

# WHICH ARE THE NEW COVENANT PASSAGES IN THE OLD TESTAMENT?

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## BRIEF MODELS FOR IDENTIFYING THE OLD TESTAMENT, NEW COVENANT PASSAGES

Evangelical scholarship has done little to develop working models for systematically identifying the New Covenant (NC) passages in the Old Testament (OT). The result has been predictable—consensus regarding the precise elements of the NC has eluded evangelical students of the NC, partially because the discussion has been plagued with differing, briefly justified enumerations of the relevant OT passages to begin with.<sup>1</sup>

The few models offered for methodically surfacing NC passages in the OT have been generally ignored by other students of the NC, at least in print. Part one of this article summarizes and critiques five brief models published in the last fifty years, part two summarizes and critiques two extended models, and part three proposes a new model for surfacing the NC passages in the OT.

## THE “FORMATIVE MODEL” OF WALTER C. KAISER

Walter Kaiser effectively surfaced for modern evangelicalism the issue of the make-up of the NC according to the OT, by cataloging in 1972 and again in 1978 “the sixteen

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<sup>1</sup> Recent examples may include Femi Adeyemi, “What is the New Covenant ‘Law’ in Jeremiah 31:33?”, *Bibliotheca Sacra* 163, no. 651 (Summer 2006): 314; Thomas Edward McComiskey, *The Covenants of Promise: A Theology of the Old Testament Covenants* (Grand Rapids: Baker, 1985), 90; Craig A. Blaising and Darrell L. Bock, *Progressive Dispensationalism* (Grand Rapids: Baker, 1993), 49, 151; Dirk H. Odendaal, *The Eschatological Expectation of Isaiah 40–66 with Special Reference to Israel and the Nations* (Nutley, NJ: Presbyterian and Reformed, 1970), 131; Russell L. Penney, “The Relationship of the Church to the New Testament,” *Conservative Theological Journal* 2, no. 7 (Dec 1998): 461; Robert L. Saucy, *The Case for Progressive Dispensationalism* (Grand Rapids: Zondervan, 1993), 112–13; and John Whitcomb, “Christ’s Atonement and Animal Sacrifices in Israel,” *Grace Theological Journal* 6, no. 2 (Fall 1985): 205.

or seventeen major” OT passages referencing the NC.<sup>2</sup> Perhaps it is a measure of Kaiser’s stature among evangelical scholars, that his words nearly ended that discussion before it began—subsequent writings regarding the NC elements and passages in the OT have most often simply accepted Kaiser’s enumeration.<sup>3</sup> As well, they have generally followed without discussion Kaiser’s lead in limiting OT, NC passages to the writing prophets.<sup>4</sup>

Kaiser’s classic enumeration of OT passages is as follows:

The only place in the Old Testament where the expression “new covenant” occurs is Jeremiah 31:31. However it would appear that the idea is much more widespread. Based on similar content and contexts, the following expressions can be equated with the new covenant: the “everlasting covenant” in seven passages {Jer. 32:40; 50:5; Ezek. 16:60; 37:26; Isa. 24:5; 55:3; 61:8}, a “new heart” or a “new spirit” in three or four passages {Ezek. 11:19; 18:31; 36:26; Jer. 32:39 (LXX)}, the “covenant of peace” in three passages {Isa. 54:10; Ezek. 34:25; 37:26}, and “a covenant” or “my covenant” which is placed “in that day” in three passages {Isa. 42:6; 49:8; Hos. 2:18–20; Isa. 59:21. For additional passages on the new covenant see Stefan Porubcan, *Sin in the Old Testament: a Soteriological*

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<sup>2</sup> Walter C. Kaiser, “The Old Promise and the New Covenant: Jeremiah 31:31–34,” *Journal of the Evangelical Theological Society* 15, no. 1 (Winter 1972): 14, and Walter C. Kaiser Jr., “The Old Promise and the New Covenant: Jeremiah 31:31–34,” in *The Bible in Its Literary Milieu*, ed. John Maier and Vincent Tollers (Grand Rapids: Eerdmans, 1979), 109, 117.

<sup>3</sup> Writers who have relied on Kaiser’s enumeration of OT, NC passages with little or no additional development include Adeyemi, “What is the New Covenant ‘Law’ in Jeremiah 31:33?,” 314; Penney, “The Relationship of the Church to the New Testament,” 461; Bruce Ware, “The New Covenant and the People(s) of God,” in *Dispensationalism, Israel and the Church*, ed. Craig A. Blaising and Darrell L. Bock (Grand Rapids: Zondervan, 1992), 69. In some cases there is no footnote, but instead an allusive nod to Kaiser via reuse of his designation *locus classicus* for the Jeremiah 31 passage, as appears to be the case with R. Bruce Compton, “Dispensationalism, the Church, and the New Covenant,” *Detroit Baptist Seminary Journal* 8 (Fall 2003): 11.

Writers who have developed Kaiser’s enumeration further include: Larry D. Pettegrew, *The New Covenant Ministry of the Holy Spirit*, 2<sup>nd</sup> ed. (Grand Rapids: Kregel Publications, 2001), 31; and Paul R. Thorsell, “The Spirit in the Present Age: Preliminary Fulfillment of the Predicted New Covenant According to Paul,” *Journal of the Evangelical Theological Society* 41, no. 3 (Fall 1998): 398. Rodney Decker (Rodney J. Decker, “The Church’s Relationship to the New Covenant—Part One,” *Bibliotheca Sacra* 152, no. 607 [Summer 1995]: 294) acknowledges Kaiser’s list of passages but questions two Isaiah passages. Darrell Bock (“Covenants in Progressive Dispensationalism,” in *Three Central Issues in Contemporary Dispensationalism*, ed. Herbert W. Bateman IV [Grand Rapids: Kregel, 1999], 189) and Saucy (*The Case for Progressive Dispensationalism*, 112–13) do not reference Kaiser but list nearly the same NC verses and the expression-based criteria for their selection. Elliott Johnson (“Covenants in Traditional Dispensationalism,” in *Dispensationalism, Israel and the Church*, 131) references the Bruce Ware article above, which itself begins with the Kaiser model.

<sup>4</sup> John R. Master (“The New Covenant,” in *Issues in Dispensationalism*, ed. John R. Master and Wesley R. Willis [Chicago: Moody, 1994], 93–110), John H. Sailhamer (*Introduction to Old Testament Theology* [Grand Rapids: Zondervan, 1995], 99), and Whitcomb (“Christ’s Atonement and Animal Sacrifices in Israel,” 205) are among the minority who have argued for the presence of NC elements earlier in the OT.

*Study*, Rome: Slovak Institute, 1963, pp. 481–512}—making a grand total of sixteen or seventeen major passages on the new covenant.<sup>5</sup>

Kaiser briefly described his criteria for capturing NC passages outside of Jeremiah 31, as being the presence of “similar content and contexts.” After referencing his first category, that of passages with the name *new covenant* (which involves only Jeremiah 31), Kaiser captured additional NC passages based upon whether they incorporate any one (or more, presumably) of the following four expressions, (1) *eternal covenant*, (2) *new heart* or *new spirit*, (3) *covenant of peace*, or (4) *a covenant* or *my covenant* linked with *in that day*.<sup>6</sup> Because most of these phrases do appear in Jeremiah 31 and Kaiser did specify Jeremiah 31 as his *locus classicus*, one could certainly envision the genesis of Kaiser’s model as involving first the acceptance of Jeremiah 31 as a NC passage, followed by the observation of key, descriptive terms or phrases in the passage, and finally the seeking out of the same key elements in other OT passages.

The utility of Kaiser’s second-to-last expression *covenant of peace* is not clear. The phrase does not appear in Jeremiah 31, though that passage does promise personal, spiritual peace and corporate, military peace with other terms. The difficulty is that one or both of these senses of peace are present in all of the named, biblical covenants,

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<sup>5</sup> Kaiser, “The Old Promise and the New Covenant: Jeremiah 31:31–34,” 14; cf. Kaiser, “The Old Promise and the New Covenant: Jeremiah 31:31–34,” 109, 117. The brackets in the quotation indicate the location, plus text, of Kaiser’s footnotes within the quote.

Stefan Porubcan, whom Kaiser acknowledges above as his primary source, is somewhat of an odd progenitor for Kaiser’s position regarding the elements and passages of the NC in the OT. Porubcan’s Catholic, replacement theology in regards to national Israel and the NT church informed Porubcan’s criterion for identifying NC passages, leading him to declare that the NC in the prophets is primarily soteriological, predicting the expanding and deepening of the provision of divine forgiveness to God’s people which the NT teaches as fulfilled in the church (Stefan Porubcan, *Sin in the Old Testament: a Soteriological Study* [Rome: Slovak Institute, 1963], 483, 488, 503, 511). From that broad, theological understanding of the NC in the prophets, Porubcan established the criterion that any prophetic passage referring either to an eschatological covenant or to a heightened quality of salvation is a NC passage. Not surprisingly Porubcan found the NC in many of the OT prophets, beyond what Kaiser would recognize (Porubcan, *Sin in the Old Testament*, 487, 503, 504); examples are Daniel 9, Zechariah 13, and Malachi 3–4.

Kaiser acknowledges his evangelical divergence from Porubcan indirectly in offering both different criteria for identifying NC passages (“similar content and contexts”), as well as a shorter list of NC passages. Nevertheless, Porubcan’s influence by way of Kaiser on modern evangelicalism’s assumptions regarding the elements and passages of the NC in the OT highlights a significant gap in evangelical scholarship regarding an accepted model for establishing OT passages as NC passages.

<sup>6</sup> *Ibid.*, 14.

including the conditional, Mosaic covenant.<sup>7</sup> The first time the label בְּרִית שְׁלוֹמִי (“covenant of peace”) appears in the prophets, YHWH was assuring Israel by way of Isaiah that his loyal love is unending: “‘For this is like the days of Noah to Me, When I swore that the waters of Noah Would not flood the earth again; So I have sworn that I will not be angry with you Nor will I rebuke you. For the mountains may be removed and the hills may shake, But My lovingkindness will not be removed from you, And My covenant of peace will not be shaken,’ Says the LORD who has compassion on you. ‘O afflicted one, storm-tossed, *and* not comforted, Behold, I will set your stones in antimony, And your foundations I will lay in sapphires.’” (Isa 54:9–11). That unending love is apparent in all the unconditional covenants, such as the Noahic which YHWH explicitly mentions here, as well as the Abrahamic and the Davidic covenants. As it is not unique to NC passages, it seems best to understand a *covenant of peace* as a “subset provision” that is included within several broader covenants from YHWH.

The efficacy of Kaiser’s first and last expressions—*eternal covenant*, and a *covenant* or *my covenant* linked with *in that day*—is equally unclear. Logically, it seems that these expressions could capture any covenant that is linked to the Eschaton by OT prophets. If one were to view all the biblical covenants relevant to the Eschaton as expressions of a single, generic eschatological covenant for which *new covenant* is the preferred name, as indeed some do,<sup>8</sup> then these would be efficacious categories. For those who recognize distinctions between multiple, named and distinguishable covenants that are linked to the Eschaton by writing prophets however,<sup>9</sup> these two categories seem improperly broad.

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<sup>7</sup> The biblical covenant in fact that is best positioned of all to lay claim to the label *covenant of peace* is a one linked to the Mosaic covenant. This lesser-known covenant of YHWH with the Levitical priest Phinehas properly claims the earliest use of the label in Scripture, as its actual name: “‘Therefore say, ‘Behold, I give him My covenant of peace; and it shall be for him and his descendants after him, a covenant of a perpetual priesthood, because he was jealous for his God and made atonement for the sons of Israel.’” (Numbers 25:12–13). It is ironic for the Kaiser model, that the label *covenant of peace* in fact surfaces some passages linked to the Mosaic covenant—the covenant to which Jeremiah 31 explicitly contrasts the NC.

<sup>8</sup> Odendaal (*The Eschatological Expectation of Isaiah 40–66 with Special Reference to Israel and the Nations*, 131) and Porubcan (*Sin in the Old Testament*, 487, 503, 504) were mentioned above as adherents to this view. Unquestionably the named, unconditional covenants of the OT are activated in a coordinated, perhaps even seamless manner in the Eschaton as described by the prophets. In that sense these covenants represent a single, divine program. On the other hand, there are signature elements in each of the named, unconditional covenants which appear to resist amalgamation at the hands of both the OT and NT writers. As an example: individual, internal transformation by way of Spirit indwelling seems to be a signature element of the NC. So while the Spirit is mentioned in Isaiah 11, there he has the secondary, background role of energizing the Davidic ruler. The Davidic rule is the focus of this passage, not the Spirit, and his activities are it seems not a signature element of the Davidic covenant. So it seems Isaiah 11 should be understood as a “Davidic covenant passage,” not a NC passage.

