

As we read our Bibles over a long period of time we might find things that do not appear to click gel or fit together. When things don't fit they don't sit comfortably with us and I have found that the Holy Spirit keeps the matter to the fore until it is resolved. There will be things we can't fully understand but we are not to be discouraged, there are no contradictions in God's Word so we are to study or show ourselves diligent with Scripture on a continuing basis;

[Therefore I endure all things for the sake of the elect, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 2Ti 2:10](#)

[Study earnestly to present yourself approved to God, a workman that does not need to be ashamed, rightly dividing the Word of Truth. 2Ti 2:15](#)

Paul endured to obtain salvation with eternal glory; he endured to obtain something more than just living with Christ. Studying constantly to resolve apparent contradictions is part of our endurance. God's Word rightly divided is, and has the answer to every difficult passage we might find within it.

Most Christians believe that we are New Covenant Christians; it is a given, it is understood. But are we New Covenant Christians today?

Here is the very clear prophecy regarding the New Covenant in the significant passage of Jeremiah;

[Behold, the days come, says Jehovah, that I will cut a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt; which covenant of Mine they broke, although I was a husband to them, says Jehovah; but this shall be the covenant that I will cut with the house of Israel: After those days, says Jehovah, I will put My Law in their inward parts, and write it in their hearts; and I will be their God, and they shall be My people. And they shall no more teach each man his neighbor and each man his brother, saying, Know Jehovah; for they shall all know Me, from the least of them to the greatest of them, says Jehovah. For I will forgive their iniquity, and I will remember their sins no more. Jer 31:31-34](#)

When we read "for I will forgive their iniquity, and I will remember their sins no more" in Jeremiah and in the New Testament, perhaps we are inclined to believe this is about us today. It is true that we have forgiveness of sins, but does forgiveness alone justify the view that we are the people Jeremiah is speaking about? Is there forgiveness for us today outside the realms of the New Covenant? Yes indeed!

When we study God's Word there are rules we must apply including a set of questions which help us understand God's Word. These are; WHO, WHEN, WHERE, WHAT and WHY. When we answer these questions from the context before us, it will be evident that there are other people, namely the two houses of Israel, whose iniquities are forgiven and their sins remembered no more.

Before we begin to answer these very helpful questions and consider other facts relating to the New Covenant, we should firmly establish the context. As you can see, we have extracted just 4 verses from a prophetic chapter which contains 40 verses and which follows on from the previous chapter as follows;

[At that time, says Jehovah, I will be the God of all the families of Israel, and they shall be My people. Jer 31:1](#)

The opening phrase "at that time" links the previous chapter and provides information as to WHEN. By listing the things that happen "at that time", we will begin to determine WHO are to be forgiven under the terms of the New Covenant and precisely WHEN that forgiveness is enjoyed.

For an understanding of the New Covenant, we should at least read Jeremiah chapter 30 and chapter 31. Any conclusion drawn on just four verses while all the other features mentioned in the context are ignored would be hasty and inconclusive. By reading

Jeremiah 30 through to chapter 34 I found these very interesting statements;

So speaks Jehovah, the God of Israel, saying, Write all the Words that I have spoken to you in a book. For, lo, the days come, says Jehovah, that I will bring again the captivity of My people Israel and Judah, says Jehovah. And I will cause them to return to the land that I gave their fathers, and they shall possess it. Jer 30:2-3

Behold, I will bring it health and healing, and I will heal them and will show them the riches of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity by which they have sinned against Me; and I will pardon all their iniquities by which they have sinned, and by which they have transgressed against Me. And it shall be to Me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do to them. And they shall fear and tremble for all the goodness and for all the riches that I bring to it. So says Jehovah: Again there shall be heard in this place, which you say is a waste without man and without beast, even in the cities of Judah, and in the streets of Jerusalem that are desolate without man, and without inhabitant, and without beast; the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who shall say, Praise Jehovah of Hosts, for Jehovah is good, for His mercy endures forever; and the voice of those who shall bring the sacrifice of praise into the house of Jehovah. For I will cause the captivity of the land to return, as at the first, says Jehovah.

