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The Herald of His Grace

Presenting every man perfect in Christ Jesus. Colossians 1:28

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The New Covenant

Part 1 of 3

by — J. Eustace Mills

PREFACE

Many questions have arisen in the minds of Bible students relative to the purpose and application of the New Covenant. The place of the Lord's Supper¹ in connection with God's present economy has been a source of disagreement and contention between many who would otherwise be like-minded.

The following discourse on the subject of the New Covenant by Mr. Mills answers in a precise and understandable way, I believe, the varied problems that sometimes enter into a consideration of this topic. It is with a sense of both gratitude and urgency as to the need that I now commend this work to the discriminating student of the Word of God.

— Gordon K. Edgar
President, The Institute of Dispensational Theology
July 3, 1953

INTRODUCTION

The following is an endeavor to set forth as simply as possible what are the prominent features of the New Covenant.² In doing this, the subject has been treated as

1. [Editor:] For a further look at Israel's "Lord's Supper," see:
 - The Lord's Supper: Brief Thoughts on Israel's Passover, Clyde L. Pilkington, Jr., [Bible Student's Notebook #382](#);
 - The Lord's Supper, R.B. Shiflet, [Bible Student's Notebook #185](#);
 - The Lord's Supper, Bert W. Hallman, [Bible Student's Notebook #545](#);
 - What About Ordinances? Ike T. Sidebottom, [Bible Student's Notebook #184](#);
 - The Lord's Supper, John H. Kessler, [Bible Student's Notebook #636](#).
2. [Editor:] For more information of the "Old and New Covenants," see:
 - A Brief Survey of the Mosaic Covenant: Exodus 19 (Right Division: An Overview of Dispensational Truth — Part 4: Israel's Place in God's Plan), Clyde L. Pilkington, Jr., [Bible Student's](#)

though it had not been previously considered.

Several Scriptures, the testimony of which are most important, have been frequently quoted to the extent of repetition, but we do not feel that a complaint will be made by any sincere seeker for truth.

We trust that these pages may be used to lead, not only to a clearer understanding of the New Covenant, but also to the apprehension of the truth of the Mystery³ which, during this present dispensation, God is desiring to make known to His saints.

THE NEW COVENANT PROMISED

For this is My blood of the New Covenant, which is shed for many for the remission of sins (Matthew 26:28). ▶

[Notebook #554](#);

- The Purpose of the Law, A.P. Adams, [Bible Student's Notebook #380](#);
 - A Brief Survey of the New Covenant (Right Division: An Overview of Dispensational Truth — Part 6: Israel's Place in God's Plan), Clyde L. Pilkington, Jr., [Bible Student's Notebook #556](#);
 - *God's Holy Nation: Israel and Her Earthly Purpose*, Clyde L. Pilkington, Jr., (specifically chapters 4-6: *Israel's Covenants, Israel's Old Covenant; Israel's New Covenant*, respectively), see order form.
3. [Editor:] For more information about "the Mystery" and its "Secret Administration," see:
 - What Is the Mystery? A.E. Knoch, [Bible Student's Notebook #516](#);
 - The Present Secret Administration, A.E. Knoch, [Bible Student's Notebook #575](#);
 - A New Administration at the Close of Acts, Adlai Loudy: Part 1, [Bible Student's Notebook #562](#); Part 2, [Bible Student's Notebook #563](#);
 - The Pentecost, Readjustment & Secret Administrations, Adlai Loudy, [Bible Student's Notebook #497](#);
 - Acts 28: The Dispensational Boundary, Charles H. Welch, [Bible Student's Notebook #550](#);
 - The Ranking Revelation of the Prison Epistles, A.E. Knoch, [Bible Student's Notebook #524](#).

In saying, "this is," the Lord Jesus explained that the blood He was about to shed was the blood of the New Covenant, but He did not define what the New Covenant was. To do that was not necessary, for the disciples had the New Covenant promised and described in the words of Jeremiah:

"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; not according to the Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which My Covenant they brake, although I was an husband unto them," saith the LORD: "but this shall be the Covenant that I will make with the house of Israel; after those days," saith the LORD "I will put My law in their inward parts, and write it in their hearts, and will be their God, and they shall be My people" (Jeremiah 31:31-33).