One can argue that the positive outcomes nationally of Davidic rule in Isaiah 11 are contingent upon the activation of the Spirit’s transforming work as described in the NC. But this shows that the Davidic covenant and the NC are interdependent, not that the latter has subsumed the former.

<sup>9</sup> Such as the NC in Jeremiah 31 and the Davidic covenant in Jeremiah 33.

In regards to Kaiser's first expression **בְּרִית עוֹלָם** ("eternal covenant"), it is likely that Jeremiah 32:40, which Kaiser captured by this phrase, does refer to the NC. In fact, it offers an excellent summary of what had been detailed in Jeremiah 31: "I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me." On the other hand, Isaiah 24:5, which is captured by same expression, seems just as clearly to refer to the Noahic covenant. There YHWH declares that all humankind has broken a covenant made prior: "The earth is also polluted by its inhabitants, for they transgressed laws, violated statutes, broke the everlasting covenant" (Isa 24:5). Regarding Isaiah 55:3 and 61:8, it seems those passages both refer to the Davidic covenant. Thus, it seems the label **בְּרִית עוֹלָם** ("eternal covenant") can be attached to multiple, named covenants.

Surprisingly, narrowing the final category (passages involving the temporal expression **בְּיוֹם הַהוּא** ["in that day"]) from passages that are generally eschatological to those passages that use this precise temporal label, shortens the list to only Hosea 2:18–20. It is difficult to link this passage to any one of the named OT covenants in particular. The passage highlights a future "covenant of peace" to be made for Israel with wildlife, which is more clearly an event related to the rule of Davidic Messiah in Isaiah 11 than to the activation of the NC described in Jeremiah 31, although admittedly the Hosea passage mentions spiritual rejuvenation as a secondary element. It seems best to take this covenant of peace as a recognized sub-element of more than one named, OT covenant, per the discussion above of the "covenants of peace" in the OT.<sup>10</sup>

Thus the first, third, and fourth expressions that Kaiser offered for identifying NC passages in the OT seem improperly broad. Working from Kaiser's own, overarching criteria of "similar content and context," these expressions capture some passages that seem clearly to refer to the NC, but as well capture other passages that seem to refer to other named, OT covenants that are active in the Eschaton in addition to the NC. Perhaps these three expressions of Kaiser can serve as a "first filter" for surfacing potential NC passages, but additional criteria are needed to further cull the list of passages down to a list of passages describing the NC in distinction from other, named OT covenants. One could suggest other first filters that require an additional filter, such as the phraseology involving YHWH being "their God" and Israel being "my people," which captures both Mosaic covenant passages (Exod 29:45; Lev 26:45) and prospective NC passages (Jer 24:7; 31:33; 32:38; Ezek 37:23, 27) in the OT.

The second expression *new heart* or *new spirit* does appear to capture successfully other passages that refer to the NC of Jeremiah 31 in terms of Kaiser's criteria of similar content and context.<sup>11</sup> These passages are Jeremiah 32:39 (LXX); Ezekiel 11:19; 18:31; 36:26.<sup>12</sup> The efficacy of this category is further validated by the fact that, if and when the

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<sup>10</sup> Isaiah seems to use the label *covenant of peace* for the Noahic covenant in Isaiah 54, and he links the concept of both individual, internal peace and corporate, external peace with the Davidic and other covenants in 9:7; 32:17–18; 54:13; 55:12; and 66:12.

<sup>11</sup> Kaiser, "The Old Promise and the New Covenant: Jeremiah 31:31–34," 14.

<sup>12</sup> The exception is Kaiser's reference to Ezekiel 18:31, in which YHWH calls on current Israel to reform their own hearts, more in keeping it seems with the Mosaic covenant.

criterion of *verbal* adherence to the key expression is broadened to *conceptual* adherence on the part of candidate OT passages, then the category captures other seemingly valid NC passages that appear elsewhere in Kaiser's list.<sup>13</sup> This group involves Isaiah 59:21; Jeremiah 32:40; 50:5; Ezekiel 16:60–62; 37:26–27. Each reflects the concept of individual, internal, spiritual transformation of Israelites.

The remaining passages in Kaiser's list are those that are improperly captured by his categories, because they seem to refer to other covenants or are not clearly similar to Jeremiah 31. They are Isaiah 24:5; 42:6; 49:8; 55:3; 54:10; Ezekiel 34:25.

The failure of Kaiser's model to capture the Joel 2:28–29 passage provides another interesting point of analysis for the model. The passage speaks of the distinct action of the Spirit on humankind "in those days" and at least implies inner, spiritual transformation of his beneficiaries, as the Spirit has been poured out on them and has caused them to experience visions and dreams. Had Kaiser listed *the Spirit* as one of his key expressions for capturing NC passages, as many students of the NC in the OT would, Joel 2 it seems would have been captured as a NC passage. Kaiser did not list *the Spirit* as a qualifying expression however, even though many of his sixteen or seventeen passages include it, presumably because the Jeremiah 31 passage from which he culled most of his key expressions does not. On the other hand, Kaiser included in his criteria other expressions beyond *the Spirit* that are absent from Jeremiah 31, but only when they involve the word *covenant*. Given that all of those parameters have proven to be overly broad, there is certainly a basis for questioning whether the list of key expressions could be improved by way of both selective deletions and additions.

Nevertheless, the Kaiser model does a good job of capturing NC passages in the OT, given its brevity and simplicity. The utility of the model is perhaps most clearly seen when the model is compared to other contemporary models, which are generally more complex and rarely as accurate in capturing and omitting appropriate OT passages.

## THE "GENERIC ESCHATOLOGICAL MODEL" OF R. BRUCE COMPTON

R. Bruce Compton offered his model in his *Detroit Baptist Seminary Journal* article "Dispensationalism, the Church, and the New Covenant."<sup>14</sup> Compton's work, particularly his earlier doctoral dissertation, has received attention from several other students of the NC,<sup>15</sup> though his methodology is highlighted more in his article.

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<sup>13</sup> Larry Pettegrew makes this modification—see Pettegrew's "modified Kaiser model" below.

<sup>14</sup> Compton, "Dispensationalism, the Church, and the New Covenant," 3–48.

<sup>15</sup> Compton's unpublished dissertation (Bruce R. Compton, "An Examination of the New Covenant in the Old and New Testaments" [unpublished Th.D. dissertation, Grace Theological Seminary, May 1986]) has been cited by, among others: Adeyemi ("What is the New Covenant 'Law' in Jeremiah 31:33?," 320), Rodney J. Decker ("The Church's Relationship to the New Covenant—Part Two," *Bibliotheca Sacra* 152, no. 608 [Fall 1995]: 441, 447–49, 451–53), Robert McCabe ("The Meaning of 'Born Of Water and the Spirit' in John 3:5," *Detroit Baptist Seminary Journal* 4 [Fall 1999]: 90), Penney ("The Relationship of the Church to the New Covenant," 464), and Pettegrew (*The New Covenant Ministry of the Holy Spirit*, 31).

While Compton considered Jeremiah 31 as the proper first passage as did Kaiser, Compton offered more of a “prolegomena” than did Kaiser by discussing selection criteria before discussing selected passages. Compton’s first criterion for NC passages in the OT is that the passage needs to treat the NC as an “identifiable entity,” which for him distinguishes his approved passages from all those earlier than the writing prophets that may admittedly involve “antecedent trajectories” towards the NC.<sup>16</sup> Compton’s second criterion is that the NC passage will mention by label a *covenant*, and thirdly that it will be by context future, specifically eschatological. The bases for these criteria were not given. The criteria are effective pragmatically, in that they allowed Compton to quickly delineate a core of NC passages. Theologically, their utility is not as clear. The above review of Kaiser’s model has shown that such criteria are prone to surface passages which may or may not be referring to the NC, and further examination of Compton’s model bears this out.

On the basis of these three criteria Compton began with Jeremiah 31:31 because it specifies the NC by name, and Compton stated that there are an additional twelve NC passages: “Hos 2:18; Isa 42:6; 49:8; 54:10; 55:3; 59:21; 61:8; Jer 32:40; 50:5 (cf. 24:4–7); and Ezek 16:60; 34:25; 37:26 (cf. 11:14–21; 36:22–33).”<sup>17</sup> Compton stated that each of the thirteen passages have in common the following five elements, beginning with two of the three criteria that had led to the actual selection of the thirteen passages: a covenant is mentioned, the covenant is future and eschatological, Israel faces national judgment and dispersion, Israel is afterward restored to its homeland, and Israel experiences great material and spiritual blessings.

At this juncture in the model’s development some issues regarding passage selection arise. First, criteria two and three, also listed as the first and second elements in the list of “five commonalities” to the thirteen passages, seem unduly broad. Any reference in the OT prophets to the activity of other unconditional covenants (the Abrahamic and Davidic for example) in the Eschaton would be captured by those two criteria.<sup>18</sup>

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<sup>16</sup> Compton, “Dispensationalism, the Church, and the New Covenant,” 10.

<sup>17</sup> Ibid.

<sup>18</sup> One could reply that there are in fact the original three criteria plus an additional three, listed as the third through fifth elements in the list of five commonalities, which together will resolve the problem of criteria breadth, but Compton specifies that he surfaced the third through fifth elements of that list *after* he had identified the thirteen initial passages by way of the three earlier criteria.

Compton exercises the same two criteria in his dissertation. There he does acknowledge the potential problem for his criteria of improperly capturing references to covenants other than the NC, due to the criteria’s breadth: “Excluded from exegetical consideration are Zech 9:11 and Mal 3:1. Although both mention the word ‘covenant,’ neither offers sufficient information to identify clearly which covenant is in view nor are they able to advance the concerns of this study” (Compton, “An Examination of the New Covenant in the Old and New Testaments,” 5 n. 3).

However Compton’s later article clarifies that, unfortunately, Compton is not concerned with improperly capturing eschatological expressions of covenants other than the NC, but only concerned with capturing OT references to *non*-eschatological covenants: “Two additional passages which mention the term ‘covenant,’ Zech 9:11 and Mal 3:1, have not been included. In both, the information provided for the identification of the covenant is insufficient to determine *whether the reference is to a future covenant or to*

Collecting OT passages referring to the covenant of Jeremiah 31 by the three criteria of this model could in actuality collect all passages making any reference to any biblical covenant relevant to the Eschaton of Israel, regardless of the passages' relation to descriptions of the NC. Even using all five of Compton's criteria would seem to result in one's capturing a broad range of such references. To put it another way, it is hard to see how YHWH could have spoken in the OT prophets regarding activity originating from any covenant, and could have located the activity temporally by referring to key events in Israel's Eschaton, without it later being captured as a NC passage, by these criteria.

For Compton the new list of NC elements derived from the three Jeremiah passages doubled both as an amendment to his description of NC elements, and as an amendment to his list of selection criteria. Nor was the expanded list of criteria, now nine in number, stabilized at this point—as Compton assimilated additional OT passages to his “stable” of NC passages, his list of criteria for identifying NC passages expanded further as well. Thus, for example, when Compton turned to his six candidate passages in Isaiah, he considered the degree of overlap between the elements of those Isaianic passages and his current list of nine criteria.<sup>19</sup> All the Isaianic passages were validated as NC passages because they overlap to some degree with those nine criteria.

With the six Isaianic passages now “in the NC stable,” Compton considered whether any of those additional passages suggest additional NC elements not seen in the Jeremiah passages, which should then be used to “cast the net” of NC criteria still wider as the search for other NC passages continues. He concluded that the list of elements within the NC of the writing prophets should as a result be expanded from nine to fourteen, to include: the Isaianic Servant of YHWH, the role of the Servant as *covenant mediator*, Gentile enlightenment, the identity of the Servant as a Davidic ruler, and the Davidic promises reflected in Isaiah 11.

Compton used the same “expanding criteria” approach to his evaluation of the Ezekiel passages which mention a discrete eschatological covenant, measuring their overlap with the fourteen criteria in play since the evaluation of the Isaiah passages.<sup>20</sup> Again, the individual Ezekiel passages were added to the list of NC passages, and then these new passages were reviewed for NC elements that were not evident in the NC passages surfaced in the earlier prophets. At this point, due to Ezekiel 36, the activity of the Spirit was brought into the list of NC elements.

Interestingly, Compton did not at this juncture conduct a second sweep of Jeremiah, armed with the additional NC elements found in Hosea, Isaiah, and Ezekiel. It seems that

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*an antecedent covenant*” (emphasis mine) (Compton, “Dispensationalism, the Church, and the New Covenant,” 10).

<sup>19</sup> Ibid., 17–20. Intervening between Compton's discussion of the candidate NC passages in Jeremiah and Isaiah (pages 14–17) is a discussion of Hosea 2:18–20. From this passage Compton discerns two new elements of the NC: the cessation of warfare arising from divine discipline, and peace between the nation of Israel and the animal kingdom. Although Compton is not as explicit in regards to assimilating new NC elements from Hosea into his NC selection criteria as he is in regards to assimilating new NC elements from Jeremiah and Isaiah into his NC selection criteria, the Hosea elements may be partially behind his inclusion of Isaiah 54 involving the *covenant of peace* and his mention of Isaiah 11 involving Israel's peace with and among animals.