Jer 33:6-11

And please see, Jer.30:18, 31:23, 32:37, 32:44, 33:26, Deut.30:1-6, Ps.53:6, Joel 3:1 & Amos 9:14.

One feature of the New Covenant context is Israel returned to their Land. WHEN is becoming clearer.

Already we find in Jeremiah that the forgiveness of sins under the New Covenant was specifically for Israel, both kingdoms, and was very specifically set in the day when the Lord re-gathers them from among the Gentile nations. Israel's regathering had certainly not taken place in the Gospels and in fact, they were further scattered after the close of the book of Acts.

There can be no doubt that deliverance for Israel from Gentile dominion and liberty in their own Land is a very clear context of the New Covenant;

So speaks Jehovah, the God of Israel, saying, Write all the Words that I have spoken to you in a book. For, lo, the days come, says Jehovah, that I will bring again the captivity of My people Israel and Judah, says Jehovah. And I will cause them to return to the land that I gave their fathers, and they shall possess it. Jer 30:2-3

Turning the captivity means to release or deliver Israel from the bondage of other nations. It means to restore them in their Land as that nation belonging to God. In those coming days of restoration, the Lord will dwell among them in the earth, not as a flame in the clouds on the mercy seat in the Tabernacle, (Lev.16:2) but as the glorious High Priest King. The New Covenant is linked with the day when the entire nation of Israel will be gathered back into their Promised Land. Here is a list speaking of the reversal of Israel's captivity; Ps.14:7, 68:18, 85:1, Jer. 29:14, 30:3, 10, 18, 31:23, 32:44, 33:7, 26, Ez.37:12-24, 39:25-29, Amos 9:14 and Zeph.3:20.

Moses had already spoken of the days the Lord would re-gather them in Deut.30:1-6 and when Solomon dedicated the Temple, he also refers to the repentance of the scattered Israelites and in that context, this is what he said;

But truly will God in deed dwell with men on the earth? Behold, Heavens and heaven of the heavens cannot contain You! How much less this house which I have built? 2Ch 6:18

Will God dwell with men on earth? Yes indeed, the Lord will dwell among Israel; His inheritance. Jeremiah speaks to this in these words;

Behold, the days come, says Jehovah, that I will raise to David a righteous Branch, and a King shall reign and act wisely, and shall do judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely. And this is His name by which He shall be called, JEHOVAH, OUR RIGHTEOUSNESS.

Therefore, behold, the days come, says Jehovah, that they shall no more say, Jehovah lives, who brought the sons of Israel up out of the land of Egypt; but, Jehovah lives, who brought up and led

the seed of the house of Israel out of the North Country, and from all countries where I have driven them. And they shall dwell in their own land. Jer 23:5-8

The Lord of glory, the Son of David, will indeed dwell with men on the earth, reigning on His throne, in His Temple on Zion. When the Lord re-gathers Israel and dwells among them, then the New Covenant will be in operation and He forgives Israel for His own sake. This is the constant theme of prophesy. See also Ps.47:2-9, Zech.6:12-13, and 14:9.

Notice also in Jer.23:5-8 that a King shall reign in righteousness, and his name is JEHOVAH-tsidkenu, the Lord our righteousness. The "our" here is not you and me today, but the house of Israel and Judah. When will the nation of Israel enjoy forgiveness and righteousness from Jehovah? In the day He re-gathers them and the New Covenant is in force, then their iniquities are forgiven and their sins are no more remembered.

Here are other references to righteousness and Israel's King, redeemer and husband, Jer.33:14-17, Is.54 (:15-17). Look at these wonderful words in Is.45 regarding the nation of Israel. Notice in the day Israel is saved every knee shall bow to Him, their High Priest King;

Truly You are a God who hides Yourself, O God of Israel, the Savior.

But Israel shall be saved in Jehovah with an everlasting salvation. Turn to Me, and be saved, all the ends of the earth; for I am God, and there is no other. I have sworn by Myself, the word has gone out of My mouth in righteousness, and shall not return, that to Me every knee shall bow, every tongue shall swear. He says, Only in Jehovah do I have righteousness and strength; even to Him he comes.

