

Entrust Systematic Theology: Ecclesiology Intro Part 1 1/30/20

THE NATURE OF THE CHURCH¹

1. Introduction to the Church
 - a. The Scope of Ecclesiology
 - i. Broad Definition

Ecclesiology = the study of the Church of Jesus Christ
 - b. Key Components of Ecclesiology
 - i. The Identity of the Church
 - ii. The Inception of the Church
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 - iv. The Governance of the Church
 - v. The Ministries of the Church
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 - c. The Exegesis of Scripture
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3. The Importance of Studying Ecclesiology

WHY STUDY THE CHURCH?

- a. The Church was founded by the Lord Jesus Christ (Matt 16:18).
- b. The Church was purchased with the blood of Jesus Christ (Acts 20:28).
- c. The Church is under the authority of the Lord Jesus Christ (Col 1:18).
- d. The Church is the pillar and support of the truth (1 Tim 3:15).

¹ Notes adapted by permission from Matt Waymeyer, Ecclesiology, The Expositor's Seminary.

- e. The Church is the primary means by which God brings glory to Himself in the present age (Eph 3:21).
 - f. The Church is the divinely ordained instrument for bringing the Gospel to the nations of the world (Matt 28:18-20).
4. The Inauguration of the Church

- Although some believe that the Church of Jesus Christ began with Adam, with Abraham, with the earthly ministry of Jesus, or with the ministry of the apostle Paul, Scripture indicates that it was inaugurated in Acts 2.
- The following considerations provide evidence that the Church began on the Day of Pentecost:

1) The Promise of Jesus (Matt 16:18)

The future-tense promise of Jesus in Matthew 16:18 – “I will build My church” – indicates that He will create a community (the Body of Christ) that did not yet exist at the time of His earthly ministry.

This is reflected in the New Testament distribution of the word ἐκκλησία, which occurs only three times in the Gospels – here in Matthew 16:18 and two proleptic uses in Matthew 18:17 – but 111 times in the remainder of the New Testament.

In addition, “The fact that Luke...uses the word 23 times in Acts [but never in his Gospel] suggests the conclusion that he...consciously avoided using it for a group that belonged to the period of Jesus’ earthly activity” (NIDNTT: 1:297-98).

- All of this points to the inauguration of the Church after the ascension of Christ in Acts 1.

2) The Necessity of Christ’s Redemptive Work

According to the New Testament, Christ’s work of redemption – His death, resurrection, and ascension to the right hand of the Father – were necessary for the very establishment of the Church:

- The death of Christ was necessary to purchase the church (Acts 20:28).

- The resurrection and ascension of Christ were necessary for Him to become head over the Church (Eph 1:20-23).
- The ascension of Christ enabled Him to pour out the Spirit to inaugurate the Church (Acts 2:33).
- The ascension of Christ enabled Him to give gifts to the Church (Eph 4:7-11).

3) The Baptism of the Holy Spirit (1 Cor 12:13)

Since the Church consists of Jews and Gentiles who were baptized into one body by the Holy Spirit (1 Cor 12:13) – and since the ministry of Spirit baptism began on the Day of Pentecost (Acts 1:5; 2:1-21; 11:15) – the Church must have been inaugurated at the same time.

- Matthew 3:11 “As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.”
- John 7:39 He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.
- Acts 1:5 John baptized with water, but you will be baptized with the Holy Spirit not many days from now.
- Acts 2:4a They were all filled with the Holy Spirit.
- Acts 11:15 The Holy Spirit fell upon them just as He did upon us at the beginning.
- 1 Corinthians 12:13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit (also see Eph 4:7-11).

Gregg Allison: “Because both baptism with the Holy Spirit and the distribution of spiritual gifts, constitutive elements of the church, were inaugurated after Christ’s ascension by the outpouring of the Spirit on Pentecost, the church did not come into existence until that event.”

4) The Church as a Mystery (Eph 3:2-12)

In Ephesians 3, the apostle Paul refers to a “mystery” that the Holy Spirit revealed to him – along with the other apostles and prophets – namely “that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel” (v. 6; cf. Eph 2:11-18).

This word “mystery” (μυστήριον) refers to “the secret thoughts, plans, and dispensations of God...which are hidden from [mankind] and await either fulfillment or revelation to those for whom they are intended” (BDAG: 662; cf. Eph 3:9).