This New Covenant was new in contrast to the Covenant made on the day of the exodus. There had been other covenants made with Noah, Abraham and David, but these were unconditional and enduring, and will not become "old" or be supplanted by any other covenant. The New Covenant is "new" only in relation to God's Covenant given to the nation of Israel when He, for the first time, began to deal with them as a nation.

To appreciate what the New Covenant is, we must endeavor to understand, first of all, what the Old Covenant was. While the Old Covenant was made on the

day that Israel came out of Egypt, yet it is not until Sinai is reached that we read anything of what the Covenant was. At the first ascent of Sinai, the Lord spoke to Moses,

Thus shalt thou say to the house of Jacob and tell the children of Israel: "Ye have seen what I did to the Egyptians and how I bare you on eagle's wings and brought you unto Myself. Now, therefore, if ye will obey My voice indeed and keep My Covenant, then ye shall be a peculiar treasure unto Me, above all people, for all the earth is mine; and ye shall be unto Me a kingdom of priests and an holy nation." These are the words which thou shalt speak unto the children of Israel (Exodus 19:3-6).

The Covenant was conditional, "if ... then," and, though made at the Passover, the conditions were not given until Sinai. The requirement was that Israel should "obey My voice and keep My Covenant." This Israel agreed to do:

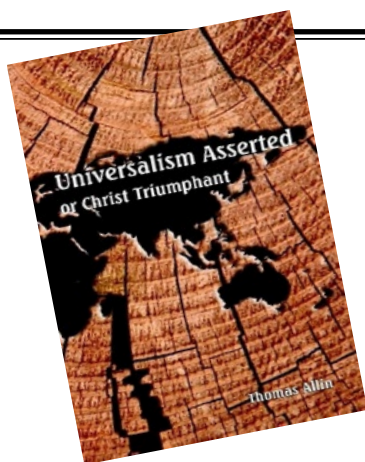
And all the people answered together and said, "All that The LORD hath spoken we will do" (Exodus 19:8).

The promise was that Israel⁴ should be the Lord's peculiar treasure and a kingdom of priests in the earth.

At the second and third ascents of Sinai, Moses received the details of the Covenant that Israel had agreed to

4. [Editor:] For an in-depth look at Israel and her place in God's plan, read:

– *God's Holy Nation: Israel and Her Earthly Purpose (Contrasted with the Body of Christ and Its Heavenly Purpose)*, Clyde L. Pilkington, Jr. (see order form).



Universalism Asserted (or Christ Triumphant)

by — Thomas Allin (1838–1909)

Allin was a Church of Ireland clergyman, graduate of Trinity College, Dublin and botanical naturalist. He was influenced by the work of Hosea Ballou. He originally published *Universalism Asserted* in 1890, this book answers the question of questions: Can evil triumph finally over Good? If we answer affirmatively with the popular creed, we are practically falling into Dualism, but if we reply in the negative, we are teaching the universal salvation of all. Men strive to save the

336 pp., PB

See order form.

popular creed by various modifications: by diminishing the number of the lost, by softening their torments, or by asserting their annihilation. What are all these but so many tacit confessions that men everywhere feel it impossible to maintain the creed still generally professed? This early work on universal reconciliation deals with these things, and more, including much interesting church history.

keep; he received the law. Coming again to Israel after the third ascent:

Moses came and told the people all the words of the LORD ... “all the words which the LORD hath said we will do.” And Moses wrote all the words of the LORD. ... And he took the book of the Covenant and read it in the audience of the people, and they said, “All that the LORD hath said will we do and be obedient.” And Moses took the blood and sprinkled it on the people and said, “Behold the blood of the Covenant, which the LORD hath made with you concerning all these words” (Exodus 24:3-8).

On hearing the words of the law which was to be the conditions of the Covenant, Israel further agreed to abide by it by a double repetition of “we will do.” The written law was called “*the Book of the Covenant*,” and the blood sprinkled was “*the blood of the Covenant*.”

During the next three ascents, Moses received instructions concerning the Tabernacle and its service, and the special privilege of Israel if they kept the Covenant. At the sixth and last ascent, a further promise is given that was to make Israel an object lesson and a witness to all the people among whom they should go:

Behold I make a Covenant before all thy people; I will do marvels ... observe thou that which I command thee this day (Exodus 34:10-11).