In Jehovah shall all the seed of Israel be justified, and shall glory. Isa 45:15,17, 22-25.

Only in their Jehovah does Israel have righteousness and strength. Only in Jehovah will Israel be made righteous and glory. Isaiah had already spoken clearly of these things; But now so says Jehovah who created you, O Jacob, and He who formed you, O Israel; Fear not, for I have redeemed you; I have called you by your name; you are Mine. For I am Jehovah your God, the Holy One of Israel, your Savior;

I will say to the north, Give up; and to the south, Do not keep back; bring My sons from far and My daughters from the ends of the earth;

I, I am Jehovah; and there is none to save besides Me. I am Jehovah, your Holy One, the Creator of Israel, your King. I, I am He who blots out your sins for My own sake, and will not remember your sins. Isa.43:1, 3, 6, 11, 15, 25

Isaiah, like Jeremiah, looks to the day when Israel are re-gathered and in that day salvation and righteousness for the nation of Israel will be found in Jehovah. Isaiah says Jehovah will not remember Israel's sins nearly word for word as Jeremiah. In the days of the New Covenant it shall be said;

At that time, says Jehovah, I will be the God of all the families of Israel, and they shall be My people. Jer 31:1

The prophecies regarding the New Covenant and "the forgiveness of sins" are found in very specific contexts. The New Covenant and the forgiveness it brings were linked with the Lord bringing scattered Israel back into their Promised Land and ruling among them. We cannot separate anything from its context. The New Covenant cannot be separated from the turning of the captivity of the houses of Israel and Judah as shown here, Deut.30:1-6, Ps.14:7, 68:18, 85:1, Jer.30:2-3, Jer. 29:14, 30:3, 10. 18, 31:23, 32:44, 33:7, 26, Ez.37:12-24, 39:25-29, Amos 9:14 and Zeph.3:20. The New Covenant was not promised to us Gentile believers scattered around the world and certainly during the Gospels and Acts many Israelis were scattered outside the Land and not regathered.

In Jeremiah 23 quoted above we found in these words;

Therefore, behold, the days come, says Jehovah, that they shall no more say, Jehovah lives, who brought the sons of Israel up out of the land of Egypt; but, Jehovah lives, who brought up and led

the seed of the house of Israel out of the North Country, and from all countries where I have driven them. And they shall dwell in their own land. Jer 23:7-8

These words provide an important affirmation as to WHEN the New Covenant is brought in. The Prophet says, "they shall no more say Jehovah lives who brought the sons of Israel out of the Land of Egypt but who brought....the seed of the house of Israel out of...all countries... I had driven them". Why is it important to notice this? Because when the Lord brought Israel out of Egypt, then the Old Covenant was made and that fact is an irrefutable contextual guide;

Behold, the days come, says Jehovah, that I will cut a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt; Jer.31:31-32.

If it was pertinent for the Lord, through Jeremiah, to draw the comparison between the Old Covenant in Israel's typical deliverance and the New Covenant in their greater deliverance then it would serve us well to carefully observe the steps of deliverance in that Exodus foreshadowing. We are always ready to draw redemptive lessons from the Exodus but have failed to note one very important lesson regarding the Covenants from that same mighty event. The Old Covenant was not made with Israel while they were under Gentile dominion. The Old Covenant was not made with Israel until they were rescued and separated from the world. The Old Covenant was made with Israel when they had been gathered together unto Him just as Jeremiah said would be their condition when the New Covenant would be established. The Old gives the timing for the New.

Just as the Old Covenant was made when Jehovah gathered Israel out from Egypt, and descended to a mountain with a voice, trumpets, clouds and a shout, so the New Covenant will be made with the same people, in the same set of circumstances. At the second coming, when their King descends to a mountain with a voice, a trumpet, clouds and angels, and regather them back to their own promised land from among all the Gentile nations, THEN he will establish the New Covenant. Has this happened yet? The answer is a definite no and if the turning of Israel's captivity hasn't happened yet, then the New Covenant is not in operation either.

Typical Passover took place in Egypt and the Old Covenant was not introduced at that time. I repeat the Old Covenant was not established at Passover.