Because the content of this “mystery” is the makeup of the Church itself (i.e., the reality that Gentiles are fellow heirs with the Jews, fellow members of the Body, and fellow partakers of the promise), the existence of the Church had not been revealed – and therefore must have not yet existed – prior to the New Covenant revelation of God to the apostles and New Testament prophets.

Therefore, the establishment of this “one new man” (Eph 2:15) known as the Body of Christ must have taken place at the same time that the New Covenant itself was inaugurated: on the Day of Pentecost.

5) The Apostles/Prophets as the Foundation (Eph 2:20)

Because the Church was established on the foundation of the truths revealed through the apostles and New Testament prophets (Eph 2:20; cf. Matt 16:16-18), it must not have existed prior to the inauguration of the New Covenant, which points to the inception of the Church on the Day of Pentecost.

5. The Nature of the Church

In considering the nature of the Church, it is helpful to identify some erroneous conceptions about what the word refers to:

- The Church = ~~A Physical Building~~
- The Church = ~~A Denomination~~
- The Church = ~~The Kingdom of God~~
- The Church = ~~The Nation of Israel~~
- The Church = The People of God in the Present Age

A. The Biblical Term for the “Church”

In seeking to understand the nature of the Church of Jesus Christ, it is helpful to begin with the Greek word translated “church” (ἐκκλησία) throughout the New Testament. This means considering both the Old Testament background of ἐκκλησία and (even more importantly) its use throughout the New Testament.

i. Its New Testament Use

In designating the body of believers who follow the Lord Jesus Christ, the New Testament writers did not invent a new term but rather used one already in existence. Of the 114 occurrences of ἐκκλησία in the New Testament, five are generic uses – having no reference to the Church whatsoever – and 109 are technical uses that specifically refer to the Church of Jesus Christ.

a. Non-Technical Uses

Much like its use in the LXX, the non-technical use of ἐκκλησία in the New Testament refers to various assemblies or gatherings of people for different purposes, none of which specifically designate the Church of Jesus Christ.

- Acts 7:38: the assembly of Israel in the wilderness
- Acts 19:32: an unruly mob assembled in Ephesus
- Acts 19:39: a legal assembly/court in Ephesus
- Acts 19:41: the assembly of men from Acts 19:32
- Heb 2:12: the assembly of God’s people (cf. Ps 22:22)

b. Technical Uses

“The New Testament reveals a development of the term ekklesia from the simple non-technical meaning of assembly to the fullblown technical designation for the Christian people of God” (Saucy). This technical use of ἐκκλησία can be broken down further as a reference to either the local church or the universal church.

i. The Local Church

The predominant technical use of ἐκκλησία in the New Testament “applies to a local assembly of all those who profess faith and allegiance to Christ” (Saucy), for example “the church of God in Corinth” (1 Cor 1:2). This use of ἐκκλησία can be divided further according to whether a given local church exists:

- In a Specific City
 - “the church of God in Corinth” (1 Cor 1:2)
 - “the churches in Galatia” (Gal 1:2)
 - “the church of the Thessalonians” (1 Thess 1:1)

- In Individual Homes
 - “the church that is in her house” (Col 4:15)
 - “the church that is in their house” (Rom 16:5)
 - “the church in your house” (Philem 2)

- In Larger Geographical Regions
 - “the churches of Asia” (1 Cor 16:19)
 - “the churches of Galatia” (Gal 1:1)
 - “the churches...that are in Judea” (1 Thess 2:14)

ii. The Universal Church

“The universal church is the company of all Christians stretching from its inception (accomplished by the death, resurrection, and ascension of Jesus Christ, and created by the descent of the Holy Spirit at Pentecost) to Christ’s second coming at the end of this present age (or, more specifically, the rapture of the church prior to his return)” (Allison). Only about 13 of the 109 technical uses of ἐκκλησία fall into this category.

- “I will build My church” (Matt 16:18)
- “Christ...loved the church and gave Himself up for her” (Eph 5:25)
- “He is also head of the body, the church” (Col 1:18)

SUMMARY:

“The New Testament uses ekklesia in reference to a particular group of Christians who indeed gather together in some locality, engage in worship, are led by pastors, baptize and administer the Lord’s Supper, and so forth. At the same time, the New Testament also uses ekklesia when referring to another entity: the church for which Christ died, which is his body, which he is building, which he is expanding throughout the world” (Allison). The former is the local church, whereas the latter is the universal church, but both have reference to believers in the Lord Jesus Christ.

