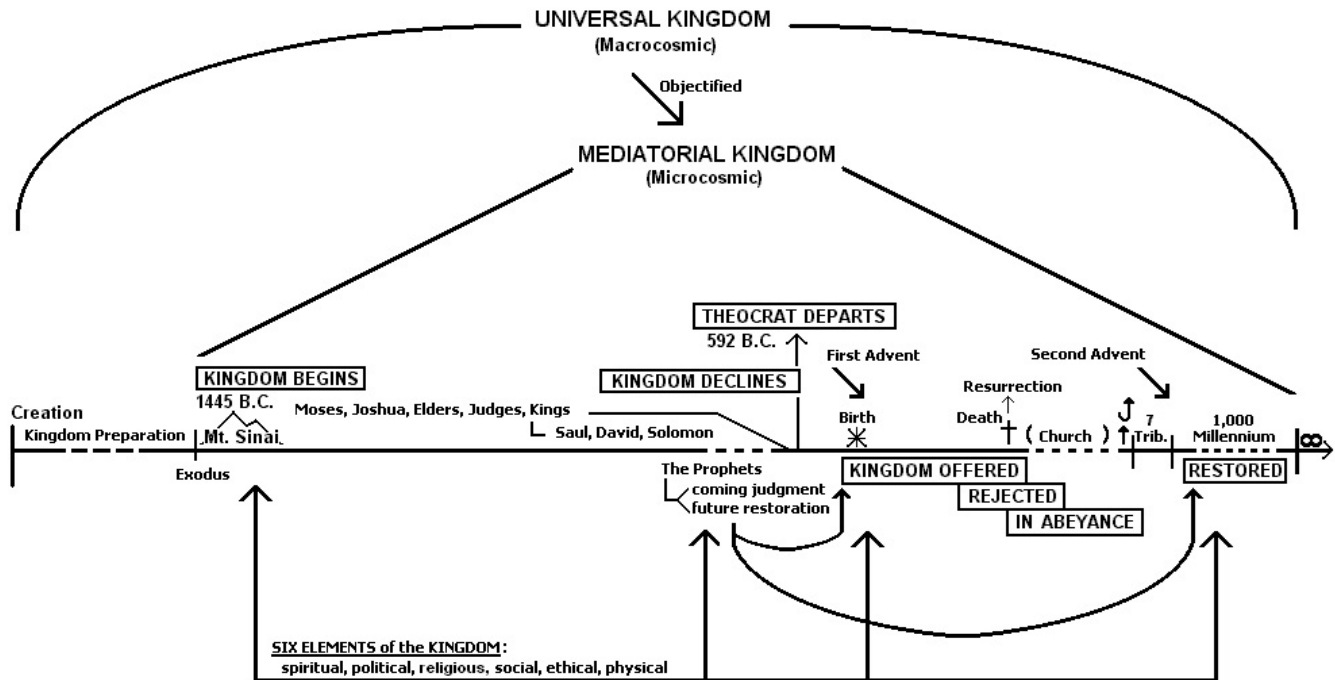
Conclusion: The ANE setting of covenant forms and formulas should contextualize biblical covenants

THE KINGDOM COVENANTS OF SCRIPTURE

SESSION TWO - COVENANTS IN ISRAEL:

Contextualizing the Historic Kingdom

Introduction: The Kingdom of God in Scripture



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The unique and infinite God rules over all of creation all of the time (universal/macrocosmic rule). Mankind, however, cannot fully perceive the essential nature and complexities of God's universal rule. These complexities are subjective with respect to human insight. **God, from the beginning, determined to objectify the conceptual qualities of His rule, first through Adam, and eventually through a God-ruled, mediatorial kingdom.** This theocratic kingdom, would serve as a revelatory microcosm of God's macrocosmic rule. Through Israel, the chosen nation, God would demonstrate to the world the nature and qualities of "God-people," "God-law," "God-living," "God-mercy," "God-justice," etc. Theocratic, national, Israel would stand as a "witness" and "signal" to the person and work of God and His universal rule. As such, Israel was to be "holy," as God was holy.