The Lamb's blood was shed at Passover, the very basis of deliverance and seal of the Covenants as Hebrews 9 elaborates. The Exodus is a very clear picture; the Old Covenant was not made at Passover while Israel was still in Egypt under foreign rule. Thus the type prevents us from incorrectly assuming that because our Lord assured His Israeli audience at the Passover supper that the cup represented the blood of the New Covenant, Matt.26:27-28 that the New Covenant was thus brought in. Certainly the Lord's blood was that upon which the New Covenant would be established but the Lord links that New Covenant forward to His reign as King of Kings in His Father's Kingdom;

But I say to you, I will not drink of this fruit of the vine from now on, until that day when I drink it new with you in My Father's kingdom. Matt.26:29

Luke is also very informative; there the Lord explains that Passover would be fulfilled in the Kingdom of God.

And He said to them, With desire I have desired to eat this passover with you before I suffer. For I say to you, I will not any more eat of it until it is fulfilled in the kingdom of God. Luk. 22:15-16

Passover was the first step in deliverance for Israel from Gentile dominance and when their Rock smashes the feet of Nebuchadnezzar's image at His return, then the Kingdom comes, then the New Covenant can be brought in.

The Lord certainly shed His blood on that cross on which shed blood the New Covenant is established, but the circumstances of His suffering were not the glorious ones in which the New Covenant is brought forth. The Lord's death, burial and resurrection were the redemptive foundations on which the New Covenant rests but it did not begin to operate the day the Lord of glory died. We cannot claim the New Covenant came in when the Lord shared the bread and cup with His disciples because that was the time of His suffering, not His glory. The Lord's glorious reign on the earth begins when He comes the second time.

We find harmony with this thought when we return to the Exodus picture. The Lord delivered His people from Egypt and brought them to Mt Sinai. Their arrival at the holy mount coincided with Pentecost or Weeks. It was about 50 days from Egypt and as we know, the Feast of Weeks or Pentecost is 7 weeks plus one day counted from the day after the wave offering of Unleavened Bread. At Mount Sinai, the Lord descended, see the chart on pages 35 and 107, and at that Mount the Old Covenant was made.

In the Gospels and Acts we find perfect harmony. Just as the Lord looked forward to enjoying the wine in the Kingdom of God, so the disciples, with their minds opened by their Messiah, Lk.24:45, asked a very important question in Acts 1:6;
[Then, indeed, these coming together, they asked Him, saying, Lord, do You at this time restore the kingdom to Israel? Act 1:6](#)

If those disciples knew the Kingdom had not been restored then we are certain the New Covenant had not arrived. And here is the harmony. Just as supernatural gifts were given at the typical Pentecost, Ex.28 and 31, so gifts were given at Acts 2 as a foretaste, a first fruit of the Day when the Law would be in their hearts, Roms.11:16, James 1:18, . While the Old Covenant was given at Pentecost in Israel's typical salvation, only the believing remnant had the Law in their heart experience from Pentecost onwards, during Acts.

Hebrews, written many years after Acts 2, looked forward to the New Covenant, hardly a position for the author to take if it was fully in operation;
[For finding fault with them, He said to them, "Behold, days are coming, says the Lord, and I will make an end on the house of Israel and on the house of Judah; a new covenant shall be, Heb 8:8 In that He says, A new covenant, He has made the first one old. Now that which decays and becomes old is ready to vanish away. Heb 8:13](#)

The New Covenant was not introduced in Hebrews since it cannot co-exist with the Old. The Old Covenant decays and becomes old; ready to vanish away as per verse 13. The original word for "ready" occurs in Rev.1:3 and 22:10 as "at hand".

The original word for decay is found in Hebs, 1:11 where the old creation is also seen as decaying or waxing old.
[And, "You, Lord, have laid the foundation of the earth in the beginning, and the heavens are the works of Your hands. They shall perish, but You will remain. And they shall all become old as a garment, and as a covering You shall fold them up, and they shall be changed. Heb 1:10-12](#)

We know the heavens will roll up like a scroll when the Lord returns gloriously to the earth see Is.34 (:4), 51:6-8, 11, 2Pet.3:1-13 and Rev.6:13-14. The Isaiah passages are well worth reading. There the Lord avenges the fighting against Zion which is preserved and where the redeemed will return with singing. These are prophetic passages about the Lord on the earth in glory and when He returns, Zion is saved and the old creation and the Old Covenant are removed. Both the New Covenant and the New heavens and earth come in after the Lord returns.

