

**God's Plan for the Ages**  
**Covenants and Dispensations**  
**Lesson 13: The New Covenant**  
**Messianic Age**

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**VIII. The New Covenant:** The eighth and final covenant; the fifth Jewish and fourth Jewish unconditional Covenant.

**A. Scripture:** Jer. 31:31-34

Jer. 31:31 "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah,"

Jer. 31:32 "not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD.

Jer. 31:33 "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people."

Jer. 31:34 "And they shall not teach again, each man his neighbor and each man his brother, saying," Know the LORD, "for they shall all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."

**B. Persons:** God is party of the first part and Judah and Israel are the party of the second part. Context shows that this is clearly a replacement of the Mosaic Covenant. The Mosaic Covenant is referred as a broken covenant v. 32.

**C. Importance:** It develops the third paragraph of the Abrahamic Covenant, the blessing aspect. Insofar as tradition is concerned there are specific provisions.

**D. Provisions**

1. An unconditional covenant between God and both houses of Israel, Judah and Israel. It is not made with the Church as party of the second part. Notice, at the time the N. Kingdom Israel is out of the land. Only Judah was in the land, but it was still made with both houses, Judah in the land and Israel out of the land in captivity.
2. It is distinct from the Mosaic covenant, it is not according to the covenant made when Israel came out of Egypt.

3. It promises the regeneration of Israel (v. 33; Is 59:21); this will be universal among all Jews (from the least to the greatest, v. 34, Is 61:9).

So all Israel will be saved Rom 11 means all. While there will be unbelievers among the Gentiles there will be no unbeliever among the Jews. (v. 34)

4. The forgiveness of their sins, (v. 34).

5. The indwelling of the HS (Ez 36:27; implied here in v. 34).

6. Material blessing and prosperity (Jer 32:41; Is 61:8; Ez. 34:25-27).

7. Sanctuary will be rebuilt, the fourth Jewish Temple, the Millennial Temple (cf., Ezek. 37:26, 27, ch. 40-48).

#### **E. Confirmations: Is 55**

1. Is. 42:6 "I am the LORD, I have called you in righteousness, I will also hold you by the hand and watch over you, And I will appoint you as a covenant to the people, As a light to the nations,"

2. Is. 49:8 "Thus says the LORD, "In a favorable time I have answered You, And in a day of salvation I have helped You; And I will keep You and give You for a covenant of the people, To restore the land, to make them inherit the desolate heritages;"

3. Is. 54:10 "For the mountains may be removed and the hills may shake, But My lovingkindness will not be removed from you, And My covenant of peace will not be shaken," Says the LORD who has compassion on you."

4. Is. 55:3 "Incline your ear and come to Me. Listen, that you may live; And I will make an everlasting covenant with you, According to the faithful mercies shown to David.

5. Is. 61:8 "For I, the LORD, love justice, I hate robbery in the burnt offering; And I will faithfully give them their recompense, And I will make an everlasting covenant with them."

Is. 61:9 "Then their offspring will be known among the nations, And their descendants in the midst of the peoples. All who see them will recognize them Because they are the offspring whom the LORD has blessed."

After punishing Israel for their sins God will make an everlasting covenant with them that results in her salvation, for all Jews, both in the land and outside the land, all Jews, international Jewish salvation.

6. Is. 59:21 "And as for Me, this is My covenant with them," says the LORD "My Spirit which is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your offspring, nor

from the mouth of your offspring's offspring," says the LORD, "from now and forever."

When Israel is regenerate and has the HS all subsequent generations will be saved.

7. Jer. 32:40 "And I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me."

Jer. 32:41 "And I will rejoice over them to do them good, and I will faithfully plant them in this land with all My heart and with all My soul."

They will be returned to the land and in that final restoration Israel will be universally regenerate and the fear of the Lord will be in their heart so that they will never apostatize again.

8. Ezek. 16:60 "Nevertheless, I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you."

Ezek. 16:61 "Then you will remember your ways and be ashamed when you receive your sisters, both your older and your younger; and I will give them to you as daughters, but not because of your covenant."