The assertion that the theocratic kingdom was focal in God's revelatory purpose in history finds proof in the time-line of written revelation. One book of the Bible, Genesis, tersely summarizes at least 2.5 millennia of earth history (some young-earth creationists would suggest 4.5 to 6.5 millennia of earth history). The remainder of the OT, from Exodus to Malachi (with the possible exception of Job) records only 1,000 years of history. In other words, at least 37 of the 39 books of the OT relate directly to God's work through His theocracy. **Overwhelmingly, OT revelation records the history and theology of the theocratic kingdom of God as it existed in the past.**

As the kingdom of history declined in submission to the Theocrat, the prophets warned of the dispersion of the kingdom-people, Israel. The theocratic kingdom of history would end, but would never be abandoned completely. The prophets spoke of a certain, future *restoration* of the kingdom. The kingdom would return to Israel. Jesus, at His first advent, offered that restored kingdom to Israel. In rejecting Jesus, however, Israel rejected the kingdom. The King departed; the kingdom was in abeyance. But the story was not over. Jesus would come a second time, having prepared Israel, through jealousy and great tribulation, to receive the King. **At His second advent, the kingdom of history will be restored to Israel exactly as prophesied.** The Theocrat, the Messiah, will directly rule over Israel and, through Israel, over all nations. He will rule until the created order once again stands in perfect submission to the Father, just as originally created. With the conclusion of earth history, Christ will turn the kingdom over to the Father, who will create a new heaven and earth as the everlasting inheritance of the saints of all time.

I. The Biblical Covenants (or "Kingdom" Covenants)

A. Covenant Types – of what category are the biblical covenants?

1. The Abrahamic Covenant – UNILATERAL GRANT [REWARDS for a faithful servant]

[Foretold: Gen 12:1-18; cut: Gen15:18; Renewed: Gen 17; with ongoing obligation to faithfulness: Gen 18:19; 22:18 (see Isaac, 26:4-5)]

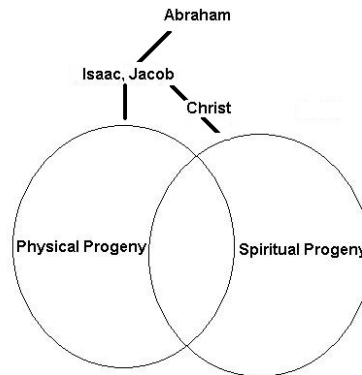
- a. **The Purpose of the Covenant:** established a covenant people and property
- b. **The Benefits of the Covenant:** Abraham and his descendants
 - (1) **Great name & nation:** notable national identity through Isaac
Gen 12:2; 18:18 (*goy*)
 - (2) **Blessedness & blessing:** bless you and those who bless; curse those who curse
Gen 12:2, 3; 22:17; [Isaac, 26:3, 24; 28:14]
 - (3) **A seed of blessing for:** all clans (*mishp^ehot*) of the terra (^a*damah*)
Gen 12:3; [Jacob 28:14]
all nations (*goyim*) of the earth (*'erets*)
18:18; 22:18; [Isaac 26:4]
 - (4) **A land:** "this land to your seed"; River of Egypt to Euphrates
Gen 12:1, 7; 15:18;
13:15; 17:8 (everlasting possession); 24:7
[Isaac, 26:3-4]; [Jacob, 28:4,13; 35:12; 48:4]
[Moses: Exo 32:13; 33:1 *et al.*]
 - (5) **Great reward:** protection and rewards from God
Gen 15:2
 - (6) **A specific heir:** Isaac
Gen 15:4; 17:16, 21 (everlasting thro Sarah)
18:10; 21:12
 - (7) **Many descendants:** as numerous as the stars, sand, and dust
"so your generation" **Gen 15:5** descendants (*zer`a*) **ROM 4:18**
"father many nations" **17:2-7** nations (*goyim*) (everlasting cov); **ROM 4:18**
17:15-16 nations (*goyim*) thro Sarah
[Isaac, 26:3,24; 28:14 (*zera`*)]
[Jacob 35:11 "a nation (*goy*)
and a company (*qahal*) of nations (*goyim*);
see 28:3; 48:4 a company of peoples (*`am*)]
[Ishmael, Gen 16:10; 17:20; 21:13 - many nations; a great nation (*goy*)]
[GEN 25 all of the sons of Abraham through Hagar, Sarah, & Keturah]
 - (8) **Kings/princes:** **Gen 17:6**, "kings" thro Abraham
17:15-16 through Sarah "kings of peoples" (*`am*)
[Jacob, Gen 35:11 "kings"]
[Ishmael, Gen 17:20 "twelve princes"]
 - (9) **Possession of enemies:** **Gen 22:17**; see 24:60