Hebrews unites the removal of the "old" creation and the Old Covenant with the bringing in of the new creation with the New Covenant. The Old Covenant was ready to

vanish away, but had not yet vanished away. Just as the Old Covenant was brought in when the Lord came with a trumpet, Ex.19, so the New will be brought in when He comes the second time to Israel at the last trumpet. In Hebrews 12 the two mountains and Covenants are featured. The Lord is the mediator of the New Covenant on Mount Zion as Moses was the mediator of the Old on Mt Sinai. These two deliverers and mediators are compared in Hebs.3 but one thing is for certain, the Lord is not mediating the New Covenant from Mt Zion today.

Why was the old creation and old covenant ready to vanish away? Because the author and readers of Hebrews were waiting for the Lord from heaven in a very little while, see Hebs.10:37. In this regard they had come to Mt. Zion and would be among those who came with singing where sorrow and mourning would flee away.

When Paul wrote Romans, late in the Acts period, "the night was far spent, the Day was at hand" 13:11-12. This original word "at hand" appears in James 5:8 and 1Pet.4:7. The Lord was coming soon and the link of the Lord delivering Israel and Mount Zion and the New Covenant is not lost when Paul wrote this;

And so all Israel shall be saved; as it is written, "There shall come out of Zion the Deliverer, and He will turn away ungodliness from Jacob. For this is My covenant with them, when I have taken away their sins." Indeed as regards the gospel, they are enemies for your sakes. But as regards the election, they are beloved for the fathers' sakes. Rom 11:26-28. Cp.Jer.31:33-36.

When will Israel nationally enjoy the forgiveness of sins under the terms of the New Covenant? In that day (Jer.31:1) when their Messiah comes back at Trumpets. Then follows the great Day of Atonement when national sins were removed. This was typified in the O.T. pattern on the Day of Atonement;

For on that day an atonement shall be made for you, to cleanse you, so that you may be clean from all your sins before Jehovah. It shall be a sabbath of rest to you, and you shall afflict your souls, by a statute forever. Lev 16:30-31

Please read all of Lev.16, Lev.23:27-32, Zec.12:8-12 and 13:6.

See the larger Feasts chart on page 21

Leviticus 23

The Feasts given to ISRAEL

23:1-2 Moses to Israel. MY FEASTS Proclaim

23:3 **The Sabbath (of Rest)**. (The weekly reminder)
7th day. Holy assembly. In your dwellings. No work.

23:4 FEASTS of JEHOVAH. In their season

1.23:5 * **PASSOVER**. (10th) 14th day. 1st month, evening. Lamb. Ex.12

2. 23:6-8 * **UNLEAVENED BREAD**. 7 days. 1st (15th) day, 7th (21st) Holy assemblies. No work.
(harvest) [firstfruits] 16th day 1st month Wave offering grain/sheaf, when in land. 8

3. 23:15-21 * **WEEKS**. (Pentecost) (21) 7x7sabbaths+1day = 50. Assembly. No work.
[firstfruits] 2 loaves with Leaven 7 lambs, 1 bull & 2 rams

23:22 Harvest sharing for the poor and the stranger (alien =gentile) Stranger.
Num. 15:1, 9:20-38. The corners of the field. Gentiles blessed of Israel. (Rom.15:27)

4. 23:23-25 **TRUMPETS**. 1st day. 7th month. Sabbath, trumpet blasts. No work. Assembly. Offering.
(harvest)
5. 23:26-32 **ATONEMENT**. 10th day 7th month. Sabbath. Assembly. No work. (or destroyed)
Afflict /deny (humility, repentance) or cut off. Is.53. Lev.16. H.Priest.
Holiest of all. Scapegoat. National cleaning.
Lev.25 Jubile trumpet. 7x7 yrs+1year =50. Liberty, Restoration