<sup>20</sup> Ibid., 21–23.



had he done so, his final list of NC passages from Jeremiah could have been larger. In fact, it seems that the reason that several passages referring to David or Davidic descendents were captured from Isaiah and Ezekiel by the method, after none were even considered from Jeremiah, is simply because the list of criteria in place when candidate NC passages from Jeremiah were evaluated was shorter relative to the list used to evaluate Isaiah and Ezekiel passages. Nor does Compton continue the search into other prophetic OT books, at least to the point of considering Joel 2:28–29. It would seem that the Joel 2 passage would have been captured due to the involvement of the Spirit described there, since that parameter had been assimilated after a survey of Ezekiel.

Because of his expansive approach toward assimilating NC criteria across the OT prophets, it seems certain that Compton’s model will label a larger number of OT passages as NC passages relative to the Kaiser model, if the Compton model is applied consistently such that earlier prophetic passages are reconsidered for assimilation as NC passages each time the criteria for inclusion is expanded, and such that all the writing prophets receive full attention.

It would seem that the expansive character of the model is not in and of itself a model flaw, since the degree of contextual similarity and content overlap required among approved NC passages by any model that is employed, is arguably a subjective decision on the part of the model designer. However, there do seem to be two objective flaws to the model. The first flaw is theological: not enough attention is given to the possibility that the activity of a named, divine covenant could be in view in a prophetic passage, that is not the NC. For theologies that hold that the NC has consummated or replaced all other divine covenants that is not a problem, but it is for the theology of Compton.

The second flaw to Compton’s model is structural: the model’s criteria expand each time the model is applied to additional Bible books and surfaces additional NC passages. This was seen above, as Compton applied a list of qualifying criteria to potential Ezekiel passages that was four times longer than the list of criteria used to evaluate Jeremiah. In a sense, this design flaw is fatal—the task of evaluating the writing OT prophets for the presence of NC passages can never be completed, using this model. The criteria are continuously expanding, so that for the results to be considered complete, the Bible books evaluated first need to be re-examined for new candidate passages, each time the list of criteria expands.

## THE “MINIMALIST MODEL” OF JOHN R. MASTER

John Master’s approach to identifying the elements and passages of the NC in the OT in the 1994 book *Issues in Dispensationalism* is unique in two ways.<sup>21</sup> First, he indicated no dependency on prior approaches to discerning the NC in the OT—he stands apart from the majority of current, evangelical NC students who begin with the comments

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<sup>21</sup> Master, “The New Covenant,” 93-110.

of Kaiser or others.<sup>22</sup> Second, with few exceptions Masters referred not to the NC, but to the NC “of Jeremiah 31.” By the end of his presentation Master had made it clear that for him Jeremiah 31:31–34 was the single, primary passage regarding the NC in the OT. Master did not make clear in his the article his justification for giving preeminence to the Jeremiah 31 passage, beyond observing that it is the only OT passage to offer the specific label *new covenant*. Additional justification seems called for, since during the same discussion Master listed passages which for him reflect clearly the Abrahamic and Davidic covenants, even though none of those passages offer a formal, covenantal label for those covenants.<sup>23</sup>

While there other OT passages that bear mentioning, they offer “allusions” to this passage for Master.<sup>24</sup> Perhaps the first member of the list is Deuteronomy 30:6, which “mentions . . . the need for this inner transformation and the work for God . . . well before the revelation of the new covenant to Jeremiah.”<sup>25</sup> Master mentioned a total of five additional passages from Isaiah 11 and Isaiah 32, Ezekiel 36, Joel 2–3, and Zechariah 12, all in connection with the possibility of full, new covenant obedience he sees clearly presented in Jeremiah 31:31–34 (see their itemization below).

Master’s unique “hierarchy” for OT passages referencing the NC, involving the lone Jeremiah 31 passage complemented by other allusive texts, led to a similarly distinctive process for identifying the NC in the OT. Delineating the key elements of the NC was a brief and straightforward task, since Master sidestepped the problem of differing emphases regarding the NC being reflected by differing primary NC passages. From the Jeremiah 31 passage Master itemized just two primary elements for the NC: it is to replace the Mosaic covenant (Jeremiah 31:32), and its recipients will be obeying God’s commands because of a “unilateral divine change” in them (Jer 31:33).<sup>26</sup>

Masters twice re-emphasized the latter NC element: “God intends to work in the lives of the Israelites so that they will finally and fully obey the commands of God that will lead to their entering into the fullness of God’s blessings and the blessings of the Promised Land” and secondly, “In the Old Testament, the emphasis of the new covenant seems to relate to the work of God in the lives of the Israelites that will make them obedient to the commands of God as found in the Old Testament.”<sup>27</sup> Master’s emphasis on the perceived outcome of the inner, personal transformation that emanates from the NC, a complete obedience to God’s commands, rather than upon the inner transformation

<sup>22</sup> Examples of other recent writers who indicate no dependence on prior models are Homer Kent (Homer A. Kent, “The New Covenant and the Church,” *Grace Theological Journal* 6, no. 2 [Fall 1985]: 289–98) and John McClean (John A. McClean, “The Prophets as Covenant Enforcers: Illustrated in Zephaniah,” *Michigan Theological Journal* 5 [Spring/Fall 1994]: 5–25).

<sup>23</sup> There could be pragmatic reasons for focusing on a single OT passage in this context—it simplifies the description of the NC in the OT, and it brings to the fore the NC passage most quoted by the NT regarding the NC. But none of these are offered by Master.

<sup>24</sup> Master, “The New Covenant,” 96.

<sup>25</sup> *Ibid.*, 97.

<sup>26</sup> *Ibid.*, 96–97.

<sup>27</sup> *Ibid.*, 97–98.

itself, is also distinctive relative to the typical NC descriptions offered by others. Master supported this emphasis via OT passages that perhaps are from the secondary, allusive NC passages. These reflect, like Jeremiah 31, “a new possibility, created by God himself, of realizing the will of God in human life.” Isaiah 11:9; 32:15–17; Ezekiel 36:26–27; Joel 2:28, 32; and Zechariah 12:10 emphasize to varying degrees the indwelling of the Spirit, internal, spiritual transformation, and corporate obedience and righteousness.<sup>28</sup>

It does not seem that the Joel 2–3 passage deserves inclusion on the basis of a perfect obedience among the beneficiaries. Rather, the Joel 2–3 passage should be included in Master’s list via a different, third criterion of his described below, the emphasis on the transforming ministry of the Spirit. Master’s identification of the stated replacement of the Mosaic covenant as an element of the NC of Jeremiah 31 is a valuable contribution, because while that element is overlooked by others, it is helpful for distinguishing NC, OT passages from OT passages referring to the eschatological activity of other named, unconditional covenants. On the other hand, the second key element of the NC which Master identifies seems to be of mixed value. It does not seem that any of the passages that Master itemizes clearly specify a punctiliar versus progressive shift to full obedience on the part of those transformed.<sup>29</sup> In most cases the passages seem to more emphasize the internal transformation itself rather than a behavioral outcome of perfect obedience, punctiliar or otherwise.

Master did discuss the internal transformation itself in terms of the part played by God’s Spirit, which seems to be for Master a third element of the NC. It is at this point that a complication for Master’s “minimalist” approach to constructing his model, recognizing only Jeremiah 31 as a primary NC passage, arises. In order for Master to highlight the NC role of the Spirit, he must leave the confines of “the new covenant of Jeremiah 31:31–34.” This he did by raising Ezekiel 36 to a kind of intermediate status relative to his other secondary passages, by appealing to extra-biblical grounds. While Master observes, in faithfulness to his own criterion, that “the term *new covenant*” is not used in the Ezekiel 36 passage, thus making its “connection” to the NC of Jeremiah 31 “circumstantial,” he appeals to the fact that this connection is “generally, if not universally, acknowledged”.<sup>30</sup> Master’s identification of the role of the Spirit as an

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<sup>28</sup> Ibid., 97.

<sup>29</sup> Ibid., 109, n. 7. Master footnotes progressive dispensationalist Robert Saucy who disagrees and sees a progressive shift towards obedience for beneficiaries of the NC (Saucy, *The Case for Progressive Dispensationalism*, 32). Unfortunately, this note could lead Master’s readers to infer falsely that all or even most traditional dispensationalists support Master’s interpretation of punctiliar, new covenant obedience as an outcome of the Holy Spirit’s ministry under the NC.

This emphasis on immediate, full obedience at the point of internal transformation on the part of NC recipients could be seen as a minor distinctive in Master’s presentation, except for the fact that it later undergirds a key point of his chapter: since members of the NT church are not exercising NC (that is, complete) obedience, it is therefore evident that the NT church is not experiencing a fulfillment to any degree of the NC.

<sup>30</sup> Master, “The New Covenant,” 97. Master does not further delineate those providing this consensus.

element of the NC, in spite of its absence in Jeremiah 31, is a valuable contribution because the central involvement of the Spirit is helpful for distinguishing NC passages from those referring to the eschatological activity of other divine covenants.

Master's conservative approach to identifying passages and elements of the NC in the OT serves to highlight weaknesses of "generic eschatological" models such as Compton's above, which amass a great number of loosely-related texts as expressions of the NC and have as their outcome an amorphous aggregate of covenantal impulses. Master succeeded in surfacing a small number of covenantal characteristics that both reflect primary elements of the NC, and help to delineate the NC from other divine, covenantal activity in the Eschaton. At the same time, Master's model for ascertaining the NC elements from "the" NC passage is ultimately unworkable, in that he was forced to suspend the strictures within his model in order to qualify the explicit involvement of the Holy Spirit as a primary element of the "NC of Jeremiah 31."

#### THE "MODIFIED KAISER MODEL" OF LARRY D. PETTEGREW

Another category that captures a number of brief models from evangelicals for establishing the proper list of NC passages in the OT is the Kaiser model with modifications. Larry D. Pettegrew provided such a model in his 1999 Masters Seminary Journal article, "The New Covenant," and his 2001 book, *The New Covenant Ministry of the Holy Spirit* (2<sup>nd</sup> ed.).<sup>31</sup>

*The "Earlier Pettegrew" Model.* In his article "The New Covenant" Pettegrew began, as did both Kaiser and Compton, with Jeremiah 31 because of its expression new covenant, and then spoke of "parallel passages."<sup>32</sup> Though Pettegrew did not explicitly define that label, a footnote laid out his strategy for surfacing the parallel NC passages. Echoing Kaiser, Pettegrew suggested: "Other names for the New Covenant include an "everlasting covenant" (Jer 32:40: 'And I will make an everlasting covenant with them....'), 'covenant of peace' (Ezek 37:26: 'And I will make a covenant of peace with them....'), and 'my covenant' or 'a covenant' (Hos 2:18–20). Cf. Bruce Ware, 'The New Covenant and the People(s) of God,' *Dispensationalism, Israel and the Church*, 69, and Walter C. Kaiser, Jr., 'The Old Promise and the New Covenant: Jeremiah 31:31–34,' *JETS* 15 (Winter 1972): 14."<sup>33</sup> Relative to Kaiser, Pettegrew mentioned the same labels in the same order except that he limited Kaiser's list of "tell-tale" expressions to those that are apparent synonyms for the Jeremiah 31 label *new covenant* in particular, deleting Kaiser's expressions *new heart*, *new spirit*, and *in that day* as additional criteria for surfacing parallel NC passages. As well, Pettegrew omitted all the Isaiah passages in Kaiser's list, labeling them later in his article as passages that describe an event (the

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<sup>31</sup> Larry D. Pettegrew, "The New Covenant," *The Masters Seminary Journal* 10, no. 2 (Fall 1999): 251–70. The two sources warrant separate examination, because a comparison indicates that Pettegrew's model for selecting NC passages has undergone some development in the intervening years.

<sup>32</sup> *Ibid.*, 252.

<sup>33</sup> *Ibid.*, 253, n. 5.

coming of “a perfect mediatorial king, the Lord Jesus Christ”) that will be both concurrent with, and a co-requisite for, the activation of the NC blessings.<sup>34</sup>

The contribution from Bruce Ware, the second source Pettegrew mentioned alongside Kaiser regarding “parallel passages,” is not easy to ascertain—perhaps Pettegrew noted Ware because Ware repeated the classic Kaiser quote (in whole) and stated his approval: “Kaiser is surely within legitimate bounds to cite these texts as pertaining to the new covenant spoken of in Jer 31:31–34.”<sup>35</sup> The net effect of Pettegrew’s consideration and revision of Kaiser’s list is that he made the first criterion for selecting NC passages the presence of a covenant label that he took to be synonymous with the expression *new covenant* in Jeremiah 31.