B. The Biblical Descriptions of the Church

Those individuals who make up the Church of Jesus Christ are “saints” (Rom 1:7; 1 Cor 1:2; 2 Cor 1:1; Eph 1:1; Phil 1:1; 4:21), partakers of Christ (Heb 3:14) and citizens of heaven (Phil 3:20) who are holy (Col 3:12) and beloved by God (Rom 1:7; Col 3:12; 1 Thess 1:4; 2 Thess 2:16; Jude 1). The New Testament describes these individuals in a number of different ways, sometimes from a human perspective and other times from a divine perspective:

1) From a Human Perspective

The Church consists of those individuals who have:

- Repented of Sin (1 Thess 1:9-10)
- Believed in Jesus Christ (Eph 2:8)
- Confessed Jesus Christ as Lord (Rom 10:9)
- Called Upon the Name of the Lord (1 Cor 1:2)
- Come to Know God (Gal 4:9)

2) From a Divine Perspective

The Church consists of those individuals who have been:

- Chosen (Eph 1:4; Col 3:12; 1 Thess 1:4; 2 Thess 2:13; 1 Pet 1:1; 2:9)
- Predestined (Rom 8:28; Eph 1:5, 11)
- Rescued (Col 1:13)
- Redeemed (1 Cor 6:20; Gal 3:13; 4:5; Col 1:14; Heb 9:12; 1 Pet 1:18-19; Rev 1:5)
- Called (Rom 1:6-7; 8:28; 1 Cor 1:2; 2 Thess 2:14; 2 Tim 1:9; Jude 1)
- Justified (Rom 3:24, 28; 5:1, 9; 8:28; 1 Cor 6:11; Gal 2:16; 3:24; Titus 3:7)
- Forgiven (Rom 4:7; Eph 4:32; Col 1:14; 2:13; Heb 8:12; 10:17-18)
- Saved (Rom 5:10; 1 Cor 15:2; Eph 2:8; 2 Tim 1:9; Titus 3:5)
- Sanctified (1 Cor 1:2; 6:11; 2 Thess 2:13; Heb 2:11; 10:10, 14; 1 Pet 1:2)
- Adopted (Rom 8:14-17; Gal 3:26; 4:5-7; Eph 1:5)

- Reconciled (Rom 5:10; 2 Cor 5:18; Col 1:22)
- Regenerated (Eph 2:5; Col 2:13; Titus 3:5; 1 Pet 1:3, 23; 1 John 3:14)
- Enlightened (Eph 1:9-10; 1 John 5:20)
- Spirit-Baptized (1 Cor 12:13)
- United with Christ (Rom 6:1-11; 2 Cor 5:21; Gal 3:28)
- Raised with Christ (Eph 2:6)
- Seated with Christ (Eph 2:6)
- Indwelt by the Spirit (Rom 8:9)
- Sealed with the Spirit (Eph 1:13)
- Known by God (Gal 4:9)

KEY QUESTION: Why is it so important to recognize that only regenerate individuals are part of the true Church of Jesus Christ?

KEY DISTINCTION: Visible vs. Invisible Church

- Visible Church = _____ Believers
- Invisible Church = _____ Believers

C. The Biblical Images for the Church

One of the ways that the New Testament explains the nature of the Church is through the use of various images or metaphors, some of which draw upon imagery used of Israel in the Old Testament and some of which are new and distinct. Throughout the New Testament, the Church is designated:

1. A Chosen Race

In the same way that Israel was a physical race chosen by God to be His people in the Old Testament (Deut 7:6; Isa 43:20), so the Church of Jesus Christ is a spiritual race chosen by God to be His people in the New Testament (1 Pet 2:9).

This image emphasizes:

- The Sovereign Initiative of God
- The Common Heritage of Believers

2. A Royal Priesthood

In the same way that Israel was called to be a kingdom of priests (Exod 19:5-6), so the Church of Jesus Christ is called to serve as a royal priesthood between a holy God and the wicked nations of the world (1 Pet 2:9).

This designation specifically emphasizes:

- The Call to Gospel Proclamation (1 Pet 2:9)
- The Promise of a Future Reign (Rev 5:10; 20:6)

3. A Holy Nation

In the same way that God chose Israel and set her apart as a holy nation (Exod 19:6; Deut 7:6; 26:19), so the Church of Jesus Christ was set apart by God to be a holy *spiritual* nation that exists to fulfill His purposes in this world (1 Pet 2:9).