- (1) **Sacrifice** Gen 15: 9-11
- (2) **Token** (obligation) Gen 17:9-14 - circumcision [**conditions / penalty**: exclusion]
[THE PROVISIO OF EXCLUSION TO THE UNFAITHFUL]

d. **The Beneficiaries (Parties) of the Covenant**

- (1) Abraham and all *physical* descendants by natural birth via Sarah, Isaac, Jacob
- (2) Abraham and all *spiritual* descendants by faith (new birth) via Christ
Explicitly cited in the covenant as attendant legal beneficiaries

- (a) All peoples of faith: **ROM 4:10-18**
 "Heir of the world": **Gen 22:17 (see 24:60)**
 "Father of a multitude of nations" **Gen 17:4-5**
- (b) All redeemed through Abraham's "seed" = Christ:
Jews ("first"): **ACTS 3:25, 26 = Gen 22:18**; [Isaac 26:4]
 "**in your seed** all nations (*goy*) of the earth ('*erets*)" blessed
Gentiles: GAL 3:7-9,14,16,19, 22, 26, 29 = Gen 12:3; [Jacob 28:14]
 "Scripture foresaw" "all clans (*mishp^ehot*) of the terra ('^a*damah*)"



Conclusion: What these facts **DO** mean **by covenant** and design:

- 1. That God intended for many peoples (*goyim*; *mishp^ehot*) to partake of the same faith as that of Abraham and, thus, descend from him as sons of faith (regardless of ethnicity)
- 2. That the object of the faith by which this spiritual, covenantal blessing comes is the Christ, one of the physical descendants of Abraham

What these facts **DO NOT** mean **by covenant** and design:

- 1. That all of Abraham's ethnic descendants are or become believers (spiritual sons) [OT]
- 2. That all of Abraham's spiritual descendants are or become Jews (ethnic sons) [NT]
- 3. That the Abrahamic covenant somehow blurs or melds ethnic and spiritual distinctions
- 4. That those who experience **some** legal benefits thus partake of **all** legal benefits
- 5. That God has typologically (or otherwise) transferred to others and modified significantly all of or any of the benefits that were sworn to Abraham

BELIEVERS TODAY ARE EXPLICITLY NAMED AS LEGAL DESIGNEES IN THE ABRAHAMIC COVENANT

2. The Mosaic Covenant – BILATERAL, SUZERAIN TY TREATY [LAWS for a vassal nation]

[foretold: Exod 19:1-8; cut: 24:1-8 (v 8) see Deut 5:22-29; renewed: Deut 29:9-15]

a. The Purpose of the Covenant

- (1) The Mosaic Covenant stands as the "constitution" of the historic Theocracy
- (2) Its LAWS govern the relationship between the sovereign and the subjects
- (3) It is intergenerational and perpetual (*though it could become obsolete* [below])
[enduring aspects: sabbath Lev 24:8; priestly gifts Num 18:19]

b. The Benefits of the Covenant

- (1) Blessings Lev 26:1-13; Deut 28:1-14
- (2) Curses Lev 26:14- 46; Deut 28:15-68; 29:19-29 [generational 29:29]

c. The Beneficiaries (Parties) of the Covenant: God (suzerain) and Israel (vassal nation)

d. The Complements of the Covenant

- (1) Sacrifice Exod 24:4-8 [v 8: the "*blood of the covenant*"]
- (2) Meal Exod 24:9-11
- (3) Token Exod 31:12-15 – Sabbath [obligatory / ongoing / penalty: death]

e. The Obsolescence of the Covenant

- (1) The covenant is/was not nullified by disobedience [see curses above]
- (2) The covenant is/was made obsolete by Christ **Matt 5:17-18; Rom 8:1- 4, 10**
 - (a) He perfectly kept its divine precepts and principles
 - (b) He completely fulfilled (realized) its messianic symbols