As noted in the review above of the Kaiser model, these criteria, the labels *everlasting covenant*, *covenant of peace*, and *my covenant* or *a covenant*, are of mixed value as selective criteria. They will all succeed in surfacing candidate passages for consideration as NC passages, but will also capture clear references to other, named covenants. In that sense these covenantal labels can function as an initial filter for candidate passages, but such passages will need a second examination involving additional criteria that can surface passage elements unique to the NC. Pettegrew is aware of this at least in regard to the criterion *everlasting covenant*, which he links also to the Abrahamic and Davidic covenants.<sup>36</sup>

As indicated in his key footnote above, Pettegrew surfaced by these criteria the additional passages Jeremiah 32:40; Ezekiel 37:26; and Hosea 2:18–20, all members of the Kaiser list. This footnote does not purport to provide a complete list of NC passages, but more likely presents a sampling of references for the criteria it enumerates. As detailed above regarding the “Kaiser model,” the three passages Pettegrew offered here do indeed seem to be NC passages, although supplementary criteria that are actually unique to the NC seem necessary to make that judgment.

In his article Pettegrew then offered a second set of criteria for surfacing other NC texts in the OT. He developed these criteria by way of noting the key elements of the NC as described in the Jeremiah 31 passage. This appears to parallel the approach of Kaiser, in that Kaiser’s list of key labels includes both synonyms for the label *new covenant*, and key words that label some of the NC’s elements as described in Jeremiah 31. The six criteria Pettegrew noted, along with the NC passages outside of Jeremiah 31 that he linked with each, are: the NC is “new” and unlike the Mosaic covenant, it is “everlasting and irrevocable,” it offers an abundance of physical blessings (national gathering, rebuilding of cities, economic prosperity), and it offers the spiritual provisions of internal, individual transformation (Deut 30:6; Jer 24:4–7; 32:37–41; Ezek 11:17–21; 36:22–32), of a fuller measure of divine forgiveness, and of a consummated relationship between

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<sup>34</sup> Ibid., 258–59.

<sup>35</sup> Ware, “The New Covenant and the People(s) of God,” 69.

<sup>36</sup> Pettegrew, “The New Covenant,” 254.

God and the people of Israel (Isa 44:5; Jer 24:7; 32:38; Ezek 11:17–20; 34:30; 36:22–23, 28; 37:23, 37).<sup>37</sup>

It was suggested in the evaluation above of the Kaiser model that the following passages surfaced both by Kaiser and Pettegrew do qualify as NC passages based upon both men's stated criteria: Isaiah 59:21; Jeremiah 31:31–34; 32:40; 50:5; Ezekiel 11:19; 16:60–62; 36:26; 37:26–27. Conversely, the following passages that are surfaced by both models were already examined during the evaluation of the Kaiser model above and were found wanting as NC passages, based on the models' own criteria: Isaiah 24:5; 42:6; 49:8; 55:3; 54:10; Ezekiel 34:25.

Apart from these passages, of particular note are the three passages listed by Pettegrew that Kaiser's model does not surface: Deuteronomy 30:6; Jeremiah 24:4–7; and Isaiah 44:5.<sup>38</sup> The Deuteronomy passage could certainly have surfaced in Kaiser's list under the category capturing the expression *new heart*, if Kaiser had made the standard for passages meeting his criteria that of conceptual adherence, and not actual, verbal adherence—Deuteronomy 30:6 speaks of a future, “circumcised heart” among individual Israelites. Kaiser did not offer a criterion that would otherwise exclude the Deuteronomy passage as did Compton, who limited NC passages to those which speak of the NC as an identifiable entity as differentiated from passages which reflect antecedent trajectories towards the NC.<sup>39</sup> In the same way, the Pettegrew passage Jeremiah 24:4–7 would, it seems, have surfaced in Kaiser's list under the category capturing the expression *new heart*, if Kaiser's criteria for candidate passages had been conceptual adherence—Jeremiah 24:7 speaks of future Israelites who have gained a “heart to know Me, . . . for they will return to Me with their whole heart.”

The final passage selected by Pettegrew as a NC passage but missing from Kaiser's list is an interesting one in terms of its combination of elements: “Thus says the LORD who made you And formed you from the womb, who will help you, “Do not fear, O Jacob My servant; And you Jeshurun whom I have chosen. For I will pour out water on the thirsty *land* And streams on the dry ground; I will pour out My Spirit on your offspring And My blessing on your descendants; And they will spring up among the grass Like poplars by streams of water. This one will say, ‘I am the LORD’S’; And that one will call on the name of Jacob; And another will write *on* his hand, ‘Belonging to the LORD,’ And will name Israel’s name with honor.” (Isa 44:2–5). Kaiser's criteria do not capture the passage because it does not make specific, verbal reference to either a covenant or a “new heart.” Certainly however, one can argue for the presence conceptually in this passage of the same covenant that is labeled as the NC in Jeremiah 31—here YHWH unconditionally promises some of the same elements that he “unconditionally covenants” to the same recipients in Jeremiah 31. A similar argument can be made for the presence in concept form of the promised benefit of a new heart—the new, intimate level of

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<sup>37</sup> Ibid., 255–59. Pettegrew does not offer a total count of these elements; the count offered above reflects the fact that while Pettegrew deals with the elements of physical blessing as a group, he devotes a subtitle and multiple paragraphs to each of the spiritual provisions he discusses.

<sup>38</sup> Ibid., 255, 256, 259.

<sup>39</sup> Compton, “Dispensationalism, the Church, and the New Covenant,” 10.

relationship with YHWH on the part of individuals that is promised here is presented in Jeremiah 31 as a clear residual of the gaining of a new heart, though the Isaiah passage is without the precise wording that would have surfaced it in the Kaiser model. Third, the passage directly mentions the Spirit of YHWH, who is seen as a key agent of the spiritual blessings in many of the NC passages. The addition to the selection criteria of the Spirit as active agent of individual, spiritual transformation is unlike Compton's practice of multiplying criteria each time the accepted list of NC passages expands. Though it is true that the element of Spirit activity comes from passages outside of the *locus classicus* of Jeremiah 31, this element appears in multiple NC passages, and most importantly, seems unique to the NC. That is, the Spirit of YHWH as covenantal agent is not emphasized in the passages describing the eschatological activity or fulfillment of other, unconditional OT covenants. Adding the element of Spirit as agent of individual transformation to the NC criteria is not a step toward creating an apparent, generic, all-inclusive, eschatological covenant. Thus, the selection of these three additional passages fits the "spirit" of Kaiser's categories, even though Kaiser's precise, verbal criteria are not met.

The "early Pettegrew" model for ascertaining NC passages in the OT builds upon, and to some extent improves upon, the Kaiser model. On one hand the Pettegrew model shares the weakness with the Kaiser model of tending to capture OT passages that speak of eschatological, covenantal activity in general, because some of the criteria involve covenantal elements that are specifically linked to other covenants, to the exclusion of the NC, in the clearest passages. On the other hand the Pettegrew model improves upon the Kaiser model by capturing valid NC passages that are parallel to the Jeremiah 31 passage conceptually, but not strictly verbally.

*The "Later Pettegrew" Model.* Pettegrew's 2001 book, *The New Covenant Ministry of the Holy Spirit* (2<sup>nd</sup> ed.) uses the same model for surfacing NC passages in the OT, with a few significant revisions.<sup>40</sup> Early in the book Pettegrew asks, "What then is the new covenant?" After quoting the Jeremiah 31 passage, Pettegrew mentions "other names" for the NC. Relative to his article Pettegrew here follows the Kaiser categories more closely. Rather than first offering a narrower list than Kaiser of terms that Pettegrew deems synonymous to the label *new covenant*, as he did in his article, and then scanning Jeremiah 31 for other elements in concept form, Pettegrew here collates both kinds of terms, as did Kaiser, into a single list and labels them all names for the NC.<sup>41</sup> He lists these from among Kaiser's expressions for the NC as NC names (along with sample passages): the everlasting covenant, a new heart, a new spirit, the covenant of peace, and my covenant. In the process he surfaces one passage not mentioned in his article but present in Kaiser's list, Ezekiel 16:60–63, a passage accepted as a NC passage in this study's evaluation above of the Kaiser model. As mentioned above regarding both the Kaiser model and Pettegrew's approach, these names or labels are of mixed value for surfacing NC candidates, in that some of them are used by writing prophets to refer to other unconditional covenants that are to be active in the Eschaton.

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<sup>40</sup> Pettegrew, *The New Covenant Ministry of the Holy Spirit*, 29–33.

<sup>41</sup> *Ibid.*, 29.

Pettegrew then states that “. . . the Old Testament books are saturated with information about the new covenant” and endnotes his statement with a revision of the key, definitional footnote in his article: “See further Bruce Ware, ‘The New Covenant and the People(s) of God,’ in *Dispensationalism, Israel and the Church*, 69. See also Herbert W. Bateman IV, ed., *Three Central Issues in Contemporary Dispensationalism* (Grand Rapids: Kregel, 1999).”<sup>42</sup> Ironically, while the paragraph supported by this endnote evidences a closer adherence to Kaiser’s categorization of NC passages than Pettegrew’s prior article did, the book endnote has been revised to omit Kaiser as a mentioned source. Pettegrew retains the mention of Bruce Ware (who, as mentioned above, does quote Kaiser approvingly) as an explicit source, and mentions in Kaiser’s place the 1999 book *Three Central Issues in Contemporary Dispensationalism* edited by Herbert Bateman. The contributions that Pettegrew has in mind from the authors of Bateman’s book (Darrell Bock, Lanier Burns, Elliott Johnson, and Stanley Toussaint) are not specified.

As in his article, Pettegrew then offers six elements of the NC that serve as additional criteria for surfacing NC passages. However, he has revised the six criteria since his article. The elements of the earlier list were presented as the key elements in Jeremiah 31, consisting of these: the NC is “new” and unlike the Mosaic covenant, it is “everlasting and irrevocable,” it offers an abundance of physical blessings (national gathering, rebuilding of cities, economic prosperity), and it offers the spiritual provisions of internal, individual transformation, of a fuller measure of divine forgiveness, and of a consummated relationship between God and the people of Israel.<sup>43</sup> The revised list presented in the book consists of these: individual transformation through a new heart (item four in the earlier list), final forgiveness (item five in the earlier list), a consummated relationship between God and Israel (item six in the earlier list), physical and material blessings for Israel (item three in the earlier list), permanent indwelling of the Spirit (a new item), and the Law inside the believer (a new item).

*Key elements of Pettegrew’s model revision.* Pettegrew has omitted from the earlier criteria for surfacing NC passages its first two items, the covenant being “new” in contradistinction to the Mosaic covenant, and the covenant being eternal. The new list of criteria is no longer characterized as being derived from Jeremiah 31, and properly so, since the fifth criterion, permanent Spirit indwelling, is not mentioned in that Jeremiah passage. This is a crucial adjustment because it means that for Pettegrew those passages which do speak of the Spirit’s eschatological ministry to individual Israelites leading to internal transformation, but do not reference a covenant by label, are now candidates as NC passages. Although Pettegrew does not mention it at this juncture, Joel 2:28–29 could be another such passage.

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<sup>42</sup> Ibid., 29, 215.

<sup>43</sup> Pettegrew, “The New Covenant,” 255–59. Pettegrew does not offer a total count of these elements; the count of elements offered above reflects the fact that while Pettegrew deals with the elements of physical blessing as a group, he devotes a subtitle and multiple paragraphs to each of the spiritual provisions he discusses.



Of the two items omitted in his revision, Pettegrew's removal of the first item, that the NC is new and unlike the Mosaic covenant, seems ill-advised. That element is both highlighted in Jeremiah 31 and, as a criterion, serves to properly distinguish NC passages in the prophets from passages referencing the eschatological activity of other unconditional covenants. In contrast, Pettegrew's omission from the earlier list of the second item, that the NC is "everlasting and irrevocable," does seem to be an improvement. As discussed in the evaluation of the Kaiser model above, while that item as a criterion does surface possible NC passages, it must be supplemented because it does not succeed in differentiating NC passages from those passages referencing other unconditional covenants.

The most significant revision in the list appears to be the addition of the element *Spirit indwelling*. For Pettegrew's model this is significant strategically, because it involves designating for the first time a primary element of the NC that is not mentioned by Jeremiah 31 (he references Ezek 36:27 as its biblical source). This means that Pettegrew has expanded Kaiser's list of "first passages" or *a priori* NC passages, from which initial criteria for selecting other passages are derived, from the *locus classicus* of Jeremiah 31 to include at least Ezekiel 36. This would seem to be a reasonable expansion of *a priori* NC passages, in that there is a great degree of overlap between the elements described in Jeremiah 31 and Ezekiel 36, so that the original basis for preferring the Jeremiah passage as the only "first passage," that it alone refers by label to the NC, seems unduly rigid. This expansion serves to bring new, significant candidates for NC passages into view from the point of the Kaiser and Pettegrew models. An example is the Joel 2 passage, which speaks of a massive, eschatological pouring out of the Spirit on humankind, but does so without mentioning the precise phrases *new heart* or *covenant* that the Kaiser and later Pettegrew models depend upon for surfacing potential NC passages.