Ezek. 16:62 "Thus I will establish My covenant with you, and you shall know that I am the LORD,"

Ezek. 16:63 "in order that you may remember and be ashamed, and never open your mouth anymore because of your humiliation, when I have forgiven you for all that you have done," the Lord GOD declares."

The covenant remembered here is the Palestinian Covenant and on the basis of that Covenant they will be brought back into the land and then the New Covenant is established with them.

9. Ezekiel 34:25-31

Ezek. 34:25 "And I will make a covenant of peace with them and eliminate harmful beasts from the land, so that they may live securely in the wilderness and sleep in the woods."

Ezek. 34:26 "And I will make them and the places around My hill a blessing. And I will cause showers to come down in their season; they will be showers of blessing."

Ezek. 34:27 "Also the tree of the field will yield its fruit, and the earth will yield its increase, and they will be secure on their land."

Then they will know that I am the LORD, when I have broken the bars of their yoke and have delivered them from the hand of those who enslaved them."

Ezek. 34:28 "And they will no longer be a prey to the nations, and the beasts of the earth will not devour them; but they will live securely, and no one will make them afraid."

Ezek. 34:29 "And I will establish for them a renowned planting place, and they will not again be victims of famine in the land, and they will not endure the insults of the nations anymore."

Ezek. 34:30 "Then they will know that I, the LORD their God, am with them, and that they, the house of Israel, are My people, declares the Lord GOD."

Ezek. 34:31 "As for you, My sheep, the sheep of My pasture, you are men, and I am your God," declares the Lord GOD."

As a result of the New Covenant v. 25 only then will Israel enjoy the blessings of 26-31 when they securely dwell in the land, when they will be assured never to be removed from the land.

10. Ezek. 36:26 "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. "

Ezek. 36:27 "And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances."

Ezek. 36:28 "And you will live in the land that I gave to your forefathers; so you will be My people, and I will be your God."

11. Ezek 37:26-28

Ezek. 37:26 "And I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever."

Ezek. 37:27 "My dwelling place also will be with them; and I will be their God, and they will be My people."

Ezek. 37:28 "And the nations will know that I am the LORD who sanctifies Israel, when My sanctuary is in their midst forever."

The new covenant is called here a covenant of peace, their dwelling will be secure, the nations will all know and they will be a witness to the world.

## 11. Rom 11

Rom. 11:25 "For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;"

Rom. 11:26 "and thus all Israel will be saved; just as it is written, \"The Deliverer will come from Zion, He will remove ungodliness from Jacob."

Rom. 11:27 "And this is My covenant with them, When I take away their sins.

This is the New Covenant, when it is established there will be universal salvation and material prosperity in the land.

**F. The relationship of the Church to the New Covenant.** Several passages in the NT relate the Church to the New Covenant.

1. Luke 22:14-20 The last Passover, key verse is v. 20, this cup is the new covenant in my blood. The new covenant is related to the apostles and the foundation of the church, Mark 14:24; Matt 26:28.

2. 1 Cor. 11:25 This cup is the New Covenant of my blood; a quote of the Luke 22:20 passage and connects the New Covenant to the church.

3. 2 Cor. 3:6; Who also made us ministers of the New Covenant. He is a minister of the New Covenant.

4. Hebrews 7:22; ch. 8:6 (mediator of a better covenant); 8:7-12 quotes Jer. 31:31-34; Verse 13 is the point. 9:15 (mediator of a new covenant); 10:16 (quotation of Jer 31:33); 10:29 (blood of the covenant); 12:24 (mediator of a new covenant); 13:20 (eternal covenant).

Since these relate the new covenant to the church, clearly these relate the NC to the church. Two views,

Covenant Theology: this covenant is made with the church, i.e., spiritual Israel, it really is made with the church. Some Covenant Theology say Israel has no future at all, others are saying there is some kind of future, they are amalgamated into the church.