This imagery emphasizes:

- The Corporate Nature of the Church
- The Set-Apartness of the Church
- The Holy Calling of the Church

4. The People of God

In the same way that the nation of Israel was the possession of God in the Old Testament (Exod 19:5; Deut 14:2; 26:18; Mal 3:17), the Church of Jesus Christ is declared the people of God in the New Testament (1 Pet 2:9-10; Titus 2:14), a designation emphasizing that the people are:

- The Possession of God (1 Pet 2:9; Titus 2:14)
- The Recipients of Mercy (1 Pet 2:10)
- The Objects of Redemption (Titus 2:14)

5. The Body of Christ

One of the best-known metaphors for the Church is the Body of Christ (1 Cor 12:27) in which Jesus is the head and the Church is the actual body (Col 1:18).

IMPLICATIONS FOR THE HEAD:

- His Authority Over the Body (Col 1:18)
- His Provision for the Body (Eph 4:15-16)

IMPLICATIONS FOR THE MEMBERS:

- Their Corporate Unity (Rom 12:4-5; 1 Cor 12:12-13)
- Their Strategic Diversity (Rom 12:4-6; 1 Cor 12:4-11)
- Their Mutual Dependence (Rom 12:4-5; 1 Cor 12:14-26)

6. The Bride of Christ

In the same way that marriage was used in the Old Testament to picture the relationship between Yahweh and the nation of Israel (Isa 54:5-6; 62:5), the New Testament portrays the Church as the Bride of Christ.

The metaphor emphasizes:

- Christ's Love for His Bride (Eph 5:25-27)
- Christ's Jealousy for His Bride's Devotion (2 Cor 11:2-3)
- Christ's Future Union with His Bride (Rev 19:7-9)

7. The Temple of God

Consisting of those who are indwelt by the Holy Spirit (Rom 8:9), the Church of Jesus Christ is called "the temple of God" (1 Cor 3:16-17) and "the temple of the Holy Spirit" (1 Cor 6:19). This reality that the Church is the dwelling place of God (Eph 2:19-22; 1 Cor 3:16-17) who communes with His people (2 Cor 6:16-18) has specific implications for believers:

- The Need to Glorify God (1 Cor 6:19-20)
- The Need to Preserve Unity (1 Cor 3:16-17)
- The Need to Flee Wickedness (2 Cor 6:14-7:1)

8. The Flock of God (1 Pet 5:2)

The common Old Testament metaphor of the shepherd and his flock (Ps 23; 79:13; 80:1; 95:7; 100:3) carries over into the New Testament where the Church of Jesus Christ is designated "the flock of God" (1 Pet 5:2). This imagery pictures the relationship of the church/sheep to both Jesus the Chief Shepherd (1 Pet 5:4), as well as the "undershepherds" (elders) who have been commissioned to care for the flock (1 Pet 5:2-3).

The New Testament use of this metaphor emphasizes:

- The Ownership of the Flock (John 10:11, 27-30; Acts 20:28 1 Pet 5:2)

- The Shepherding of the Flock (John 21:16; Acts 20:28; 1 Pet 5:2)

9. The Pillar and Support of the Truth

As “the pillar and support of the truth (1 Tim 3:15), the church is commissioned with the responsibility of upholding, protecting, and preserving the truths of divine revelation entrusted to her through the apostles and New Testament prophets.

D. A Biblical Definition of the Church

Various definitions of the Church have been suggested:

- **Gregg Allison:** the people of God who have been saved through repentance and faith in Jesus Christ and have been incorporated into his body through baptism with the Holy Spirit
- **Millard Erickson:** the whole body of those who through Christ’s death have been savingly reconciled to God and have received new life
- **Mark Dever:** the body of people called by God’s grace through faith in Christ to glorify him together by serving him in his world
- **John MacArthur / Richard Mayhue:** the assembly of the redeemed – those who have been called by God the Father to salvation as a gift to his Son

E. The Biblical Relationships of the Church

To clarify the nature of the Church of Jesus Christ, it is helpful to explore its relationship to (1) the nation of Israel, (2) the Mosaic Covenant, and (3) the New Covenant.

1. The Church’s Relationship to the Nation Israel

The relationship between Israel and the Church is at the center of the ongoing debate between Covenant Theology and Dispensationalism. A variety of nuanced positions exist on the spectrum of continuity/discontinuity, but the two views can be summarized simply:

- Covenant Theology: emphasizes *continuity* between Israel and the Church by affirming that the latter is either the replacement, continuation, or fulfillment of the former
- Dispensationalism: emphasizes *discontinuity* between Israel and the Church by affirming an ontological and functional distinction between the two.