But this Covenant was made with a people who had only

been typically redeemed: they had been delivered from the bondage of Egypt but not from the bondage of sin. Before ever the Lord had ceased speaking to Moses in the Mount, Israel broke the first commandment of all:

Thou shalt have no other gods before Me. Thou shalt not make any graven image (Exodus 20:3-4).

They have turned aside quickly out of the way which I commanded them; they have made a molten calf and have worshipped it (Exodus 32:7-8).

The failure of Israel under this Covenant necessitated a change, as it was not possible for God’s purpose in Israel to be realized on these grounds. Thus it is that a New Covenant is promised:

I will make a New Covenant ... not according to the Covenant that I made ... in the day that I took them out of ... Egypt ... which My Covenant they brake ... but this shall be the Covenant that I will make with the House of Israel ... they shall be My people⁵ (Jeremiah 31:31-33).

Under this New Covenant, Israel shall be the Lord’s people. We make no apology for giving a second quotation of Jeremiah 31, nor, indeed, for frequent further references to these verses; unless this promise is understood, we ►

5. [Editor:] For a study of *The People*, see:
– “The People” in Contrast to “the Nations”: A Preliminary Examination of the Word “People,” Charles H. Welch (Part 1, [Bible Student’s Notebook #564](#); Part 2, [Bible Student’s Notebook #565](#); Part 3, [Bible Student’s Notebook #566](#)).



206 pp., PB

See order form.

of the Old Testament.

The Restitution of All Things refutes the commonly held doctrine of eternal punishment and advocates the universal salvation of mankind. For this he was widely denounced as a heretic, even by many in his own congregation. Even to this day this book is considered one of the signature works on the subject. After leaving Hull he moved to Highgate and then Woolwich, where he continued his writing ministry.

Restitution of All Things

by — Andrew Jukes (1815-1901)

Jukes, who wrote *Four Views of Christ* and *The Law of the Offerings*, also penned this work in 1867. It brings the reader into an aspect of the author’s later ministry which may surprise some. In it he examines the Scriptures regarding the destiny of the human race.

Jukes was a minister and author who left the Church of England, publishing his reasons for doing so in a tract called *The Way Which Some Call Heresy*. For the next 25 years he was the spiritual leader of an independent congregation in Hull. His writings display a deep love for and understanding of the Scriptures, especially the typology

shall not be able to enter very far into the significance of the words of the Lord Jesus at the Passover supper.

“Which My Covenant they brake, although I was an husband unto them,” saith the LORD (Jeremiah 31:32).

The comparison of the broken Covenant with a broken marriage vow is enlarged upon in Ezekiel 16. Here, again, we have the promise of another Covenant that should replace the first Covenant agreed upon by Israel:

Nevertheless, I will remember My Covenant in the days of thy youth, and I will establish unto thee an eonian Covenant ... but not by thy covenant ... I will establish My Covenant with thee and thou shalt know that I am the LORD (:60-62).

Together with the promise of a New Covenant, Israel received the promise of a coming Messiah. In the last written prophecy given to Israel, the two promises are linked together:

The Lord whom ye seek shall suddenly come to His Temple, even the messenger of the Covenant (Malachi 3:1).

Thus when The Lord Jesus came, He came:

To perform the mercy promised to our fathers and to remember His holy Covenant (Luke 1:72).

The New Covenant is not mentioned until the Last Supper (Matthew 26:28). Not only did Israel fail to keep the Covenant, but they also failed to receive their Messiah while under the administration of the Old Covenant. It was not until Israel had gone to the fullest lengths of rejecting the Lord Jesus that He first made mention of Israel's only hope – the New Covenant.

THE NEW COVENANT AND ISRAEL'S HEAVENLY BLESSINGS

The blessings in view under the Old Covenant were only earthly in sphere. Israel's deliverance was from an earthly dominion, Egypt. Sinai and Jerusalem were but earthly places; the blood of the Old Covenant was the building of men's hands, and the priesthood was drawn from among the people.

The New Covenant embraces not only Israel's earthly blessings but also Israel's heavenly blessings, of which

all that pertained to the Old Covenant was but a type and shadow.