Pettegrew reaps the benefit of revising his model to include *Spirit indwelling* as a primary element of the NC that is described outside of Jeremiah 31 (as per Ezek 36), as he begins his discussion in the second chapter of his book regarding the ministries of the Holy Spirit described in NC passages of the OT. He suggests that the outpouring of the Holy Spirit "initiates" the eschatological, NC period, and offers Isaiah 32:15; 44:3; Ezekiel 39:29; Joel 2:28–29 as NC passages that describe the event.<sup>44</sup> And it seems that it does become difficult to disqualify these as NC passages, once the eschatological pouring out of the Spirit of YHWH is recognized as a signature provision of the NC.

Another revision Pettegrew offers however is of such a magnitude that it takes his model in a new, expansive, yet uncertain direction, far afield from Kaiser's approach. Per the "Compton model" to which he gives attribution, Pettegrew at this point begins adding not only additional NC passages, but additional selecting criteria derived from those new passages. Pettegrew states that Isaiah refers to the NC "at least five times" and lists Isaiah 42:6; 49:8; 54:10; 55:3; 59:21.<sup>45</sup> He attributes to Compton the four additional criteria for qualifying NC passages that Compton derives from Isaiah's NC passages: a

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<sup>44</sup> Ibid., 40.

<sup>45</sup> Ibid., 31.

covenant is promised to Israel after national calamity and prior to national blessing, the servant of YHWH is commissioned to function as the covenant's mediator, the servant is presented as a future David and national ruler, and the servant in conjunction with the covenant brings spiritual enlightenment and salvation to the Gentiles.<sup>46</sup> Pettegrew then endnotes Compton's contribution regarding the NC in Isaiah, and strongly affirms Compton's conclusions: "For an excellent biblical study of the new covenant, see Bruce Compton, 'An Examination of the New Covenant in the Old and New Testaments,' (unpublished Th.D. dissertation, Grace Theological Seminary, May 1986)."<sup>47</sup>

With this new direction, the Pettegrew model has in a single move increased from six to ten the number of distinct primary elements of the NC in the OT, via additions derived from the Isaiah collection of passages that differ from the six criteria derived from the "first passages" of Jeremiah 31 and Ezekiel 36. The first NC element derived from the Isaiah collection, involving Israel's eschatological restoration, overlaps as much with passages describing the eschatological activity of other unconditional covenants. The remaining three criteria gained from the Isaiah collection add a trio of explicit Messianic, Davidic, and universal elements to the NC.<sup>48</sup> An outcome of this move is that Pettegrew has now brought into the NC those passages that describe the coming of a mediatorial servant and king. In his earlier model these were seen as passages describing events concurrent with and co-requisite for the activation of NC blessings. However, with his model for ascertaining NC passages now on Compton's path of continuous expansion, these Messianic passages are now NC passages.

Continuing the new, expansive direction of his model, Pettegrew follows Compton's model for collecting additional NC passages and additional NC elements from Ezekiel. He states that the following passages mention the NC "directly": Ezekiel 16:60; 34:23–25; 37:24–26.<sup>49</sup> From these passages Pettegrew expands his NC criteria with the following: the Davidic descendant will rule as prince over restored Israel, and the restored land is Palestine. As with the Compton model evaluated above, it seems the outcome of this ever-expanding list of NC criteria methodology must be a list of NC passages that encompasses most or all OT mentions of future divine covenantal activity, including passages which arguably have much more in common with the signature elements of, say, the Davidic covenant than with the NC.

It seems that Pettegrew's model as described in his 1999 article offered a revision of the Kaiser model that brought to it some improvements. Pettegrew recognized the importance of discerning key elements of the NC from the *locus classicus* of Jeremiah 31, but also recognized the value of using these elements as criteria for surfacing other candidate NC passages based not on precise verbal adherence but on a more flexible "conceptual adherence" standard. The result was that Pettegrew's early model captured

<sup>46</sup> As given by Compton, in "Dispensationalism, the Church, and the New Covenant," 18–19.

<sup>47</sup> Pettegrew, *The New Covenant Ministry of the Holy Spirit*, 216.

<sup>48</sup> *Ibid.*, 31.

<sup>49</sup> *Ibid.*

several significant, potential NC passages not present in Kaiser's list: Deuteronomy 30:6; Isaiah 32:15; 44:3–5; Jeremiah 24:4–7; Ezekiel 39:29; and Joel 2:28–29.

Pettegrew's later model provided in his 2001 book offered the additional improvement of allowing Ezekiel 36 to supplement the "first passage" of Jeremiah 31 with a recognized, key element of the NC, the eschatological outpouring of the Spirit of YHWH on Israel. However, the benefits of the later model were eclipsed by Pettegrew's assimilation of the expansive approach of the Compton model, which promotes an ever-broadening list of NC elements methodologically and leads practically to a generic, all-inclusive eschatological covenant as the only possible outcome of its application to the data offered in the OT.

### EXTENDED MODELS FOR ESTABLISHING OLD TESTAMENT, NEW COVENANT PASSAGES

Evangelicals studying the NC as presented in the OT have labored in the past with a deficiency in regards to the studies in print. Often these analyses draw varying conclusions from various plausible NC passages without defending, and certainly without gaining a consensus, regarding the proper list of passages to be studied to begin with. The allegory of the blind men examining different parts of the elephant and unavoidably drawing differing conclusions is unfortunately relevant to this situation.

Therefore, it is to the good fortune of current students of the NC that some have in recent decades given extended attention to the task of delineating the OT passages from which data regarding the NC can properly be drawn. Part one of this study evaluated five brief models for identifying NC passages in the OT. Part two reviews first a model published in 1968 by a French, higher criticism proponent, and then a model offered in 1998 by an American evangelical who sought to collate the elements of the former, higher-critical model with the implied model of Kaiser.

#### THE MODEL OF PIERRE BUIS

French Old Testament scholar Pierre Buis offered in 1968 an article in *Vetus Testamentum* delineating his model for determining the NC passages in the OT.<sup>50</sup> Buis began by studying a small number of strategic NC passages in order to surface the definitive elements of the NC, which for him constitute an NC "form." Once he had circumscribed the form and content of the NC by this approach, Buis argued that he was able to identify the NC passages in the OT based upon their degree of adherence to his NC form. The conclusion of Buis' study is that the OT (with Apocrypha) has offered a formal covenant which was first introduced by Jeremiah and Deuteronomy contemporaneously, and then was reasserted by Ezekiel, Baruch, and Zechariah, involving ten passages in all.

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<sup>50</sup> Pierre Buis, "La Nouvelle Alliance," *Vetus Testamentum* 18, no. 1 (Winter 1968): 1–15.

Buis began his presentation by labeling three passages, Jeremiah 32:37–41; Ezekiel 37:21–28; and Baruch 2:25–31 as the “better known” NC passages, and observes that all three passages present the same five covenantal elements.<sup>51</sup> For Buis, the formulaic nature of the five elements is indicated by two characteristics, the grouping of these themes and the evidence of a “fixed vocabulary” across biblical authors.<sup>52</sup> He notes that the ordering of the themes is highly variable. The NC elements which the former three passages reflect are (1) the gathering and return of the people, (2) the “definition” of the covenant (the formula “they will be my people; I will be their God”), (3) the people’s internal renovation, (4) the declaration of a “final” covenant, and (5) covenant blessings.<sup>53</sup> It would appear that these elements overlap with the following two “expressions” offered by Kaiser’s classic quote, being the *everlasting covenant*, and a *new heart* or a *new spirit*. Omitted by Buis relative to Kaiser are Kaiser’s two expressions *covenant of peace*, and a *covenant* or *my covenant* which is placed *in that day*.<sup>54</sup>

In addition to the three, comprehensive NC passages, Buis offers four other passages that reflect all but the second element: Jeremiah 31:31–36; Ezekiel 34:25–31; 36:22–25; Zechariah 7:7–8:17. There are an additional three OT passages that reflect two of the five elements: Deuteronomy 30:1–10, Jeremiah 24:5–7, Ezekiel 16:53–65.<sup>55</sup> Buis designates these ten as *the* NC passages in the OT, reflecting to an adequate extent the five, formal elements of the NC.

Buis’ list of ten NC passages compares to Kaiser’s seventeen as follows: both models capture Jeremiah 31:31–36; 32:37–41; Ezekiel 16:53–65; 34:25–31; 37:21–28. Passages unique to Buis are: Deuteronomy 30:1–10; Jeremiah 24:5–7; Ezekiel 36:22–25; Zechariah 7:7–8:17; Baruch 2:25–31. Passages unique to Kaiser are: Isaiah 24:5; 42:6; 49:8; 55:3; 54:10; 59:21; 61:8; Jeremiah 50:5; Ezekiel 11:19; 18:31; 36:26; and Hosea 2:18–20.<sup>56</sup>

Buis makes some valuable contributions toward understanding the NC in the OT, particularly in terms of exegetical observations. He points to a striking contrast between

<sup>51</sup> Ibid., 1–2. The apocryphal Baruch passage reads: “And, lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence. And the house which is called by thy name hast thou laid waste, as it is to be seen this day, for the wickedness of the house of Israel and the house of Juda. O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine, As thou spakest by thy servant Moses in the day when thou didst command him to write the law before the children of Israel, saying, If ye will not hear my voice, surely this very great multitude shall be turned into a small number among the nations, where I will scatter them. For I knew that they would not hear me, because it is a stiffnecked people: but in the land of their captivities they shall remember themselves. And shall know that I am the Lord their God: for I will give them an heart, and ears to hear:” (Bar 2:25–31, The King James Version Apocrypha.)

<sup>52</sup> Ibid., 3.

<sup>53</sup> Ibid., 2, 7. As discussed below, Buis took the translation *final covenant* to be a preferred revision to the standard translation *everlasting covenant* in NC contexts.

<sup>54</sup> Kaiser, “The Old Promise and the New Covenant: Jeremiah 31:31–34,” 14.

<sup>55</sup> Buis, “La Nouvelle Alliance,” 2.

<sup>56</sup> Kaiser, “The Old Promise and the New Covenant: Jeremiah 31:31–34,” 4.

the way the “first” (Mosaic) covenant was renewed post-exile, and the way the NC will be initiated: “In the first it is the community that takes the initiative to repair the covenant broken by it or its ancestors; it is a question of reestablishing the old order. In the second, it is Yahweh who does everything: he reassembles the people, and transforms and concludes the covenant on the new foundations. We can’t imagine two more different concepts . . .”<sup>57</sup> Buis also offers the insight that because some NC passages invite the reader to compare and contrast the NC to the Mosaic covenant, the lack of any mention by those same passages of a mediator for the NC would have been striking to the original readers. Specifically, the generous offer in the NC of divine grace cries out for an act of prevenient atonement.<sup>58</sup>

As well, there is a refreshing independence to Buis’ work, in that he considers several passages that others do not discuss in relation to the NC, such as Baruch 2 and Zechariah 7–8. Buis also takes an independent approach to Jeremiah 31, the *locus classicus* for many students of the NC in the OT. For Buis the passage itself is of secondary import because, as seen in his listing of NC passages above, Jeremiah 31 does not reflect all the elements of the NC for Buis.<sup>59</sup> The label *new covenant* that for others makes this passage central is for Buis also of secondary import, because it appears so rarely. As reflected in Buis’ list of five NC elements, he prefers the label *everlasting covenant* (though he translates it *final covenant*) as the better label for the NC, based on his ten NC passages.<sup>60</sup>

At first glance, Buis appears to offer a methodical, objective, inductive study for ascertaining the elements of the NC in the OT and the relevant Scripture passages. However, this aura of objectivity belies in fact unannounced, assumptive moves made at key junctures throughout the analysis, which bring into it elements of circularity and subjectivity. Buis began with the three passages that for him circumscribe the elements of the NC, but the criterion for his selection of these foundational passages in the first place was that they were “better-known witnesses.”<sup>61</sup> It is in fact the peers of Buis, and not the Scriptures, that surfaced the passages from which Buis derived the definitive elements of the NC in the OT. The nature of the origin of the five formal elements is critical for the rest of Buis’ study, because they, rather than a comparison to one or a group of Scripture passages, dictates if and when other passages are added to the list of NC passages.

<sup>57</sup> “Dans la première c’est la communauté qui prend l’initiative de réparer l’alliance rompue par elle ou ses ancêtres; il s’agit de rétablir l’ordre ancien. Dans la seconde, c’est Yahvé qui fait tout: il rassemble le peuple, le transforme et conclut l’alliance sur des bases nouvelles. On ne peut imaginer des conceptions plus différentes . . .” (Buis, “La Nouvelle Alliance,” 9–10).