Put simply, Israel is:

- (a) a physical nation,
- (b) originating in Genesis 12,
- (c) consisting of ethnic Jews, and
- (d) including a mixture of believers and unbelievers
- (e) was called in OT times to stay in the nation for evangelism

By contrast, the Church is:

- (a) a spiritual nation,
 - (b) born in Acts 2,
 - (c) consisting of both Jews and Gentiles in one body,
 - (d) all of whom are Spirit-baptized believers in Christ
 - (e) is called to go into the nations and make disciples.
- In OT Israel, the means of entrance into the nation was *involuntary, physical, and external* – one became a Jew by being born of Jewish parents.
- In the New Testament Church, however, the means of entrance is *voluntary, spiritual, and internal* – one becomes a member of the Church by exercising faith in Christ and being born again by the Holy Spirit.

This fundamental distinction between Israel and the Church can be seen further by noting:

a. The Consistent Use of “Israel” in the New Testament

All 73 uses of the term “Israel” in the New Testament refer to ethnic Jews (even Rom 9:6 and Gal 6:16) – most to the nation as a whole, but others to individual ethnic Jews – including references to the nation as “Israel” even after the establishment of the Church (Acts 3:12; 4:8, 10; 5:21, 31, 35; 21:28).

b. The Present Privileges of Israel in the New Testament

Romans 9:3-4 affirms that the covenants and promises still remain the possession of the nation of Israel even after the inception of the Church, thereby indicating that these blessings have not been absorbed by the Church.

c. The Future Hope of Israel in the New Testament

The New Testament reiterates the future restoration of the ethnic nation of Israel as originally promised throughout the Old Testament (Rom 11:26; Acts 1:6-7; Matt 19:28; 23:37-39; Luke 13:34-35; 21:24; 22:30), thereby indicating an ontological and functional distinction between Israel and the Church.

FOR FURTHER STUDY:

- Michael J. Vlach, *Dispensationalism: Essential Beliefs and Common Myths*. Revised and Expanded. Los Angeles: Theological Studies Press, 2017.
- Robert L. Saucy, "The People of God, Israel, and the Church," in *The Case for Progressive Dispensationalism*, pp. 187-218. Grand Rapids: Zondervan, 1993.
- Robert L. Saucy, "Israel and the Church: A Case for Discontinuity," in *Continuity and Discontinuity: Perspectives on the Relationship Between the Old and New Testaments*, ed. John S. Feinberg, pp. 239-59. Westchester, IL: Crossway, 1988.
- S. Lewis Johnson, Jr., "Paul and 'the Israel of God': An Exegetical and Eschatological Case-Study, *MSJ* 20/1 (Spring 2009): 41-55.

2. The Church's Relationship to the Mosaic Covenant

Understanding the Church's relationship to the Mosaic Covenant begins with understanding the purpose for which the Law was given.

a. The Divine Purpose of the Mosaic Law

The Mosaic Covenant was a temporary and conditional covenant between Yahweh and the nation of Israel.

- It served as Israel's national constitution (Exod 19:5-6).

- Obedience → Blessing (Lev 26:1-13; Deut 28:1-14)
 - Disobedience → Curses (Lev 26:14-46; Deut 28:15-68)
 - It regulated Israel's worship of Yahweh (Lev 1-25).

“The Law of Moses was a divinely instituted rule of life mediated through Moses to govern God's covenant people, Israel, in Canaan. It regulated their common, everyday conduct [and] included the commandments (Ex. 20:1-17), the ordinances stipulating the Israelites' social life (21:1- 23:33), and those directing Israel's worship (25:1-31:18)” (Merrill Unger).
 - It revealed the holiness of God's character (Lev 20:26):
 - thereby calling Israel to holiness (Lev 11:44-45; 19:2; 20:7)
 - thereby revealing human sinfulness (Rom 3:19-20)
 - thereby bringing condemnation (Rom 7:7-13; 2 Cor 3:6-9)
 - thereby leading Israel to the Messiah (Gal 3:23-24)
 - It was replaced by the New Covenant (Jer 31:31-34, Heb 8:13).
- b. The Church's Relationship to the Mosaic Law
- The Mosaic Covenant has been replaced by the New Covenant (2 Cor 3:6-11) – having been abolished through the death of Jesus Christ (Eph 2:15; Col 2:14).
 - Therefore, that covenant is made obsolete (Heb 7:12, 18-19; 8:13; 10:1) – believers in the Church today have died to the Law (Rom 7:4, 6; Gal 2:19) and are not under its authority (Rom 6:14, 15; Gal 5:18; 1 Cor 9:20).
 - Instead, Christians are under the New Covenant (1 Cor 11:23- 34; 2 Cor 3:1-18) and the Law of Christ (1 Cor 9:20-21; Gal 6:2; cf. James 1:25; 2:8; Rom 13:8-10; Gal 5:14; John 13:34; 15:12; 1 John 3:23).
 - These center on the imperative of love and is expounded in the various commandments throughout the New Testament.
 - As Vlach observes, “This Law of Christ has many similarities with the Law of Moses since God's moral standards remain constant, but the Christian is not bound by the Mosaic Law as a rule for life.” Therefore, just as the