6. 23:33-36 * **TABERNACLES**. 15th day, 7th month. 1st-8th days assemblies. No Work.
(harvest) Offerings. No Work. 8

23:37-38 The FEASTS of the LORD with offerings

7. 23:39-43 **BOOTHES**. 15th day, 7th month (after harvest) 1st-8th sabbaths.
Celebrate, celebrate. (No Offering mentioned). Israelites build booths

23:43 Moses declared (to Israel) the FEASTS of the LORD

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Romans sits inseparably in the Festive salvation plan for Israel and Romans along with Leviticus and Jeremiah provides the answer as to when and where the New Covenant brings in forgiveness of sins. The Who is answered in Paul's use of "all Israel".

During the Acts period Paul wrote to the Corinthians that he was a minister of the New Covenant as found here;

Do we begin again to commend ourselves? Or do we need, like some, epistles of commendation to you, or letters of commendation from you? You are our epistle written in our hearts, known and read by all men, it having been made plain that you are the epistle of Christ, ministered by us, not having been written with ink, but with the Spirit of the living God; not on tablets of stone, but in fleshly tablets of the heart. And we have such trust through Christ toward God, not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God; who also has made us able ministers of the new covenant; not of the letter, but of the spirit; for the letter kills, but the Spirit makes alive. 2Co 3:1-6

This is not a plain statement that the Old had vanished away or the New was then in operation. The first of Corinthians looks forward to the Feast of Trumpets, chapter 15, and then the New Covenant and the Day of Atonement would follow. In our passage above, the Apostle was comparing the Old and New Covenants in the matter of commendation. Paul and his friends did not need any testimonial written with ink as a means of introduction as some were doing for self-commendation. The Corinthians were the apostle's commendation and these credentials were written in the hearts by the Spirit. This work of the Spirit was a ministration of the New Covenant which as we know, will be the Law written on Israel's heart when it comes in, Jer.31:33.

Further in the chapter we find these words regarding the nation of Israel;

For if the ministry of condemnation is glorious, much more does the ministry of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, because of the glory that excels. For if that which has been done away was glorious, much more that which remains is glorious. Then since we have such hope, we use great plainness of speech. And we are not like Moses, who put a veil over his face so that the sons of Israel could not steadfastly look to the end of the thing being done away. (But their thoughts were blinded; for until the present the same veil remains on the reading of the old covenant, not taken away.) But this veil has been done away in Christ. But until this day, when Moses is read, the veil is on their heart. But whenever it turns to the Lord, the veil shall be taken away. And the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with our face having been unveiled, having beheld the glory of the Lord as in a mirror, are being changed into the same image from glory to glory, even as by the Lord Spirit. 2Co 3:9-18

Paul had hope; he looked for the Day when the veil would be taken away from the nation by the Spirit when The Lord returned. The veil on Moses is seen in the veil on Israel's hearts and the ministry of the New Covenant is seen in liberty. The word "blinded" in verse 2Cor.3:14 appears again in Romans 11:7 as hardened;

What then? Israel has not obtained that which it seeks, but the election obtained it, and the rest were hardened even as it is written, "God gave to them a spirit of slumber, eyes not seeing, and ears not hearing" until this day. Rom 11:7-9

In 2Cor.3:18, Paul wrote that they saw the Lord's glory as in a glass, like in a mirror, and he had already used this figure back in 1Cor.13:

Charity never fails. But if there are prophecies, they will be abolished; if tongues, they shall cease; if knowledge, it will be abolished. For we know in part, and we prophesy in part. But when the perfect thing comes, then that which is in part will be caused to cease. When I was an infant, I spoke as an infant, I thought as an infant, I reasoned as an infant. But when I became a man, I did away with the things of an infant. For now we see in a mirror dimly, but then face to face. Now I know in part, but then I shall fully know even as I also am fully known. And now faith, hope, charity, these three remain; but the greatest of these is charity. 1Co 13:8-13

They saw the Lord's glory in a mirror dimly, but when He comes back at Trumpets (1Cor.15), they will see Him face to face. The glory of the Lord was like a reflection but not the reality. The New Covenant was a reflection as it were, foreseen in the Spirit's work in their hearts and the supernatural gifts but these were not proof it had been established. Paul knew partially, prophecy was in part, but partial things would cease

when face to face with the Lord knowledge would be full. This was Paul's hope, the Lord's return and coming in of the New Covenant.