Comparing the New Covenant with the Old Covenant in the order by which the Old Covenant was unfolded, as already traced, the following affinity can be seen.

The Old Covenant was made on the day of the Passover (Hebrews 8:9); the New Covenant was made when Christ became the true Passover (I Corinthians 5:7) and shed the blood of the New Covenant (Matthew 26:28).

The Old Covenant was connected with Sinai and Jerusalem (Exodus 19:1-8); the New Covenant is connected with their heavenly counterpart:

Abraham had two sons, the one by a bondmaid, the other by a free woman ... which things are an allegory, for these are the two Covenants, the one from Mount Sinai, which gendereth to bondage, which is Agar; for this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is and is in bondage with her children, but Jerusalem, which is above, is free, which is the mother of us all (Galatians 4:22-26).

Here the two Covenants are linked with the spheres of their operation. The first covenant “gendereth to bondage,” and the earthly Jerusalem was in bondage under it. The New Covenant brought liberty and opened the gates of the heavenly Jerusalem to the children of promise.

At the ascent of Sinai, Moses received the terms of the Old Covenant and Israel sought to keep them; thus this mountain is connected with the inauguration of that Covenant (Exodus 19). The New Covenant is connected with a heavenly mountain:

For ye are not come unto the mount that might be touched and that burned with fire ... and so terrible was the sight that Moses said, “I exceedingly fear and quake”; but ye are come unto Mount Sion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels ... and to Jesus, the mediator of the New Covenant (Hebrews 12:18-24).

And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, “All the words which the LORD hath said will we do.” And Moses wrote all the words of the LORD, and rose up

early in the morning, and builded an altar under the hill, and twelve pillars, according to the Twelve Tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the Covenant, and read in the audience of the people: and they said, "All that the LORD hath said will we do, and be obedient." After Moses had given Israel the book of the Covenant, he sprinkled both it and the people with the blood of the Covenant (Exodus 24:3-8).

Whereupon neither the first Covenant was dedicated without blood, for when Moses had spoken every precept ... he took the blood of calves and of goats ... saying, "This is the blood of the Covenant which God hath enjoined unto you" ... and almost all things are by the law purged with blood ... but the heavenly things themselves with better sacrifices than these (Hebrews 9:18-23).

After receiving the Old Covenant, Moses was instructed to build a tabernacle:

Then verily the first Covenant had also ordinances of divine service and a worldly sanctuary, for there was a tabernacle made ... this signifying that the way into the holiest of all was not yet made mani-

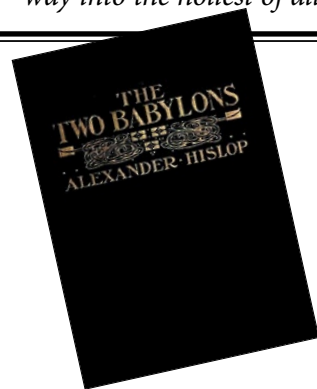
fest while the first tabernacle was yet standing. ... But Christ being come an High Priest of good things to come, by a greater and more perfect Tabernacle not made with hands ... but by His own blood He entered ... for this cause He is the mediator of the New Covenant (Hebrews 9:1-15).

Here the first Covenant is linked with what is spoken of as the "first Tabernacle"; the Lord Jesus as the mediator of the New Covenant entered that greater and more perfect Tabernacle that was not made by hands but was in the heavens, and of which the first Tabernacle was but a copy (Hebrews 8:5; 9:23-24).

The first Tabernacle had a priesthood; so also has the heavenly Tabernacle:

For those priests were made without an oath, but this with an oath by Him that said unto him, "The Lord sware and will not repent. Thou art a priest eonian, after the order of Melchisedec"; by so much was Jesus made a surety of a better Covenant (Hebrews 7:21-22).

The superiority of the Lord's priesthood of this New or better Covenant over that of the priesthood of the Old Covenant is gauged by the fact that He was appointed with an oath by Him Who will not repent. The covenant with Abraham concerning the land was made with an oath (Genesis 24:7; 26:3; Deuteronomy 4:31), as was ►



The Two Babylons

by — Alexander Hislop (1807-1865)

354 pp., PB

See order form.