The second view insists that the covenant has to be made with literal, ethnic Israel. But what about these NT passages, so in this group there are three different viewpoints.

a. One covenant with two aspects; this is the Old Scofield Reference Bible. Some aspects are for Israel, some are from the church, the problem is that the

Scripture never states which aspects are for which people. Unclear, unstated.

b. Two NC; one for Israel and one for the church. Some refer to one, some to the other, some to both (Heb 8 and 10 speak of the NC with Israel). The gospel passages 1 Cor 11, Heb 8:6; 7:22; 13:20; 2 Cor. 3:6 are all NC with the church. The passages with both are Heb 9:15; Heb 10:25. This once was the majority view but though it solves some problems it creates others.

The first problem is that no passage mentions two covenants, separate and distinct having the same name and called the same thing. Hearing the term New Covenant and Jew would be automatically thinking about Jer 31. Even passages which some say refer to the NC of the church also quote Jer 31 which is very confusing.

c. Most consistent. Only one New Covenant just as there is only one Abrahamic, Palestinian, Davidic covenant. These others contain both physical and spiritual blessings for Israel as well as blessing for Gentiles. So the NC extends the spiritual blessings to Gentiles, extending these benefits to Israel with the spiritual blessings. So One NC with Israel and is receiving the spiritual benefits of it just as Gentiles received the spiritual benefits of the Abrahamic and Davidic Covenants. Cf. Eph. 2:11-17; Eph. 3:15.

God made 4 unconditional covenants and all God's blessings physical and spiritual are mediated by means of these covenants. Meanwhile God made a 5th covenant which was the Mosaic which was designed to keep Gentiles away from the spiritual blessings. As long as that was in effect the Gentiles had to come under the law. But with Messiah's death the middle wall is broken down and Gentiles can enjoy the spiritual blessings, Gentiles are partakers of Jewish blessing, spiritual not physical.

What Paul spells out in Eph 2, 3 he uses in Rom 11:16-24.

The olive tree is not the church, not Israel, but the place of blessing. Israel is represented by the natural branch, the Gentiles are a wild olive branch. As believers they are both placed into the olive tree, the

place of covenant blessing.

What the OT prophesied is now clear in Rom 11.

Unclear

1. The blood of the Messiah is the basis for salvation, covenant ratified, signed and sealed by his death.

The Covenant Theology position is that since current Israel is not experiencing these benefits then it must not be for them. But other covenants are ratified but don't have all their provisions go into effect at the same time.

The Church is related to the NC only insofar as receiving blessing, but they are not fulfilling the covenant, not taking over, only partaking in certain blessings.

**G. Status:** The basis of two dispensations, the Church, dispensation of grace, and for Israel, the basis for the Mill kingdom.

**H. Messianic Dispensation,** The Gospels up to the Acts 1:26. This is the hinge dispensation of all human history. Here Jesus perfectly fulfills the Mosaic Law and ends it, and He establishes the precedent for a new spiritual life based on the ministry of God the Holy Spirit in the life of the believer, which foreshadows the coming age of the Messiah, the Millennium.

Person: Lord Jesus Christ

Name: Refers to the key issue which is the presentation of the Messiah who came in the "fullness of times" a key dispensational term.

Responsibility: To identify and accept the Messiah, while a few did, the majority did not.

Test: To accept the Jesus as Messiah.

Failure: The Jews, both leaders and the masses, rejected Him, John 1:10-12, a few Gentiles accepted him, but Gentile acceptance was not the issue.

Judgment, Christ was judged on the cross for the sins of the world, and the nation eventually was destroyed politically under the fifth provision of discipline in the Mosaic Covenant.

Grace: The ultimate provision of God's grace; first, to send the eternal. Second Person of the Trinity to become incarnate as a human being for the purpose of going to the cross, and second, to fulfill the requirements of the law and to set the pattern for the spiritual life of the church age.

Volition: To accept or reject Jesus of Nazareth as the Messiah. \

Angelic Conflict: Intensification of Satanic opposition, the assault on the infants, increased demon possession, demon possession of Judas to destroy the Messiah.

