

Details on the 4 Unconditional Covenants to Israel; 4 Jewish Administrations as a Client Nation; Preterists: “All Covenants Are Transferred from Israel to the Church”: If so, There’s no Reason for the New Covenant, Jer 31:31-36

32. The New American Standard Bible translates this: “grew strong in faith”; the New International Version: “strengthened in his faith”; but the strength is provided by Abraham’s recall of divine absolutes: “I will make of you a great nation” (Genesis 12:2) and “Sarah your wife is going to bear you a son and you will name him Isaac” (Genesis 17:9a).
33. These are promises given by God that are recorded in the divine decree and referred to in Scripture as “covenants,” for example, Genesis 17:9-10:

The Hebrew word בְּרִית (*berith* [covenant]) can refer to (1) the agreement itself between two parties (see v. 7), (2) the promise made by one party to another (see vv. 2-3, 7), (3) an obligation placed by one party on another, or (4) a reminder of the agreement. In vv. 9-10 the word refers to a covenantal obligation which God gives to Abraham and his descendants.¹
34. In verses 9-10 we find the second category: a promise made by one party – God – to another – Abraham and his descendants.
35. The whole structure of Israelite theology is built on the foundation of four unconditional covenants given by God to Abraham, David, and the Jewish client nation.

Details on the Four Unconditional Covenants to Israel

1. There are four unconditional covenants issued by God to the line of Abraham as a new racial species called the Jew, to Israel as a client nation to God, and to all believer Jews who possess eternal life.
2. These covenants are promises that may be defined in legal terms as favorable dispositions. God is the party of the first part who made favorable dispositions to Israel as party of the second part.
3. These covenants are issued by God and their contents favor Israel. They cannot be classified as conditional contracts since they each are introduced by the phrase, “I will give.”
4. There is a qualification attached to the covenants in that they all were issued only to Jews who not only had the genes of Abraham, Isaac, and Jacob but also the God of Abraham, Isaac and Jacob.
5. These covenants all have eternity clauses: (1) Abrahamic (Genesis 17:7), Palestinian (Genesis 13:15; 15:18), Davidic 2 Samuel 7:16), and New (Jeremiah 31:36).
6. These eternity clauses establish the fact that Israel has a future in both time and eternity

¹ *The NET Bible*, (Dallas: Biblical Studies Press, 2001), 61n21.

7. The covenants to Israel are functional during two dispensations: Israel and the Millennium. The four just mentioned are unconditional because they are dependent upon God alone for their fulfillment and each has an eternity clause. The fifth is the Mosaic Law which is conditional since it establishes the culture of Israel. Blessing or discipline to Israel is determined by the Jews compliance with the civil, establishment, and spiritual codes of the Law.
8. The nation Israel functioned as a client nation to God beginning with Joshua's crossing of the Jordan River in Joshua 3. Over the course of human history the Israelite client nation functions under four administrations: **(1)** the united kingdom under Saul and David (1020-922 B.C.), **(2)** the divided kingdoms, **(a)** the northern kingdom of Israel during the reigns of kings Jeroboam I through Hoshea (922-721 B.C.), and **(b)** the southern kingdom of Judah during the reigns of kings Rehoboam through Zedekiah (922-586 B.C.), **(3)** Judea (439 B.C.²-A.D. 70), and **(4)** the future Millennium.
9. Since these covenants cover past and future history and each has a clause that guarantees their duration into eternity, then Israel will be the first and last client nation.
10. If one views the covenants to Israel as being transferred to the church then there is no reason for there to be a new covenant to Israel.
11. This covenant, recorded in Jeremiah 31:31-37, is said to be *new* because it replaces the conditional covenant to Moses and is issued to Israel at the beginning of the Millennium.
12. All four of the covenants are defined as a sovereign disposition from God wherein he establishes an **eternal** compact with Israel.
13. There has emerged out of the Reformation a system of interpreting Scripture from the standpoint of a theological system rather than a biblical system.

² "The history of Judea may be said to begin when Cyrus, the first Persian emperor, gave the captive Hebrews permission to return to their native land to rebuild Jerusalem and the Temple. Later, after the fragmentation of the empire of Alexander the Great, Palestine was eventually ruled by the Seleucids. Palestine came under Roman control in 63 B.C." (Merrill C. Tenney, gen. ed., "Judea," in *The Zondervan Pictorial Encyclopaedia of the Bible* [Grand Rapids: Zondervan Publishing House, 1976], 3:737).

14. We have noted four biblical covenants that are unconditional and one conditional. There are eight major covenants in Scripture; in sequence they are: (1) Edenic (Genesis 2:16ff; the test of obedience by means of the tree of human good and evil). (2) Adamic (Genesis 3:16ff; sets conditions under which fallen man must function until the Second Advent). (3) Noahic (Genesis 9:1ff; establishes human government and the line of Shem as the line of Christ). (4) Abrahamic (Genesis 12:2; father of a great nation, numerous descendents, line of Christ). (5) Mosaic (Exodus 19:5ff; establishes three codes for Israel: (1) Spiritual and civic order, or the 10 Commandments, (2) legal, and (3) spiritual). (6) Palestinian (Deuteronomy 30:3ff; a specific piece of real estate in which the people of Israel may dwell in perpetuity beginning with the Second Advent). (7) Davidic (2 Samuel 7:10ff; Psalm 89:29; the future king of eternal Israel from the tribe of Judah and the line of David, namely, Jesus Christ). (8) New (Jeremiah 31:31-36; the covenant to Israel for the millennial kingdom and secures the Abrahamic covenant).
15. The Bible does not convey the idea that the term covenant is to be applied to a system of interpretation that considers that all of God's purposes are worked out on the basis of covenants.