<sup>58</sup> “This aspect [atonement] appears, diffused, in the Songs of the Servant where the mediator of the covenant (Isa 42:6; 49:8) was sacrificed for the sins of the people (Isaiah 53).” (“Cet aspect se retrouve; diffus; dans les Chants du Serviteur où le médiateur de l’alliance [Is. xlii 6; xlix 8] est sacrifié pour les péchés du peuple [Is. liii],” Ibid., 7, n. 10.)

<sup>59</sup> Ibid., 7.

<sup>60</sup> Ibid.

<sup>61</sup> Ibid., 1.

Another element of subjectivity arose in Buis' process for arriving at five NC elements and ten NC passages. Buis arrived at ten NC passages, rather than more or less, because he worked from the undefended assumption that the presence of two or more NC elements, not one or three, makes an OT passage a NC passage. It is clear that the number of NC passages could have been much larger, because as Buis reviews each of the five NC elements, he mentions passages outside of his ten that reflect the element. The determination that five is the correct number of elements was also subjective. Given that the second of Buis' five NC elements ("you will be my people; I will be your God") is present in only three of his ten passages, would it not be reasonable to omit that element and decrease "the NC elements" to four? Or, perhaps, should Buis have retained the original number of five elements, but omitted the second in favor of a new, more pervasive candidate found in a different set of passages? In fact, Buis mentions later in his presentation that there is actually an additional (sixth) element, the historical introduction,<sup>62</sup> that is either present in, or adjacent to, five of his ten passages and is alluded to by other passages.<sup>63</sup> Buis did not discuss his justification for rejecting this element in favor of the less-prevalent, second element in his list.

Or, perhaps one might prefer to claim that the NC passages each reflect all of the NC elements. Buis could have increased to one hundred percent the proportion of his NC passages that list all the NC elements, simply by delineating four (rather than five) NC elements, *all* of which are present in seven (rather than ten) NC passages in the OT.

In addition, some of Buis' exegetical conclusions are questionable. He argues that the phrase *eternal covenant* is the favored label for the NC, but after acknowledging that it is used as well to label other covenants, argues that only in the case of the NC this label carries the meaning *final covenant* rather than *eternal covenant*.<sup>64</sup> He offers no exegetical justifications for this distinction in this article.

Buis offered an interesting evaluation of possible NC passages in Isaiah. His list of ten NC passages is notable for excluding any passages from Isaiah, but for Buis this was the only possible outcome. Working from higher critical assumptions, he noted that Deutero-Isaiah is writing later than Jeremiah, Deuteronomy, and Ezekiel.<sup>65</sup> For Buis, the relative lateness of the Isaiah passages means that they should be viewed as commentary on the fully formulated NC, in the form of "conscious allusions."<sup>66</sup> At the same time, Buis admitted that Deutero-Isaiah does add an element to the NC content that is absolutely necessary, which is the involvement of an atoning mediator as described in Isaiah 42:1-7; 49:1-13.<sup>67</sup> Thus an unconscious circularity again seems to have arisen in the model. While the Isaiah passages offer a necessary piece to the "NC puzzle"

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<sup>62</sup> Ibid., 9.

<sup>63</sup> Of course the reality that some passages Buis considered have possible elements adjacent to them raises the problem of controversial, if not arbitrary, boundaries to the passages being examined.

<sup>64</sup> Ibid., 7.

<sup>65</sup> Ibid., 15.

<sup>66</sup> Ibid.

<sup>67</sup> Ibid., 7.

according to Buis, they cannot help to define the formulaic elements of the NC—Buis has already excluded Isaiah from that category of passages based on higher critical chronologies.

Among evangelicals, and increasingly so outside of evangelicalism, the commitment of Buis to the Documentary Hypothesis will be viewed as another flaw for his model. Buis assumes that the NC passages of Deuteronomy 30 and Jeremiah 31 are both slightly pre-exilic, and therefore are contemporaneous and mutually-independent descriptions of the NC. It is because of the Documentary Hypothesis that the candidate NC passages of Deutero-Isaiah were rejected, being commentary for the earlier NC passages of Jeremiah and Ezekiel. Perhaps of greatest concern to dispensational premillennialists, Buis minimized the theological significance of the NC being an unconditional covenant that describes unilateral acts on the part of YHWH. On Documentary Hypothesis grounds, Buis declared the apparent contrast between conditional vassal treaties and unilateral acts on the part of YHWH to be due only to differences in perspective between sources *E* and *P*.<sup>68</sup>

The greatest benefit of Buis' model is neither the model itself, nor the criteria it has put forth for surfacing NC passages in the OT, given the number of subjective elements involved. The greatest benefits of the model are its proposed, significant OT passages and proposed, NC elements that have been overlooked by other students of the NC in the OT.

#### THE MODEL OF PAUL R. THORSELL

Evangelical theologian Paul Thorsell wrote the article “The Spirit in the Present Age: Preliminary Fulfillment of the Predicted New Covenant According to Paul” in 1998 for the *Journal of the Evangelical Theological Society*. He purposed to show, in accordance with a progressive dispensational stance, “that within the Pauline corpus the presence and activity of the Holy Spirit among believers demonstrates that the new covenant is currently operative, albeit in a partial and preliminary way.”<sup>69</sup> Appropriately, the focus of Thorsell's article was on expositing the Apostle Paul's discussion of the NC particularly in terms of his understanding of its impact upon, and relationship to, Gentiles interadvent. In addition, however, Thorsell devoted the first four pages of his article to laying out a model for determining the elements of, and secondarily the Scripture passages reflecting, the NC in the OT.

Thorsell began with a brief, informal description of three primary criteria for identifying NC elements and NC passages in the OT. He first identified Jeremiah 31 (due to its unique label *new covenant*), then wrote of OT references to an eschatological covenant, that is, passages using the term *covenant* within a future context, and thirdly spoke of other OT passages that are likewise NC references, due to “comparable

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<sup>68</sup> Ibid., 12.

<sup>69</sup> Thorsell, “The Spirit in the Present Age: Preliminary Fulfillment of the Predicted New Covenant According to Paul,” 397.

content.”<sup>70</sup> In beginning his analysis with the Jeremiah 31 passage, Thorsell’s approach stands within the mainstream of analyses of the NC in the OT since Kaiser. In contrast, Thorsell’s second criterion, which purports to capture any OT reference to any covenant described as active in a future context, makes his model vulnerable to capturing all manner of unconditional covenants that may be active in the Eschaton, in line with Compton’s “general eschatological covenant” model. Thorsell did not take his model to that point in this article, however.

Thorsell next summarized approvingly Buis’ model, and used that model to ascertain additional NC elements and passages in the OT beyond Jeremiah 31.<sup>71</sup> The five formal NC elements and the ten NC passages of Buis formed the base of Thorsell’s model.

Thorsell’s acceptance of Buis’ model did involve massaging and overlooking undesirable elements of the Buis model, generally without comment. He retained Buis’ number of ten passages while at the same time deleting one, the apocryphal reference from Baruch 2, and replacing it without comment with one not in Buis’ list, Hosea 2:14–23. Thorsell spoke of Buis’ NC “form” as having six elements, while in reality Buis defended five. Thorsell expanded Buis’ NC form by inserting the *historical introduction* element which Buis acknowledged but omitted from his form. Thorsell did not do likewise with another “necessary” covenantal element that Buis also discussed at length and also omitted from his NC form, that being the NC’s mediator, which Buis saw described in the first two Servant Songs of Isaiah.<sup>72</sup> Thorsell also appears to have deviated from Buis’ somewhat arbitrary rule that an OT passage needs to reflect at least two of the form elements to be listed as a NC passage—while Thorsell began with the same ten NC passages of Buis, he eventually added passages (per Kaiser) that reflect no more than one element of the NC form.<sup>73</sup> Thorsell rejected without comment Buis’ diminution of both the Jeremiah 31 passage and its *new covenant* reference, in using Jeremiah 31 as his initial, primary NC passage and highlighting its unique label. Thorsell sidestepped without comment Buis’ contention that the label *everlasting covenant* should, only in the case of NC passages, be translated *final covenant*. It seems that Thorsell’s adjustments to Buis’ model are a net improvement, though they perhaps should have been acknowledged.

Thorsell’s first expansion of Buis’ model comes by way of making the presence of any of a collection of covenantal labels a valid selection criterion for capturing NC passages.<sup>74</sup> In an early footnote Thorsell quotes approvingly the portion of Kaiser’s classic list of NC expressions and passages that captures labels which are synonymous (for Kaiser and Thorsell) to the label *new covenant* in Jeremiah 31: “In addition to

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<sup>70</sup> Ibid., 398.

<sup>71</sup> Ibid., 398–400.

<sup>72</sup> Buis, “La Nouvelle Alliance,” 7.

<sup>73</sup> Thorsell, “The Spirit in the Present Age: Preliminary Fulfillment of the Predicted New Covenant According to Paul,” 398.

<sup>74</sup> For Buis, the label *final covenant* was an element of the NC form that was occasionally present, and he did not recognize other labels except for *new covenant* in Jeremiah 31, which for him was of secondary import (“La Nouvelle Alliance,” 7).



Jeremiah's mention of a new covenant the expression 'everlasting covenant' is sometimes a reference to an eschatological covenant (Isa 55:3; 61:8; Jer 32:40; 50:5; Ezek 16:60; 37:26), as are the expressions 'covenant of peace' (Isa 54:10; Ezek 34:25; 37:26) and simply the term 'covenant' (Isa 42:6; 49:8; 59:21; Ezek 20:37; Hos 2:18) in an eschatological context (see W. C. Kaiser, 'The Old Promise and the New Covenant: Jeremiah 31:31-34' . . .).<sup>75</sup> Thus Thorsell captured several passages as NC passages that Buis did not, in particular passages from Isaiah which for Buis were too late chronologically to have had a place in developing the NC form.<sup>76</sup> The critique offered in part one regarding the portion of Kaiser's model that Thorsell incorporates here will apply. Briefly, the list of covenantal names Kaiser assembled is too inclusive, and therefore too broad a discriminating tool, for capturing only NC passages. For example, the covenantal labels in the Isaiah 24 and Isaiah 54 passages probably refer to the Noahic covenant, and the labels in the Isaiah 55 and Isaiah 61 passages probably refer to the Davidic covenant.

Thorsell's incorporation of most of Buis' model and some of Kaiser's model resulted in a curious treatment of Isaiah 42 and Isaiah 47, since Buis rejected them as NC passages and Kaiser accepted them. Because Thorsell rejects the Documentary Hypothesis he would not have rejected candidate Isaiah passages on that basis, as did Buis. On the other hand, Thorsell did not speak to Buis' belated conclusion that these Isaiah passages capture a necessary element for the NC, that being the covenant's mediator. So these Isaiah passages did not enter the "stable" of NC passages for Thorsell because, per Buis, they refer to a mediator. Rather, they entered Thorsell's collection of passages because, per Kaiser, they mention a covenant that is active in a future context.<sup>77</sup>

Thorsell expanded upon Buis' model a second time by examining, more closely than any other of the models reviewed, the NC element involving internal, individual, spiritual transformation of NC recipients as reflected in the OT. This focus represents a strength in Thorsell's model, because that element is effective for distinguishing passages describing the NC's future activation from passages describing the future activity of other, unconditional, biblical covenants. Thorsell argued correctly that "this element may be the most distinctive aspect of the predicted eschatological covenant and is present in other contexts than the ten in the [Buis] chart [of ten passages]."<sup>78</sup> Thorsell offers an excellent sub-categorization of the NC element of internal, individual, spiritual transformation, along with some of the relevant OT passages: "The moral renewal is described in widely differing fashions as (1) a circumcision of the heart (Deut 30:6; cf. Jer 4:4), (2) the giving of a new heart or changing of the heart (Jer 24:7; 32:39; Ezek 11:19; 18:31; 36:26), (3) the putting of a new spirit/God's Spirit within them (Ezek 11:19; 18:31; 36:26-27; 37:14), or (4) the placing/writing of Yahweh's law in/on the

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<sup>75</sup> Thorsell, "The Spirit in the Present Age: Preliminary Fulfillment of the Predicted New Covenant According to Paul," 398.

<sup>76</sup> Buis, "La Nouvelle Alliance," 15.

<sup>77</sup> Kaiser, "The Old Promise and the New Covenant: Jeremiah 31:31-34," 14.

<sup>78</sup> Thorsell, "The Spirit in the Present Age: Preliminary Fulfillment of the Predicted New Covenant According to Paul," 399.

hearts of the people (Jer 31:33).”<sup>79</sup> With this expansion Thorsell captured all of the remaining passages in the Kaiser model. At the same time, Thorsell did not take the opportunity to suggest passages that would fit these sub-categories outside of the ones discussed by Buis and Kaiser. In particular, the omission of Joel 2:28–29 from the third subcategory in the above quote seems striking. Perhaps it is because Thorsell chose to limit himself to passages raised by Buis and Kaiser as a time-saving move, or perhaps it is because the putting of God’s Spirit within individuals may not seem explicit in Joel’s description of the Spirit being poured out upon all humankind. It seems that Thorsell passed up an opportunity to consider candidate NC passages that his helpful subcategories could have brought to mind.