Hislop was a Free Church of Scotland [minister](#) known for his criticisms of the Roman Catholic Church. He was born and raised in Duns, Berwickshire. First published as a pamphlet in Edinburgh in 1853, *The Two Babylons* was greatly expanded in 1858 and since that time has appeared in many editions in Great Britain and the United States. The book shows that the Catholic Church was a pagan Babylonian mystery cult. He documents that Roman Catholic religious practices are pagan practices grafted onto true Christianity during the reign of Constantine. He documents the merger between the Roman state religion and its adoration of the mother and child that was transferred to Christianity, merging Christian characters with pagan mythology. It traces Papal worship to the worship of Nimrod and his wife, complete in every detail. Offering proof for every statement, it includes more than 260 original sources of facts, citing title and place and date of publication of each. Illustrated with 61 woodcuts from Nineveh, Babylon, Egypt, Pompeii and other ancient lands.

"*The Two Babylons* is one of the great books in the Christian literature of apologetics. It is written in the classical style, with a wealth of material in the footnotes buttressing the facts brought forth in the argument. ... The author of *The Two Babylons* demonstrates that almost all of the practices of the Roman cult have been brought over from paganism. When we come to see that the worship of the Virgin Mary is really the worship of Venus, Astarte, and that it comes from Babylon, the center of the system is revealed to be Satanic. ... By all means circulate this book." – Donald Grey Barnhouse, D.D (1895-1960)

also the covenant with David concerning the Throne (Psalm 89:3-49), but the promises of the Old Covenant were not thus confirmed; they were conditional and depended on the flesh; any confirmation of the promises on these terms was therefore impossible. The New Covenant supplants the Old, and when the Lord Jesus became the surety of the Covenant, He was appointed with an oath. Thus the promises of the New Covenant are placed on the same secure footing as the covenants to Abraham and David, all confirmed by the irrevocable oath of God, all made possible through the work of the Lord Jesus Christ: *“All the promises of God in Him are yea, and in Him Amen.”*

The Old Covenant, its priesthood and its promises were therefore but the shadows of the New Covenant and its enduring promises:

We have such an High Priest ... a minister of the sanctuary and of the true Tabernacle, which the Lord pitched and not man ... there are priests ... who serve unto the example of heavenly things ... but now hath He obtained a more excellent ministry, by how much also He is the mediator of a better Covenant, which was established upon better promises (Hebrews 8:1-6).

This better Covenant, with its better promises and better priesthood, is associated with,

A better country, that is, a heavenly (Hebrews 11:16).

THE NEW COVENANT NECESSARY

For if that first Covenant had been faultless, there should no place have been sought for the second; for finding fault with them He said, “Behold the days come,” saith the Lord, “when I will make a New Covenant” (Hebrews 8:7-8).

The fault was twofold: (1) The Covenant itself; and (2) *“with them,” i.e., Israel.*

The fault of the Old Covenant was that sin could only be passed over. The fault with Israel was that they were unable to fulfill the terms of the Covenant.

The purpose of the Old Covenant and its terms embodied in the Law of Sinai was to make manifest to Israel their faults and lead them to Christ. The covenant of promise made with Abraham concerning his seed and their land was received by faith and confirmed by an oath. The Old Covenant made at the exodus concerning Israel as a Kingdom of priests depended on their works; this introduced a conflicting principle, but only for the times then present:

Now to Abraham and his seed were the promises made ... and this I say, that the covenant that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect ... wherefore then serveth the Law? It was added because of transgressions ... wherefore the Law was our schoolmaster to bring us to Christ, that we might be justified by faith (Galatians 3:16-24).

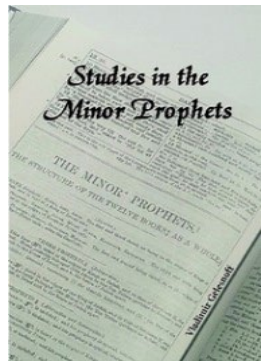
It is necessary to read the whole of Galatians 3. The Old Covenant was given a long and thorough trial, yet, while perfect and just in God’s sight, it but made manifest Israel’s inability to receive God’s promises, or to accomplish God’s purposes, by their own efforts. If these promises or purposes were to be realized at all, it must be on some other terms:

A New Covenant ... not according to the (Old) Covenant ... this is the Covenant ... they shall be to Me a people ... their sins and iniquities will I remember no more (Hebrews 8:8-12).