THE MOSAIC COVENANT AS A LEGAL INSTRUMENT WAS RENDERED OBSOLETE BY CHRIST

2. The Davidic Covenant – UNILATERAL GRANT TREATY [REWARDS for a loyal servant]

a. The Purpose of the Covenant: to establish a perpetual dynasty to rule the theocracy

b. The Benefits of the Covenant 2 Sam 7:8-17 (cf. 2 Chron 7:17-18; Ps 89:19-29; 132:11)

- | | | | |
|--------------------------|---------|-------------------------|------------------|
| (1) a great name | v 9b | (4) a descendant | v 12 (Solomon) |
| (2) an undisturbed land | v 10-11 | (5) an eternal kingship | vv 13-16 |
| (3) a dynasty or "house" | v 11 | (6) universal authority | (<i>multi</i>) |

[THE PROVISIO OF EXCLUSION TO THE UNFAITHFUL]

[1 Sam 7:14-15; 2 Chron 7:19-22; Ps 89:30-33 132:12]

c. The Beneficiaries (Parties) of the Covenant: David and his progeny ruling Israel/Judah

- | | |
|--|---|
| 2 Sam 3:10 | "the throne of David over Israel and over Judah" |
| 1 Kgs 9:5; 1 Chron 22:10 | "I will establish the throne of your kingdom over Israel" |
| Jer 17:25 | "kings" entering (Jerusalem), sitting on the throne of David" |
| Ezek 43:1-7 | Jerusalem: "the place of my throne ... among ... Israel forever." |
| Psalm 72:8 | via Israel, ruling "from sea to sea ... to the ends of the earth" |
| 1 Kgs 2:4; 8:20, 25; 9:5; 10:9; 2 Kgs 10:30; 15:12; 2 Chron 6:10, 16 | "throne of Israel" |

d. The Fulfillment of the Covenant

Covenant and NC ("Progressive Covenant") theologians typify Davidic fulfillment.
Some Progressive Dispensationalists also modify the fulfillment of the Davidic Covenant.

Bock, DIC, Ch 1. (Summary): The baptism of the Holy Spirit on the day of Pentecost is an "inaugurated" fulfillment of Joel 2. Joel 2 alludes to the New Covenant, thus it is NC fulfillment *in part*. This "inaugurated" fulfillment then serves as the pattern for Peter's subsequent use of Ps 16, 2 Sam 7, and Ps 110. Peter's argument for *resurrection, ascension, and messianic identity* is thereby extended to an argument for *an inaugurated kingdom, initial Davidic enthronement in heaven, and partial Davidic rule today*. The terms "rule" and "authority" are equated with "kingdom." So, the NT expands OT fulfillment of Davidic promises into a current "complimentary" (non-literal) fulfillment, while also awaiting a future "literal" consummation. In this view, allusions to OT texts are viewed as "fulfillments" of those OT texts (Acts 2:30; Ps 132).

Response: Bock's position must assume two key hermeneutical presuppositions:

1. Inaugurated eschatology
(e.g. Joel 2 – "this is the **beginning** of that...")
2. Supra-literal (complementary) fulfillment of predictive prophecy
(e.g. the promise of sitting on David's throne in Jerusalem [2 Sam 7/Ps 132] is "heightened" in the NT by citation in connection w/ Ps 16 and 110 which speak of resurrection and the heavenly throne)

Bock's presuppositions lead him, **generally**, to:

Controvert the evidential nature of predictive prophecy	Isa 41:21-23 <i>et al.</i>
Nullify the divinely ordained test of a true prophet	Deut 18:20-22
Contradict the given laws of language	Univocality
Bifurcate both authorial intent (divine & human) and the textual locus of meaning (OT/NT)	