Thorsell developed a model for identifying NC passages in the OT that offers strengths along with some weaknesses. He borrowed discriminately from Buis’ model, successfully filtering out higher-critical assumptions, an apocryphal passage, and most of the arbitrary assumptions made by Buis, while keeping Buis’ concept of a collection of stable, NC elements. Thorsell borrowed less discriminately from Kaiser’s model, so that he retained the problematic tendency of Kaiser’s model to capture covenantal passages likely referring to eschatologically active covenants other than the NC.

The strength of Thorsell’s model is its focus upon two elements which both are unique to the NC in the OT, and successfully distinguish it from eschatological emanations of other biblical covenants, these being the label *new covenant* and the emphasis on individual, internal, spiritual transformation of the covenant’s beneficiaries. Thorsell’s overlooking of passages that fit the latter category simply because they were not raised earlier by Buis or Kaiser is a flaw; the Joel 2:28–29 passage seems to be the most important victim of this oversight.

## SUMMARY EVALUATION OF THE MODELS

The models recently put in print for ascertaining the NC passages in the OT vary considerably, along virtually any continuum one might apply. Some are simple while others are complex; some are brief while others are quite detailed. Some like Master’s model are quite restrictive in their parameters, admitting few OT passages into their lists, while others like Compton’s are quite expansive and potentially capture scores of passages. The complexity of a model does not appear to be a strong advantage.

There are as well commonalities to the models surveyed, some beneficial and others not. As a positive, all the models from evangelicals register in agreement with the NT authors the centrality of the Jeremiah 31:31–34 passage for accurately delineating the NC, even while the models offer no consensus as to the reasons for this, or as to the existence of other pivotal OT passages. As a negative, all incorporate some amount of unacknowledged arbitrariness or extra-biblical premises into their construction, whether

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<sup>79</sup> Ibid. Every one of these passages is present in either Buis (“La Nouvelle Alliance,” 1–15), Kaiser (“The Old Promise and the New Covenant: Jeremiah 31:31–34,” 14), or both.

in their choice of a starting point for constructing the model, or in their final selection of criteria for evaluating candidate NC passages.

Every model examined benefits the NC student by offering criteria for identifying NC passages and elements in the OT. At the same time they create frustrations for the student of the NC. First, they offer no consensus as to the proper selection criteria for NC passages and elements in the OT, as well as no consensus on the outcomes. Second, whether due to flawed premises or flawed strategies, every model seems to lead to lists of NC elements and NC passages that are either too exclusive, too inclusive, or both. The Joel 2 passage provides an interesting test case for any model seeking to ascertain the NC in the OT. The passage has been evaluated by some models as a primary NC passage due to the described eschatological, transformative work of the Spirit. The passage has been rejected altogether by others due either to the absence of a covenant reference, to its early date, or to the absence of other covenantal details deemed necessary.

#### DEVELOPMENT OF A NEW MODEL FOR SURFACING NEW COVENANT PASSAGES IN THE OLD TESTAMENT

The lack of consensus among evangelicals regarding the proper approach for identifying the key passages and key elements within the OT regarding the NC is perhaps the best argument for a new model that will begin the process towards that consensus. As seen in the models reviewed and parts one and two, within even a narrow subset of evangelicals there is little consensus—the two most disparate models in that survey, John Master’s model and the “generic eschatological” model of Bruce Compton, come from American, traditional dispensationalists.

#### A DESCRIPTION AND DEFENSE OF THE PROPOSED MODEL

The first step in building the model for ascertaining the NC passages in the OT is to select a strategy for evaluating proposed NC passages and elements that is least-impacted by initial premises and preunderstandings regarding the NC. Therefore, the core strategy of the model should be that of considering and gradually integrating possible NC passages, while continuously reviewing and revising the evolving, increasingly-concordant list of apparent NC passages and elements that results. This approach has been variously described as the “hermeneutical spiral” by Grant Osborne, the “verificational method” by Gordon Lewis and Bruce Demarest, “retroduction” by John Montgomery, “adduction” by Arthur F. Holmes, and “abduction” by Paul Feinberg.<sup>80</sup>

While presenting his brief model for identifying NC passages and elements in the OT, Kaiser offered the following bases for making Jeremiah 31 the definitional passage

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<sup>80</sup> Grant Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, IL: InterVarsity Press, 1991), 6; Gordon Lewis and Bruce Demarest, *Integrative Theology*, Vol. 1 (Grand Rapids: Zondervan, 1987), 11. Cf. Timothy Warren, “The Theological Process in Sermon Preparation,” *Bibliotheca Sacra* 156, no. 623 [Summer 1999]: 343.

to which other candidate passages are compared: “Firstly, the unique appearance of the word ‘new’ in this passage stimulated Origen to be the first to name the last 27 books of the Bible ‘The New Testament.’ Secondly, it was the largest piece of text to be quoted *in extenso* in the New Testament—Hebrews 8:8–12. The writer of Hebrews even partially repeats the same long quotation a few chapters later in 10:16–17. Thirdly, it was the subject of nine other New Testament texts: four dealing with the Lord’s Supper, three additional references in Hebrews and two passages in Paul dealing with ‘ministers of the new covenant’ and the future forgiveness of Israel’s sins.”<sup>81</sup> It seems that a model for indentifying NC passages that exercises the method of adduction and omits Kaiser’s appeal to extra-biblical testimony will yet arrive at the same conclusion, that the Jeremiah 31:31–34 passage is unquestionably an NC passage. To exaggerate only slightly, were one to begin the verificational process with an OT passage chosen at random, as inefficient a strategy as that would be, the process of gradually collecting possible OT passages referencing a NC, and continuously culling this pool of preliminary passages of its least-concordant members, will eventually produce a list of passages that includes Jeremiah 31.

It is at the second step of formulating a model for identifying NC passages in the OT, that the models described prior and the proposed model begin to part ways. The second step of model construction has generally involved assigning to Jeremiah 31 the role of dictating the NC elements to be found in the OT—its content becomes the sole basis by which other passages are evaluated as potential, companion NC passages. This however is a flawed step that falls short of the more objective, verification process—the process of allowing any and all Bible texts to make their contribution to integration and synthesis has in this case been interrupted.

The move to make Jeremiah 31 the definitional passage prematurely carries with it two dangers. The first danger is one of undue inclusions. This passage, if anointed as definitional, could provide parameters for surfacing other NC passages that additional integration from other passages would have exposed as being of secondary import. For example, it would be possible to infer from Jeremiah 31 that the future, physical expansion of Jerusalem proper and its walls is a key element of the NC. The integration of additional passages however leads to the conclusion that the topographical expansion of Jerusalem itself is properly viewed as a detail within a broader NC element, that being the civic and economic restoration of physical Israel. Without the kind of rigorous, integrative analysis demanded by the verificational process, the “topographical expansion of Jerusalem” element in the Jeremiah passage could be made to carry undue force by leading the model to inappropriately capture prospective NC passages that mention only this detail.

The second danger to making the second step of model construction the premature anointing of Jeremiah 31 as the sole passage for dictating all the major emphases of the NT in the OT, proves to be a mirror image of the first, the danger of undue exclusions. That is, it is possible that such a model could exclude a primary NC element because the element is missing from Jeremiah 31, while an adductive study of the OT would show the

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<sup>81</sup> Kaiser, “The Old Promise and the New Covenant: Jeremiah 31:31–34,” 14.

element to be heavily represented in other primary NC passages. This seems to be precisely the situation in regards to the role of the Spirit of YHWH in the activation of the NC, an emphasis in a number of OT passages such as Ezekiel 36, but at most alluded to in Jeremiah 31. This danger of not allowing for key elements to the NC that are not explicit in Jeremiah 31 appears to have been an issue in the John Master model, which has the Jeremiah passage as its primary text. As indicated in part one, Master had to bend the parameters of his model to allow the Ezekiel 36 passage the status necessary to bring that passage's contribution regarding the explicit ministry of the Spirit into his model.

When, as in the proposed model, the second step of model construction involves allowing the verificational process to continue uninterrupted beyond the surfacing of Jeremiah 31, adduction will surface a cluster of passages that significantly overlap and reinforce one another, by way of common context and content. The following list enumerates the cluster of primary passages and cluster of primary emphases produced by the proposed model, after the initial two steps have been taken.<sup>82</sup>

The first element reinforced by the key passages is the reference to the enactment of a future, divine covenant with national Israel that is not verbally linked to Abraham or David (Isa 59:15b–21; Jer 31:27–40; 32:36–44; Ezek 16:53–63; 37:21–28). The second NC element is the Spirit of YHWH as agent (Isa 32:9–20; 59:15b–21; Ezek 36:22–38; 39:25–29; Joel 2:28–3:8; Zech 12:6–14). The third is the internal, spiritual transformation of the recipients (Deut 30:1–6; Isa 32:9–20; 59:15b–21; Jer 31:27–40; 32:36–44; Ezek 16:53–63; 36:22–38; 37:21–28; 39:25–29; Joel 2:28–3:8; Zech 12:6–14). The fourth is the uninterrupted permanence of the benefits (with an absence of conditions) (Isa 59:15b–21; Jer 31:27–40; 32:36–44; Ezek 16:53–63; 36:22–38; 37:21–28; 39:25–29).<sup>83</sup> The fifth is the physical regathering of Israel (Deut 30:1–6; Jer 32:36–44; Ezek 16:53–63; 36:22–38; 37:21–28; 39:25–29; Joel 2:28–3:8; Zech 12:6–14). The sixth and final element of the NC reinforced by the cluster of primary passages is the physical (civic, agricultural, economic, military) restoration of national Israel (Deut 30:1–6; Isaiah 32:9–20; Jer 31:27–40; 32:36–44; Ezek 36:22–38; 37:21–28; 39:25–29; Joel 2:28–3:8; Zech 12:6–14).

Thus, the proposed model suggests that there are six primary elements and eleven primary passages regarding the NC in the OT. The degree of clustering surfaced by the model is notable. There are no fewer than five primary passages per primary element, and no fewer than four primary elements per primary passage. It is also notable that the model does not support the existence of one “primary” NC text in the OT. The model surfaces no single passage that references all of the primary elements of the NC in the OT.

The third and final step of the proposed model involves continuing the verificational process in order to surface secondary NC passages and secondary NC elements in the OT. The adduction method requires the practitioner to recognize that at any point in this

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<sup>82</sup> See in table format at the end of this chapter.

<sup>83</sup> Again, the mention of an *everlasting covenant* is not significant by itself, since Isaiah apparently uses the same label for the Noahic covenant in Isaiah 24:5.

third step it could be properly concluded that NC passages and elements previously labeled as “primary” should be reappraised as secondary, and *vice versa*. Thus the two categories are, in this sense, never deemed to be final.

From this third step arise NC elements that are mentioned irregularly in the OT, relative to the six-part enumeration above. Their status as NC elements is defensible in that they are all mentioned at least once by the eleven primary passages. Four secondary NC elements in the OT are: the label *new covenant* (Jer 31:27–40), the replacing of the Mosaic covenant (Jer 31:27–40), the involvement of a Messianic redeemer (Isa 42:1–7; 49:1–13; 59:15b–21 [though possibly YHWH]; Ezek 37:21–28), and the final forgiveness of sin (Ezek 16:53–63; 36:22–38; 37:21–28). This list of secondary elements surfaces the fact that a Messianic-Davidic element has been often overlooked by students of the NC. The OT gives more attention to that element than to the label *new covenant*, for example.

The more secondary NC passages, designated in the proposed model as those which mention two or three of the primary elements of the NC, are eight in number. In relationship to the proposed, six primary elements of the NC, Isaiah 42:1–7 seems to refer to the spiritual restoration of Israel, the physical regathering of Israel, the physical restoration of Israel, and the involvement of a Messianic leader and redeemer. Isaiah 44:1–5 seems to refer to the physical restoration of Israel, the spiritual restoration of Israel, and the Spirit of YHWH as agent. Isaiah 49:1–13 seems to refer to the spiritual restoration of Israel, the physical regathering of Israel, the physical restoration of Israel, and a Messianic leader and redeemer. Jeremiah 24:4–7 seems to refer to the physical regathering of Israel, the physical restoration of Israel, and the spiritual restoration of Israel. Jeremiah 50:5 seems to refer to the physical regathering of Israel in the context of an “everlasting covenant.” Ezekiel 11:14–21 seems to refer to the physical regathering of Israel, the physical restoration of Israel, and the spiritual restoration of Israel. Ezekiel 34:11–31 seems to refer to the permanence of covenanted benefits, the physical regathering of Israel, and the physical restoration of Israel. Zechariah 8:1–17 seems to refer to the physical regathering of Israel, the physical restoration of Israel, and the spiritual restoration of Israel.