And they shall no more teach each man his neighbor and each man his brother, saying, Know Jehovah; for they shall all know Me, from the least of them to the greatest of them, says Jehovah. For I will forgive their iniquity, and I will remember their sins no more. Jer. 31:34

The work of the Spirit in the hearts of the Romans and Corinthians was a foretaste of national restoration. The disciples were aware of this when they asked that question in Acts 1:6 just a few days before Pentecost. Restoration, forgiveness via the New Covenant and The Spirit are the features of God in the nation of Israel. In the typical salvation, the gifts were given to prepare Israel for entry into the Kingdom and it was exactly the same during Acts, a foretaste, see 1 Cor. 6. This earthly Kingdom was indeed at hand and thus Paul assured them they would be confirmed, by the same Spirit, unto the end, even the apocalypse, 1 Cor. 1:4-8.

By comparing Romans and Corinthians we find that the taking away of Israel's sins was synchronous with the removing of the veil on their hearts and the insertion of the Law therein. Corinthians, Hebrews and Romans anticipated the Lord's second coming in a very short while, 1 Cor. 1:4-8, 7:29-31, 10:11, 15:51-52, Hebs. 10:27 and Roms. 13:11-12. Hebrews, Corinthians and Romans are united in testimony that the Coming of the Lord was at hand, and the New Covenant was linked with that Coming.

Had the nation of Israel the Law written in their hearts when Paul wrote to these letters? Did all Israel from the top to the bottom know the Lord at that time? Had Christ returned with Trumpet, voice, a shout, clouds and angels? Had Israel been re-gathered? Had the New Covenant come in? The answer to all is a very clear, No!

If the New Covenant wasn't in operation so far as Paul was concerned, it certainly is not in operation today.

So what happened? Why are we not New Covenant Christians today? The answer is a simple one, the nation of Israel remained up until Acts 28, it was not cast aside at the cross, or Acts 2, 7, 9, or 13, but was eventually placed to one side at Acts 28. Up until Acts 28 all things pertaining to Israel are seen in the writings of that time; Paul's letters are rich in prophesy, promise and Covenants. See Paul's letters chart on page 81.

Acts is not a history or beginning of our early church, it is a continuation of God's purposes for the world through Israel. The Old Testament pattern, which included a Covenant, was coming true; the type was unfolding. What began with Passover in Egypt was becoming the greater salvation for Israel beginning at Passover in Israel. Passover, Unleavened Bread, and Pentecost were fulfilled through the Gospels and Acts. At Acts 28, this earthly program was postponed when, through Paul, the judgment prophesy of Is. 6 was brought down on the Nation. Israel nationally was put to one side for a time, the imminent second coming was postponed, and the New Covenant was put aside for a time along with Israel to whom it was promised. When we claim to be New Covenant Christians as members of the church which is His Body, we have taken something which God put to one side and which did not belong to us in the first place.

While Israel remained God's people all the way to Acts 28, forgiveness was in view for the entire nation had the Lord returned at Trumpets and re-gathered her. Those who did believe during the Acts period, both Jews and Gentiles, were to be blessed with faithful Abraham, who believed God and was reckoned righteous, Gals. 3.

When Israel was placed to one side, the Lord revealed the present heavenly purpose; the dispensation of the grace of God. Here is Paul's proclamation of this post Acts

ministry;

For this cause, I, Paul, am the prisoner of Jesus Christ for you nations, if you have heard of the dispensation of the grace of God which is given to me toward you, that by revelation He made known to me the mystery Eph 3:1-3a

This grace is given to me (who am less than the least of all saints) to preach the gospel of the unsearchable riches of Christ among the nations, and to bring to light what is the fellowship of the mystery which from eternity has been hidden in God, who created all things by Jesus Christ; Eph 3:8-9