### **I. The Dispensation of Grace, Acts 2:1; Rev. 19:21**

1. Key Person: Paul, refers to the dispensation of grace being uniquely given to him.
2. Name: refers to John 1:17; the Law was given through Moses; but Grace and Truth through the Lord Jesus Christ so grace is now displayed in a way distinct from in earlier dispensations. Just as law did not begin with Moses, there was law before Moses, but these laws were minimal, with Moses there is a unique codification. There is grace before Jesus Christ, but now there is a distinct display of grace in ways beyond earlier dispensations.
3. Responsibilities: to accept the gift of Righteousness which God offers to all men through the Messiah at no cost. Rom. 5:15-18. Also a responsibility to the New Covenant.
4. Basic Test: Will man receive it. God's condition is one way, only through the Messiah, the Lord Jesus Christ. Only one way through one person. No other name under heaven given among men whereby we must be saved.
5. Failure: Most men reject the free offer of salvation. As in previous dispensations the majority reject, at the end of this age even the Church will be apostate, and fall into false doctrine and promote false teachers. Grace, many come to salvation, many Gentiles are saved, and a remnant of Jews according to grace. Before the Trib the Rapture will remove believers from this terrible judgment. But even in the Trib there will be the salvation of innumerable Gentiles and at least 144,000 Jewish males, and at the end all Israel, all living Jews will turn to Christ and be saved.
6. Judgment: The Great Tribulation. Satan's Desperation, the Devil's Temper Tantrum. The Tribulation is the conclusion to Israel's age and the last of Daniel's sevens for Israel.

### **J. The Beginnings of the Church Age.**

Acts 2 and Joel 2 This also relates to the whole subject of the use of Old Testament quotes in the new.

NB: Nothing that was prophesied in Joel 2 occurred in Acts 2; nothing that happened in Acts 2 (tongues [languages] and the descent of the Holy Spirit) was prophesied in Joel 2. So what did Peter mean when he said "this is what Joel said"? The answer is found in how the Rabbi's quoted the Old Testament. Here are four examples each from Matt. 2. The third is the pattern of the Joel 2 quote in Acts 2, "this is like what Joel said."

The New Testament Quotations of CT claim that the way the New Testament quotes the Old Testament is in a non-literal sense so there is no basis for understanding the Old Testament literally. What they don't know, is that in Rabbinic literature Rabbi's quoted the Old Testament in 4 different ways which are in the New Testament and do not nullify the literal meaning. See Matt 2.

### 1. Literal Prophecy and Literal Fulfillment.

Matt. 2:5 "And they said to him, In Bethlehem of Judea, for so it has been written by the prophet,"

Matt. 2:6 "And you, Bethlehem, land of Judah, Are by no means least among the leaders of Judah; For out of you shall come forth a Ruler, Who will shepherd My people Israel." Quote from Micah 5:2

Mic. 5:2 "But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity."

Micah specifies the location of the Messiah's birth, in Bethlehem, specified, two, not Bethlehem in Galilee, but in Judah. So the literal meaning is that the Messiah will be born in Bethlehem (no diff between Mess Jews and "Rabinic" Judaism). The New Testament when you have a literal fulfillment the verse is quoted as a literal fulfillment, so it quotes it in that way.

### 2. Literal plus Typical; that is literal prophecy with an application related to typology.

Matt. 2:15 "and was there until the death of Herod, that what was spoken by the Lord through the prophet might be fulfilled, saying, "Out of Egypt did I call My Son."

Quoting Hosea 11:1 "When Israel was a youth I loved him.

And out of Egypt I called My son.

This is not a prophecy, but a reference to history, the exodus out of Egypt. As a nation Israel is the Son of God. Exodus 4:22-23, God tells Pharaoh Israel is my Son my firstborn. Hosea pictures the exodus is God taking His Son (Israel) out of Egypt. That is a literal, historical event. But that literal, historical event is now used typologically, a type of a New Testament event. The unique Son of God comes out of Egypt. Matt

never implies that there is not a literal Exodus, Moses, crossing of the Red Sea,. Matt believes in a literal exodus, but states that that literal event becomes a type of a future event. Hebrews uses this many times, how the sacrifices, tabernacle, priesthood, etc all portrayed the Messiah. No implication that there was no literal sacrifice, tabernacle, or Melchizedek. But they have a typical significance.