Bock's presuppositions lead him, **specifically** to:

Confuse and merge the throne of God the Father in heaven (Ps 110:1, *et al.*) with the national throne of David over Israel in the sacred capital city, Jerusalem (Ps 110:2, *et al.*)

Biblically, the text (OT/NT) is explicit that Christ, now sitting on the Father's throne in heaven, is *waiting* to receive from the Father the future Davidic kingdom and throne, precisely as foretold. The Davidic kingdom and attendant enthronement are in abeyance. They are not currently fulfilled in some inaugurated, escalated, or typological way.

- Ps 110:1-2 Note the sequence of the throne in heaven over against the throne in Zion
- Daniel 7:9-13 Note the chronology of the destruction of the 4th beast and the receiving of the kingdom
- **Currently** seated on the Father's throne: Acts 2:33; Heb 8:1; 12:2; Rev 4:2-5:10 (12:5; 19:1-16)
- **Waiting** his return to restore the kingdom: Acts 3:19-21; Heb 10:12-13; Rev 1:4-7; 19:11-16
- **Returning** to seat others on His throne *as He sat on the Father's*: Matt 19:28; Rev 3:20-22; Rev 20:1-6

THE DAVIDIC COVENANT AWAITS THE EARTHLY RETURN OF THE RIGHTEOUS KING

B. Covenant Relationships



THE KINGDOM COVENANTS OF SCRIPTURE

SESSION THREE – THE NEW COVENANT:

Contextualizing the Kingdom to Come

The New Covenant – BILATERAL, SUZERAINTY TREATY

[LAWS for a vassal nation]

Covenant Theology: The New Covenant is part and parcel of the covenant of grace.

New CT (Progressive CT): The New Covenant is now fully in effect in the Church.

Progressive Dispensationalism: The New Covenant is both already (Church) and not yet (Israel) fulfilled.

Many Dispensationalists: The church participates in the New Covenant as ratified at the cross.

My Premise: The Church participates in some soteriological benefits *LIKE* are promised to Israel in the NC; the Church, however, has no legal relationship to the NC. We do not participate in the NC.

[See Stallard, ed., *Dispensational Understanding of the New Covenant*. Regular Baptist Books, 2012.]

Common Fallacies Regarding the New Covenant:

1. The NC is a Grant-type covenant: only God swears to the terms of the NC
2. The NC incorporates all covenants: all other biblical, kingdom covenants are subsumed by the NC
3. The NC is a soteriological covenant: salvation through Christ constitutes the essence of the NC
4. The NC was ratified at the cross: Christ's sacrifice ratified/inaugurated/enacted the NC
5. The Church participates in the NC: some legal benefits of the NC are already enacted in the church

[Foretold: Ezek 11:17-21; 16:60-62; 36:22-38; 37:21-38; Jer 31:31-40; 32:37-42; Isa 55:3; 59:21; 61:8; *et al.*

Time/place ratification (cut): Ezek 20:33-44; 34:11-31; 37:21-28; Hos 2:14-23; Zech 13:9]

I. The New Covenant in the Old Testament

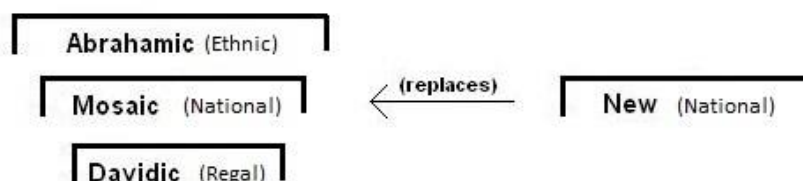
a. Evidence of the Classification of the NC (Suzerainty, not Grant)