For this reason I desire that you faint not at my tribulations for you, which is your glory. Eph 3:13

Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Col 1:25-27

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. 2Ti 1:8-11

In this dispensation, this set of conditions in which we live and believe, there is redemption and forgiveness of sins under completely different terms. Our salvation plan goes back before the foundation of the world as we read here;

Blessed be the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heavenlies in Christ; according as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him Eph 1:3-4

Please notice that God's choice regarding us today, is not to be re-gathered into the Promised Land as Jeremiah says of Israel, but we have been blessed with every spiritual blessing in the heavenlies, the very place our Lord and Head is seated at God's right hand, see Eph.1:19-23. Now look at what God has done for us in Christ;

And you hath he quickened, who were dead in trespasses and sins; ...But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. Eph 2:1, 4-9

We have been blessed in the heavenlies, raised and seated there and in that place, predestined as the heirs;

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of (sons or heirs) by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Eph 1:4-6

In whom also we have obtained an inheritance (in HEIRitance), being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance Eph 1:11-14a

We were chosen in Christ to be holy and without blame before Him, that is, in front of God's face. In that place we were chosen to be His heirs and an inheritance is ours in that place, the pledge or guarantee of which is in the hands of the Holy Spirit. These things are not Jeremiah, or any other prophet or promise or Covenants.

As members of this called out company; this church which is His Body, we have redemption through His blood and the forgiveness of sins according to this plan which goes back before the foundation of the world. Before Abraham was called and that great nation came through Isaac and Jacob, eternal life was promised. Before Moses

lead Israel out of Egypt, before the Old Covenant was given, before the New Covenant was promised in prophesy, God had promised eternal life unassociated with any Israeli thing;

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted (highly graced) in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Eph 1:3-7

Paul, a servant of God and an apostle of Jesus Christ (according to the faith of God's elect, in the acknowledging of the truth which is according to godliness on hope of eternal life, which God, who cannot lie, promised before the eternal times, but revealed His Word in its own times in a proclamation, with which I was entrusted by the command of God our Savior,) Titus 1:1-3

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2Ti 1:8-9

Peter's hope is not ours but this redemption truth in Christ before the foundation of the world is important;

knowing that you were not redeemed with corruptible things, silver or gold, from your vain manner of life handed down from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot; indeed having been foreknown before the foundation of the world, but revealed in the last times for you, 1Pe 1:18-20

Colossians goes on to disclose the timing for us. It shows when we shall enter our inheritance;

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Col 3:1-4

Redemption and forgiveness of sins today, is found IN CHRIST alone, not under the terms of the New Covenant given to Israel. We do not set our affection on things above when we steal to ourselves those things that belong to Israel and which have been set aside; communion, water baptisms, supernatural gifts, priests, tabernacles, Zion, the "rapture", and confessing that we are New Covenant Christians.

Claiming to be New Covenant Christians, contrary to Scripture, is transferring a promise made to the house of Israel and the house of Judah and claiming it as our own. We must not transfer God's promises. Remember the context of the New Covenant?

At that time, says Jehovah, I will be the God of all the families of Israel, and they shall be My people. Jer 31:1

They shall come with weeping, and with prayers I will lead them. I will cause them to walk by the rivers of waters in a straight way; they shall not stumble in it, for I am a father to Israel, and Ephraim is My firstborn. Jer 31:9

Behold, the days come, says Jehovah, that I will cut a new covenant with the house of Israel, and with the house of Judah, Jer 31:31

The fact that we are not New Covenant Christians today does not pose any threat to our salvation. By recognizing the things differing, we are glorifying God and proclaiming the different purposes He has clearly revealed in His Word.

When the Lord shed His blood on that cross, it certainly was the blood of the New Covenant for Israel but at the same time it was efficacious for us who were promised eternal life before age times. While Israel did not turn back to the Lord nationally, and all The New Covenant features did not come into force, those believers up until Acts 28 received grace in the forgiveness of their sins and righteousness reckoned under its terms, see Hebs.9. We believers today however, enjoy redemption through His blood

and the forgiveness of sins by faith through grace alone.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: Col 1:12-15

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Eph 2:5-9