### 3. Literal plus application.

Matt. 2:17 "Then that which was spoken through Jeremiah the prophet was fulfilled, saying, "

Matt. 2:18 "A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she refused to be comforted, Because they were no more."

Quoting Jer. 31:15 "Thus says the LORD, "A voice is heard in Ramah, Lamentation and bitter weeping. Rachel is weeping for her children; She refuses to be comforted for her children, Because they are no more."

Context is not a prophecy as in the first passage, nor a statement of historical event, as in the second, but a present event in Jeremiah's own time. He is dealing with the Babylonian Captivity. Jerusalem is attacked, north is Ramah, the ancient home of Samuel the prophet. As Jerusalem was destroyed by the Babylonians in 586 the young men were taken out and marched off to Babylon and as they went by Ramah, near Rachel's tomb. Today they show you a tomb in Bethlehem, it is misplaced, biblical evidence is north of Jerusalem near Ramah. As the Jewish young men were being taken off, the women, the mothers, came out to weep for the sons they would never see again.

So Jeremiah, in poetry, sees this view of Jewish mothers weeping for their children and pictures them as Rachel, the archetypical Jewish mother. Rachel was weeping for her children and would not be comforted. So this weeping is of Jewish mothers who would never see their sons again because they were going off into captivity.

The only point of similarity in Matthew is of Jewish mothers weeping for sons they will never see again. Otherwise the entire situation is different. Jeremiah is

talking about something in Ramah, north of Jerusalem, Matthew is talking about something in Bethlehem, south of Jerusalem. In Jeremiah the sons are not dead, just captives, in Matthew the sons are dead. Everything is different except for mothers weeping. Matthew is not denying literal events in Jerusalem, he is simply drawing a parallel.

Also in Joel 2: 28-32 quoted by Peter in Acts 2. People have made wild conclusions that the events in Acts 2 and on into today are to fulfill the events in Joel 2. Yet Joel is talking about when the Holy Spirit is poured out on the entire nation of Israel when the entire nation is saved at the end of the Tribulation. Peter is drawing on only one point of similarity: an outpouring of the Holy Spirit resulting in an unusual manifestation. Joel says all flesh, Acts only 11. Joel talked about convulsions in the heavens, not in Acts 2. The one thing in Acts 2 is not mentioned in Joel, what is mentioned in Joel is not in Acts PERIOD. No dreams and visions, no heavenly calamity. Only one point of similarity, an outpouring of the Holy Spirit with an unusual manifestation.

This is a very common usage in Rabbinic literature as well as in preaching today. It is a way of applying a passage without interpreting it per se.

#### 4. Summation, or Summary.

Matt. 2:23 "and came and resided in a city called Nazareth, that what was spoken through the prophets might be fulfilled, "He shall be called a Nazarene."

No where is there such a prophecy in the Old Testament. Because many do not understand this fourth Jewish methodology they try to make a connection with Is 11:1, but there is no linguistic connection between the Heb branch and the town name Nazareth. No where does it say that Jesus would be called a Nazarene. This is simply a summary of what the prophets taught about the prophets.

By New Testament times a Nazarene was a despised and rejected individual. Judeans looked down on the Galileans because they were ignorant of the oral traditions. Jews looked down on Galileans, Galileans looked down on Nazareth. So the term Nazarene indicates someone who was despised and rejected. Isa 49, 50, 53 all emphasize this.

The clue to this is the term prophet in the plural (Note: the other verses in category 1-3 use prophet singular.) So this is a general truth taught in the third division of the Old Testament, the Nebi'im.

See also the passage, the Prophets say the Messiah will go into Jerusalem, etc. So when the New Testament writers use the Old Testament in a nonliteral way they do not deny the literal interpretation or literal meaning.

One of the best arguments against the nonliteral interpretation is the Jewish way of interpreting.