- (1) **Legal** in content: establishes the rule of law (Jer 31:33)
- (2) **Bilateral** in nature: the vassals swear to the terms (**Hos 2:19, 23**; Zech 13:9)
- (3) **Theocratic** in purpose: national in party and scope (**Ezek 37:15-28**; Mic 4:6-8)

b. The Purpose of the NC

- (1) The New Covenant stands as the "constitution" of the restored Theocracy
- (2) Its LAWS govern the relationship between the sovereign and the subject nation
- (3) It is intergenerational and perpetual (it will never become obsolete)

c. Relationship of Israel's Covenants



d. **The Legal Beneficiaries (Parties) of the NC:** God (suzerain) and national Israel (vassals)
Always and only God cutting the covenant with Israel/Judah nationally

e. **The Time and Place of NC Ratification**

After supernatural regathering and discriminatory judgment in the wilderness

Ezek 20:33-44; **34:11-31**; 37:21-28; **Hos 2:14, 18** [see Jer 31:31,33; **Dan 7:9,11,13**]

f. **The Nations and the NC:** All regenerate (discriminating judgment, Joel 3:1-12; Matt 25:31-46)

Experience the Covenant through Israel: Zech 8:20-23; Jer 12:14-17; Amos 9:11,12; Isa 2:1-5 (= Micah 4:1-3); **14:1-2**; Isa chs. 42 (esp. 1-12); 49 (1-12 & 22-23); 55 (4-5); 60 (1-18)

g. **The Perpetuity of the NC:** everlasting - Jer 31:36; 32:40; 50:5; Ezek 16:60; 37:26 (desc. Isa 59:21)

h. **The Blessings/Curses of the NC:** bless Israel / curse non-conforming nations (Zech 14:16-19)

i. **The Promised Benefits of the NC** (**Ezek 36:22-39**; Jer 31:31-34)

- | | | | |
|-----------------------------------|---------|---|-------------|
| (1) regathering | (v 24) | (7) removal of the curses | (vv 29-30) |
| (2) cleansing | (v 25) | (8) repentance & forgiveness | (vv 31-33) |
| (3) new heart & spirit | (v 26) | (9) rebuilt cities and villages | (v 33b) |
| (4) HS internalization | (v 27) | (10) renewed physical bounty | (v 34 ff.) |
| (5) restored land-rights | (v 28a) | (11) eternal temple | (37:26) |
| (6) national people of God | (v 28b) | (12) internal law | (Jer 31:33) |

g. **The Newness of the NC:** not the spiritual blessings but their universal application to the nation

- (1) **Not:**
- | | |
|--------------------------|---|
| cleansing from sin | Ps 51:2; see Num 8:21 |
| transformed heart/spirit | Ps 51:10; see Ezek 18:31 |
| HS internalization | Num 27:18; see Prov 1:20; cf. theological argument |
| forgiveness of sins | Ps 32:1,2; 103:12 |
| law on the heart | Deut 6:6; 11:18; Ps 37:31; 40:8; Prov 3:3;7:3; Isa 51:7 |
- (2) **But:** **ALL** flesh (Isr.) will know me Jer 31; Ezek 20:40; 39:25 (Rom 11:26-27)

h. **The Distinction of the NC** – as compared to the Mosaic (Jer 31:31-34)

Mosaic	New
external, not necessarily internal compliance	universal, internal compliance
individual, not necessarily national regeneration	universal, national regeneration
pedagogical, not necessarily effectual	wholly effectual

i. **The Complements of the NC**

Sacrifice (Zech 9:11; Matt 26:28; Mark 14:24; Luke 22:20; see Heb 9:18-20; 10:29; 12:24; 13:20) – The sacrifice of Christ *is* a sacrifice essentially linked to the NC

- (1) It categorically guarantees that the NC will be cut with Israel in the eschaton
(2) It also makes possible all soteriological realities of all ages, past as well as future

Beware of the logical and theological fallacies of **EQUATING** the blood of Christ with the NC.

II. The NC in the New Testament

It is imperative to read all NT data in the light of OT revelation: its content, context, and culture.