apostle Paul describes himself in 1 Corinthians 9:20-21, Christians today are:

- Not Under the Law of Moses (v. 20)
- Not Without Law (v. 21a)
- Under the Law of Christ (v. 21b)

FOR FURTHER STUDY:

- Allen P. Ross, "Interpretation and Application of the Law in the Church," in *Holiness to the Lord: A Guide to the Exposition of the Book of Leviticus*, 58-65. Grand Rapids: Baker Academic, 2002.
- Thomas R. Schreiner, *40 Questions About Christians and Biblical Law*. Grand Rapids: Kregel Academic, 2010.
- Thomas R. Schreiner, "The Law and Salvation History," in *New Testament Theology*, pp. 617-72. Grand Rapids: Baker Academic, 2008.
- Walter C. Kaiser, Jr., "God's Promise Plan and His Gracious Law," *JETS* 33/3 (Fall 1990): 289-302.
- Walter C. Kaiser, Jr. "The Weightier and Lighter Matters of the Law: Moses, Jesus, and Paul," in *Current Issues in Biblical and Patristic Interpretation*, ed. G.F. Hawthorne, 176-92. Grand Rapids: Eerdmans, 1975.

3. The Church's Relationship to the New Covenant

Although the New Covenant will find its ultimate fulfillment in the restoration of the ethnic nation of Israel at the end of the present age (Rom 11:25-27), the Church of Jesus Christ currently participates in the covenant by partaking of the spiritual/soteriological blessings promised therein (Eph 2:11-13).

Believers in the church today, then, are full-fledged members of the New Covenant, having experienced the forgiveness of sins and the indwelling of the Holy Spirit.

To summarize, Scripture teaches the following about the New Covenant:

- a. Promised to Old Testament Israel (Jer 31:31-34; Ezek 36:22-36)
- b. Established by the Lord Jesus (Luke 22:20)
- c. Inaugurated on the Day of Pentecost (Acts 2:14-41)
- d. Participated in by the Church (1 Cor 11:23-34; 2 Cor 3:1-18; Heb 8:7-13; 9:15; 10:14-17; 12:24; 13:20; cf. Rom 11:17; Eph 2:11-13)
- e. Fulfilled in the Millennial Kingdom (Rom 11:25-27; Rev 20:1-6; cf. Isa 59:21)

f. Consummated in the Eternal State (Rev 21:1-4)

FOR FURTHER STUDY:

- Ralph H. Alexander, "A New Covenant – An Eternal People (Jeremiah 31)," in *Israel, the Land and the People: An Evangelical Affirmation of God's Promises*, ed. H. Wayne House, 169–206. Grand Rapids: Kregel, 1998.
- R. Bruce Compton, "Dispensationalism, the Church, and the New Covenant," *DBSJ* 8 (Fall 2003): 3–48.
- Homer A. Kent, Jr., "The New Covenant and the Church," *GTJ* 6/2 (Fall 1985): 289–98.
- Larry D. Pettegrew, "The New Covenant," *MSJ* 10/2 (Fall 1999): 251–70.
- Robert L. Saucy, "The New Covenant and the Salvation of the Gentiles," in *The Case for Progressive Dispensationalism*, by Robert L. Saucy, 111–39. Grand Rapids: Zondervan, 1993.
- Bruce A. Ware, "The New Covenant and the People(s) of God," in *Dispensationalism, Israel and the Church: The Search for Definition*, ed. Craig A. Blaising and Darrell L. Bock, 68–97. Grand Rapids: Zondervan, 1992.