Some of the distinctions made above (such as to qualify as a *secondary* NC passage, a proposed passage must list two or three NC elements, not one or four) are as subjective as some distinctions made within the prior models. However, there is a crucial difference: the prior models all exercise subjectivity in regards to beginning points and methodology, so that they are inherently subjective models. In contrast, the proposed model exhibits subjectivity only at the point of categorizing results, in subjectively arriving at a demarcation between surfaced NC passages as *primary* versus *secondary*.

In fact, the term *cluster* is being used deliberately for its subjective overtones, in describing the primary NC passages and elements in the proposed model. The reference to a cluster of NC passages and elements is intended to bring to mind the picture of a circumference line drawn intuitively and subjectively around “data points” (in this case, proposed NC passages and elements) that are clustered together, to set them off from peripheral, outlying data points. However, as long as the adductive method is faithfully adhered to so that all such demarcations are viewed as preliminary, the verification process will continue to provide necessary adjustments in the demarcation line between primary and secondary NC passages and elements. A conclusion that the OT offers one, five, or (in this model) eleven primary NC passages is both truly subjective and truly non-

problematic, as long as the verificational cycle of re-verifying particulars (in this case, valid NC passages and NC elements) and adjusting conclusions (in this case, reducing or expanding the collection of NC passages and elements) is allowed to continue.

#### A STRATEGIC ELEMENT OF THE PROPOSED MODEL

A key weakness to the prior models appears to be their failure to distinguish between elements of the NC that successfully *describe* it, versus elements of the NC that both successfully describe it and successfully *differentiate* it from other covenants. In terms of logical fallacies, this failure is a kind of “hasty generalization.” The fallacy is illustrated by the following: for the adult male human body, the presence of two arms is a valid descriptive element, but that feature is a poor discriminating element—it serves very poorly for discriminating male human bodies from those of women and children. Apart from Master’s model, the prior models make the strategic error of generalizing the genuine, discriminating ability of some descriptive elements of the NC to all descriptive elements of the NC.<sup>84</sup>

Because many models for delineating NC elements in the OT apparently overlook the distinction between descriptive elements and discriminating elements, they tend to capture inappropriately some OT passages that in reality describe the activity of other divine covenants in the Eschaton, failing to discriminate between covenants that are related but distinct.<sup>85</sup> To be more specific, these models err in assuming that the following (non-discriminatory) elements will capture NC passages only: the presence of the label *covenant* or *everlasting covenant* or *covenant of peace*, the description of the physical regathering of national Israel, the description of the physical restoration of national Israel, the description of a redeeming Messiah, and the uninterrupted permanence of the benefits (with an absence of conditions). In contrast, the proposed model offers five of eleven NC elements that both describe the NC and discriminate it from other covenants: the Spirit of YHWH as agent, the internal and spiritual transformation of the recipients, the label *new covenant*, the replacing of the Mosaic covenant, and the final forgiveness of sin. The veracity of these elements as discriminatory can be seen in the fact that, when employed by any of the prior models, these elements did not capture any covenants other than the NC, even though the models overlook the issue of description versus discrimination.

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<sup>84</sup> The Master model reviewed in the prior chapter is an exception to this weakness, in that its two or three descriptive elements also successfully discriminate the NC from other covenants. Master’s model does not involve any elements that are descriptive only, and he does not distinguish in his chapter the roles of describing versus discriminating elements in the NC.

<sup>85</sup> See specific comments in this regard within the evaluations above of the models of Kaiser, Compton, Pettegrew, Buis, and Thorsell.

## A SIGNIFICANT OUTCOME FROM THE PROPOSED MODEL

As indicated above, the proposed model finds the involvement of a Messianic redeemer to be one of six secondary elements of the NC that is irregularly mentioned in NC passages in the OT. Reference to a Messianic redeemer appears in two primary NC passages per the model (Isa 59:15b–21; Ezek 37:21–28), and two secondary NC passages, the first two Servant Songs (Isa 42:1–7; 49:1–13). In the same way that the proposed model identifies a cluster of primary NC passages and a cluster of primary NC elements in the OT, the model could identify a cluster of primary Messianic passages and a cluster of primary Messianic elements in the OT. As one can show with a Venn diagram (see below), the cluster of primary NC passages and the cluster of primary Messianic passages in the OT overlap, because at least four of the NC passages as listed above reference both the NC and a Messianic redeemer. In addition, the proposed model could be used to reveal whether the NC is a secondary or primary element of the Messianic passages in the OT, since, as indicated in the figure below, four of the NC passages are also messianic passages.

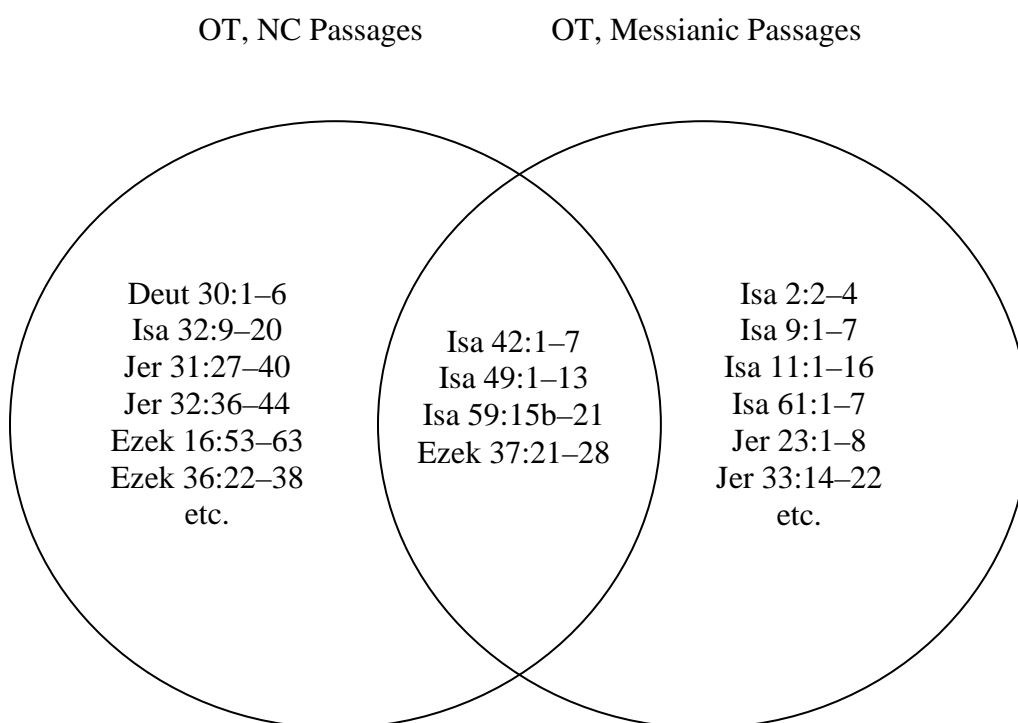


Figure: Overlap of New Covenant and Messianic Passages in the Old Testament



## SUMMARY OF THE PROPOSED MODEL

The proposed model begins from the presumption that the verificational process of the hermeneutical spiral provides the best starting point for examining OT data, because it minimizes the problem of a starting datum point, a definitional NC passage. This it accomplishes by making conclusions from data preliminary, and by using them as a tool for verifying and reassessing the appropriateness of the data points that have been accepted and that have been rejected. The model purports that its conclusions regarding the NC passages and elements are subjective but not problematic, as long as the cycle of re-verifying particulars and adjusting conclusions (in this case, reducing or expanding the preliminary collection of NC passages and elements) is allowed to continue.

The model purports that this process of adduction surfaces a cluster of passages that significantly overlap and reinforce one another. Specifically, there are six primary elements and eleven primary passages regarding the NC in the OT. The degree of clustering of the data is notable: there are no fewer than five primary passages per primary element, and no fewer than four primary elements per primary passage. It is also notable that the model does not support the existence of a “primary” NC text—it surfaces no one passage that references all of the key elements of the NC in the OT.

The model also identifies four secondary NC elements and eight secondary NC passages. The former have in common that while they are irregularly mentioned in the OT relative to the primary NC elements, they are all mentioned at least once by the eleven primary passages. The latter have in common that they mention more than one and less than four of the primary NC elements. The model acknowledges that the demarcations between primary and secondary NC elements and passages are arbitrary tools for describing the real, graduated clustering of NC elements and passages in terms of content overlap.

Second to the importance of using the adductive method for the model is making the distinction between NC elements that are only descriptive and elements that both describe the NC and discriminate between the NC and other covenantal activity described in eschatological OT passages. The failure to recognize that some elements of the NC may not be unique to the NC, and may in fact lead the NC student to passages describing not the NC but eschatological, covenantal activity more generally, has been endemic in earlier models. This model offers the following NC elements as “discriminating,” that is, unique to the NC relative to other OT covenants active in the Eschaton: the Spirit of YHWH as agent, the internal and spiritual transformation of the recipients, the label *new covenant*, the replacing of the Mosaic covenant, and the final forgiveness of sin.

For the sake of comparison, the table below lists the NC elements and passages in the OT as reflected by four of the models discussed. They were selected based on space limitations and on the uniqueness of their approach.

Table: New Covenant Elements According to Kaiser, Buis, Master, Fredrickson

Walter Kaiser	Pierre Buis	John Master	David Fredrickson
<i>A covenant or my covenant</i> which is placed <i>in that day</i> (Isa 42:6; 49:8; 59:21; Hos 2:18–20)			The enactment of a future, divine covenant with national Israel that is not verbally linked to Abraham or David (Isa 59:15b–21; Jer 31:27–40; 32:36–44; Ezek 16:53–63; 37:21–28)
		The Spirit of YHWH as agent (Ezek 36:22–38)	*The Spirit of YHWH as agent (Isa 32:9–20; 59:15b–21; Ezek 36:22–38; 39:25–29; Joel 2:28–3:8; Zech 12:6–14)
<i>A new heart or new spirit</i> (Jer 32:39 [LXX]; Ezek 11:19; 18:31; 36:26)	The people’s internal renovation (Jer 31:31–36; 32:37–41; Ezek 34:25–31; 36:22–25; 37:21–28; Zech 7:7–8:17; Bar 2:25–31)	A unilateral divine change in recipients causing complete obedience (Jer 31:31–33)	*The internal, spiritual transformation of the recipients (Deut 30:1–6; Isa 32:9–20; 59:15b–21; Jer 31:27–40; 32:36–44; Ezek 16:53–63; 36:22–38; 37:21–28; 39:25–29; Joel 2:28–3:8; Zech 12:6–14)
<i>The everlasting covenant</i> (Isa 24:5; 55:3; 61:8; Jer 32:40; 50:5; Ezek 16:60; 37:26)	The declaration of a <i>final covenant</i> (Deut 30:1–10; Jer 24:5–7; 31:31–36; 32:37–41; Ezek 34:25–31; 36:22–25; 37:21–28; Zech 7:7–8:17; Bar 2:25–31)		The uninterrupted permanence of benefits (with an absence of conditions) (Isa 59:15b–21; Jer 31:27–40; 32:36–44; Ezek 16:53–63; 36:22–38; 37:21–28; 39:25–29)
	The “definition” of the covenant (Deut 30:1–10; Jer 32:37–41; Ezek 16:53–65; 37:21–28; Bar 2:25–31)		
	The gathering and return of the people (Jer 31:31–36; 32:37–41; Ezek 34:25–31; 36:22–25; 37:21–28; Zech 7:7–8:17; Bar 2:25–31)		The physical regathering of Israel (Deut 30:1–6; Jer 32:36–44; Ezek 16:53–63; 36:22–38; 37:21–28; 39:25–29; Joel 2:28–3:8; Zech 12:6–14)
<i>The covenant of peace</i> (Isa 54:10; Ezek 34:25; 37:26)	Covenant blessings (Jer 24:5–7; 31:31–36; 32:37–41; Ezek 16:53–65; 34:25–31; 36:22–25; 37:21–28; Zech 7:7–8:17; Bar 2:25–31)		The physical (civic, agricultural, economic, military) restoration of national Israel (Deut 30:1–6; Isa 32:9–20; Jer 31:27–40; 32:36–44; Ezek 36:22–38; 37:21–28; 39:25–29; Joel 2:28–3:8; Zech 12:6–14)
<i>The new covenant</i> (Jer 31:31)		<i>The name new covenant</i> (Jer 31:31)	Secondary: *the label <i>new covenant</i> (Jer 31:27–40)
		The replacing of the Mosaic covenant (Jer 31:31–34)	Secondary: *the replacing of the Mosaic covenant (Jer 31:27–40)
			Secondary: the involvement of a Messianic redeemer (Isa 42:1–7; 49:1–13; 59:15b–21; Ezek 37:21–28)
<i>*Elements which effectively distinguish the NC from other eschatological covenants</i>			Secondary: *the final forgiveness of sin (Ezek 16:53–63; 36:22–38; 37:21–28)