A. The NC and the Lord's Supper (reminder of Christ and a guarantee of the coming kingdom)

- (1) **According to Jesus:** Lk 22:20 "This is the NC in my blood...;" Matt 26:28 & Mk 14:24:
"This is my blood of the Covenant ... **poured out for many (for the forgiveness of sins)**"
- (2) **According to Paul:** I Cor 11:23-27 (Luke 22);
Do this "*in remembrance of*" **the Lord**; thus you "*proclaim the Lord's death*"
(see 1 Cor 10:16 "is not the cup ... which we bless a sharing in blood of Christ")

B. The NC and the Remainder of Paul's Epistles

- (1) **Rom 11:25-32:** The cutting of the NC awaits the coming "fullness of the Gentiles"
- (2) **2 Cor 3:1-11:** The Apostle Paul's ministry exudes the quality of the NC, not the OC

[See G. Gunn, "2 Cor 3:6 and the Church's Relationship to the NC" JDT, Dec. 2009]
https://www.shasta.edu/uploads/1/6/7/0/16705804/2_corinthians_3v6.pdf

C. The NC and the Book of Hebrews

The Book of Hebrews nowhere alters, but perfectly confirms OT teaching regarding the NC

The death of Christ legally "guarantees" NC ratification	7:22
The death of Christ confirms his role as NC "Mediator"	8:6a
The NC is "received law" like the OC, but is based on better promises	8:6b (see 7:11)
Jeremiah's announcement of a NC proved the OC to be faulty	8:7
The NC will be "cut" with Israel and Judah exclusively	8:8 (see 10:16)
The NC is comparable to and supersedes the Old Covenant	8:9-10
The NC will be "cut" after the supernatural regathering	8:10
The NC is a covenant consisting of law	8:10
The legal terms of the NC guarantee universal salvation for Israel	8:11-12
Jeremiah's announcement of the NC deemed the OC obsolete	8:13
The OC could only <i>symbolize</i> cleansing from human sin	9:1-13
Only the death of the NC mediator could provide <i>full</i> cleansing from sin	9:14
The blood of the NC mediator atones for sins committed under the OC	9:15-17
The blood of Christ, like the OC sacrifice, serves as the NC sacrifice	9:18-20
Christ's blood also constitutes the ultimate offering for all sin of all time	9:21-28
Christ's blood is the sole hope for Israel and for anyone ever sanctified	10:12-18
To reject Christ's blood is to reject entrance into the coming kingdom	10:27-37
The coming kingdom is God's goal and consummation of earth history	12:22-29

New Covenant Conclusions

If the NC was ratified at the cross, it must have been actuated by different means than other ANE and biblical covenants, for they were ratified by oath not sacrifice. If ratified at the cross, the time and place of NC enactment must have been reappointed, for the prophets make multiple references to the time and place of NC ratification, all of which are yet future to the era of the church. If ratified at the cross, the covenant must somehow have been ratified with peoples other than those foretold by the prophets, for the prophets describe a bilateral ratification of covenant terms by its stated legal parties: God and Israel. If the church, for example, participates in spiritual benefits of the NC, then the church somehow does so prior to NC ratification as explicitly described in the OT. If the church participates in spiritual NC benefits, then some of the spiritual benefits promised to Israel by the prophets must have attended significant modification, for Israel was never predicted to have an internalized Spirit who would baptize them into the Body of Christ on equal standing with Gentiles, and the Body of Christ, the church, was never promised to have theocratic kingdom law inscribed on the heart. If the church participates in the NC by virtue of participating in the blood of Christ, then every person redeemed since the creation of the world participates in the NC, because every regenerate person of all time participates in the blood of Christ.

Therefore, if the NC was ratified at the cross, and if the Church participates in some or any of its promised, legal benefits, then the NC must have undergone numerous substantive changes from its OT predictions, none of which are infallibly recorded in Scripture. In point of fact, it can be demonstrated that no NT reference to the NC in any way alters any description, temporal referent, legal benefit, or stated party to the NC as explicitly and recurrently depicted in the OT text. Certainly the Church participates in some soteriological benefits *LIKE* are promised to Israel in the NC, but that fact in no way means that the Church, then, participates in the NC itself. The difference between these two affirmations may seem small, but the implications are biblically, theologically, and hermeneutically profound.