



New Covenant to Israel, Jer 31:31-34; Faithfulness of the Lord to Israel Allegorized by Hosea & Gomer & the Christian Marriage; Redemption Solution

52. **The New Covenant to Israel.** This covenant is communicated by Jeremiah in:

Jeremiah 31:31 - "Behold, the days are coming [**Millennium**]," declares the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah,

v. 32 - not like the covenant which I made with their fathers [**Mosaic Law, a conditional covenant**] 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.

Note the use of allegory in verse 32 where the Lord describes Himself as the "Husband" of Israel which is depicted as His wife. The book of Hosea utilizes this figure of speech to address the unfaithfulness of Israel before the Lord:

*Scofield, C. I. (ed.). "The Book of Hosea." In **The Scofield Study Bible: New American Standard.** (New York: Oxford University Press, 1967), 1214:*

The theme of the opening of Hosea's prophecy is the unfaithfulness of Israel, set forth in terms of the marriage relationship, a familiar figure of speech depicting God's relation to His chosen people. Israel's forsaking of the Lord was brought home to Hosea in the adulterous acts of his own wife (Gomer), so that his personal experiences became an allegory of God's experience with Israel. She was not only unfaithful, but her sin also took its character from the exalted relationship into which she had been brought.

The major truths of the book are: (1) God suffers when His people are unfaithful to Him; (2) God cannot condone sin; and (3) God will never cease to love His own and, consequently, He seeks to win back those who have forsaken Him.

Jeremiah 31:33 - "But this is the covenant which I will make with the house of Israel after those days [**Tribulation**]," declares the Lord, "I will put My law within them [**teach doctrine**], and on their heart I will write it [**long-term memory**]; and I will be their God, and they shall be My people.

v. 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 [**in the Millennium**], 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."

53. This covenant thus solidifies and confirms the other three covenants. The New covenant confirms the Lord's faithfulness to Israel as a client nation beginning with the Exodus.
54. His faithfulness to Israel is described by allegory in Hosea as if He were a Husband. The Lord provided the Israelites every logistical necessity, He protected them from every adversary, and He loved them unconditionally.
55. Such is how the husband should love the wife in the corporate testimony of the divine institution of marriage. The husband depicts in allegory the character of Christ's unconditional love for Israel and for the Church. The wife depicts in allegory the faithfulness of the submissive believer to the leadership the Lord.



56. The New covenant will be fulfilled in two parts:
1. During the Incarnation. The sin problem will be resolved by the redemption solution through the provision of a Savior:

It is imperative that if a Jew hopes to enjoy the unconditional covenants he must first fulfill the “eternal life clause” of each.

Isaiah 61:1 - The Holy Spirit of the Lord God is upon Me [Christ], because the Lord [God] has anointed Me [מָשַׁח *mashah*: to be set apart as Messiah: Servant & King] to bring good news to the afflicted [**the Gospel**]; He sent me to bind up [שָׁבַח *habash*] the brokenhearted, to proclaim liberty to captives, and open the prison to those who are bound;

The Lord quotes this passage in the synagogue at Nazareth in:

Luke 4:16 - And Jesus came to Nazareth, where He had been brought up; and, as was His custom, He went into the synagogue on the Sabbath day to read.

v. 17 - There the scroll of the prophet Isaiah was given to Him. He unrolled the scroll, and found the place where it was written in Isaiah 61:1-2a,

v. 18 - “The Spirit of the Lord is on Me, because He has anointed [χρίω, *chriō*] Me to preach the Gospel to the poor [πτωχός, *ptōchos*: those who are afflicted by circumstances both material and spiritual]. He has sent Me to heal [ἰάομαι, *iaomai*: to restore someone from sin and its consequences] the brokenhearted, to proclaim deliverance to the captives, the recovery of sight to the blind [figurative for literal restoration via miracle & spiritual restoration via salvation], and to set free those who are oppressed [θραύω, *thrauō*: those literally broken of body and those spiritually broken of soul by false doctrine],

v. 19 - in order to proclaim the acceptable year [ἐνιαυτός, *eniautos*: a period of time, i.e., the Incarnation; the First Advent] of the Lord.”

v. 20 - And He rolled up the scroll, gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him.

v. 21 - And He began to say to them, “Today this Scripture has been fulfilled in your hearing.”

The issue that the Lord addresses is His First Advent and the mission He is to accomplish during His Incarnation. Both Isaiah 61:1-2a and His reading in Luke 4:18-19 speak of those things that will resolve the sin problem of the human race and how His ministry and sacrifice will be applied to various categories of people.