The Old Covenant prepared Israel for the New Covenant by showing them their weakness; it led them to Christ, the mediator of the New Covenant, through Whom alone sins could be done away:

For this is My blood of the New Covenant, which is shed for many for the remission of sins (Matthew 26:28).

Previously we considered the parallel between the Old and New Covenants, but now, in examining their respective principles, we discover the contrast.



***Studies in the
Minor Prophets***
by — Vladimir Gelesnoff
(1877-1921)

A dispensational over-
view of the Minor Proph-
ets.

138 pp., PB See order form.

Under the Old Covenant, “there was a remembrance again of sins every year” (Hebrews 10:3). Under the New Covenant, God has said, “Their sins and iniquities will I remember no more” (Hebrews 10:17). The Old Covenant said, “come not”; the New gives “boldness to enter” (Hebrews 12). The Old Covenant could make nothing perfect, but the coming of a better Covenant does. The promises were to be received by works under the Old Covenant, but by faith under the New. The Old was made without an oath, but the mediator of the New Covenant was appointed with an oath.

Under the Old Covenant the inheritance could never have been received:

For this cause He is the mediator of the New Covenant, that by means of death, for the redemption of the transgressions that were under the first Covenant, they which are called might receive the promise of eonian inheritance (Hebrews 9:15).

ISRAEL UNDER THE NEW COVENANT

Although the precious blood of the New Covenant was shed by the Lord Jesus, yet it is obvious that the New Covenant has not yet been established with Israel.

The Old Covenant was made on the day of the exodus, the first Passover (Hebrews 8:9), but the giving of the Law and the agreement of Israel to keep it did not occur until after sixty days (Exodus 19:1).

A similar interval now obtains in the case of the New Covenant. The New Covenant was made in the day when Christ became the true Passover (Matthew 26:28); but the day when the law shall be written on the hearts of Israel, and they shall become truly the Lord's people, is still future (Hebrews 8:8-11).

For Christ is the end of the Law for righteousness to everyone that believeth (Romans 10:4).

The work of the Lord Jesus rendered the terms of the Old Covenant a dead letter to those who believed. Romans 1-8⁶ proves the impossibility of attaining to God's righteousness by the Law, and explains how it is now made possible to receive that righteousness by faith. Romans 9-11⁷ pursues a question that arises out of this.

6. [Editor:] For an edifying and expositional study of Romans chapters 1-8, see:

– *Studies in Paul's Epistle to the Romans*, Volume 1, George L. Rogers (see order form).

7. [Editor:] For an edifying and expositional study of Romans 9:1-

If the righteousness of the Law can now be attained by faith, how is it that Israel has not received the promises? Israel, which followed after the Law of righteousness, hath not attained to the Law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the Law; for they stumbled at that stumbling-stone (Romans 9:31-32).

Although righteousness was to be received by faith, Israel as a nation continued to seek it by the Law; they have not submitted themselves unto the righteousness of God (Romans 10:3). Thus, although the blood of the New Covenant was shed, Israel did not submit to the terms of the New Covenant; they did not seek the promises by faith. The root of the failure was that they stumbled at that stumbling-stone, The Lord from heaven:

Their minds were blinded, for until this day remaineth the same veil untaken away in the reading of the Old Covenant, which veil is done away in Christ (II Corinthians 3:14).

At the time of writing Romans, a few only were enlightened:

Even so, then, at this present time also, there is a remnant⁸ according to the election of grace, and if by grace, then, it is no more of works. ... What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded (11:7).

The blindness of Israel⁹ at that present time became more complete, until finally a pronouncement of their blindness was made at Acts 28:23-29,¹⁰ after which ►

10:13, see:

– *Studies in Paul's Epistle to the Romans*, Volume 2, George L. Rogers (see order form).

8. [Editor:] For more information on the Remnant of Israel, see:

– The Remnant, Charles H. Welch, [Bible Student's Notebook #579](#).

9. [Editor:] For more information concerning the mystery (secret) of Israel's present spiritual blindness (Romans 11:25-27), see:

– Israel's Blindness: When Was It Put into Full Force? E.W. Bullinger, [Bible Student's Notebook #620](#);

– When Was Israel as a Nation Set Aside? John H. Kessler, [Bible Student's Notebook #629](#);

– The Temporary Setting Aside of Israel, S. Lee. Homoki, [Bible Student's Notebook #642](#);

– Christ's Appearing and Israel's Prophetic Clock, Clyde L. Pilkington, Jr., [Bible Student's Notebook #567](#).

10. [Editor:] For more information on Acts 28, see:

– Acts 28: The Dispensational Boundary, Charles H. Welch, [Bible Student's Notebook #550](#);

– Before and After Acts 28, Oscar Baker, [Bible Student's Notebook](#)

we find that Israel and the New Covenant ceased to be in the forefront of God's purposes, and another distinct purpose took its place.

The quotation of Isaiah 6:9-10 on this occasion was a direct negation of the promise of the New Covenant in Jeremiah 31:31-34; compare the reference to "hearts" in both passages. The probability of the New Covenant's being realized was consequently deferred until Israel is again dealt with as a nation.

The duration of this blindness is connected with the times of the Gentiles:

For I would not, brethren, that you should be ignorant of this mystery ... that blindness in part is happened to Israel, until the fullness of the Gentiles be come in, and so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins (Romans 11:25-27).

Until the Deliverer does come to Jacob, Israel will re-

#595;

- The Acts Period and the Acts Period Epistles, Tom Ballinger, [Bible Student's Notebook #604](#);
- Acts 28: The Dispensational Crisis, Charles H. Welch [Bible Student's Notebook #642](#);
- *The Dispensation of the Grace of God, and Acts 28:28 – A Dispensational Boundary Line*, Otis Q. Sellers (see order form).

main without the New Covenant, even though that covenant is already made possible through the blood of the New Covenant. Within this present interval is the dispensation of the Mystery wherein our hope¹¹ is found, a hope distinct and entirely different from that of Israel. It remains, then, that Israel is not yet under the New Covenant, that time being still future.

"Behold, the days come," saith The Lord, "when I will make a New Covenant with the house of Israel and with the house of Judah" (Hebrews 8:8).

(to be continued)

TOPICS:

Major: Israel; Lord's Supper; New Covenant; Right Division
Minor: Passover

11. [Editor:] For more information on the hope (or expectation) of the Body of Christ, see:

- Hope, Charles H. Welch, Part 1 – [Bible Student's Notebook #493](#); Part 2 – [Bible Student's Notebook #494](#); Part 3 – [Bible Student's Notebook #495](#);
- "The Hope of Israel" vs. "That Blessed Hope," Clyde L. Pilkington, Jr., [Bible Student's Notebook #485](#);
- The Timing and Nature of Our Hope, Clyde L. Pilkington, Jr., [Bible Student's Notebook #510](#);
- The Hope of Paul's Prison Epistles, Tom Ballinger, [Bible Student's Notebook #582](#).

Bible Student's Notebook™

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Scripture education in a semi-weekly format!

This free electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
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ABBREVIATION KEY

Scripture Version

CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
FF: Ferrar Fenton Bible
KJV: King James Version
RE: Rotherham's Emphasized Bible
WT: Weymouth Translation
YLT: Young's Literal Translation

Reference Notations

cf. – compare
e.g. – for example
et al. – and others
etc. – et cetera (and so on)
ff. – and the following
i.e., – that is

Reference Sources

AA: Analytical Analysis (Welch)
BDB: Brown-Driver-Briggs Hebrew Lexicon
CB: Companion Bible Notes & Appendixes
(Bullinger)
CC: Concordant Commentary (Knoch)
CKC: Concordant Keyword Concordance (Knoch)
CL: A Critical Lexicon and Concordance
(Bullinger)
CWS: Complete Word Study Dictionary (Zodhiates)
FoS: Figures of Speech (Bullinger)
SEC: Strong's Exhaustive Concordance
TGL: Thayer's Greek-English Lexicon
UR: Unsearchable Riches
VED: Vine's Expository Dictionary
YAC: Young's Analytical Concordance

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