

APPENDIX **B**

THEOLOGICAL DISTINCTIONS: NEW COVENANT AND THE KINGDOM

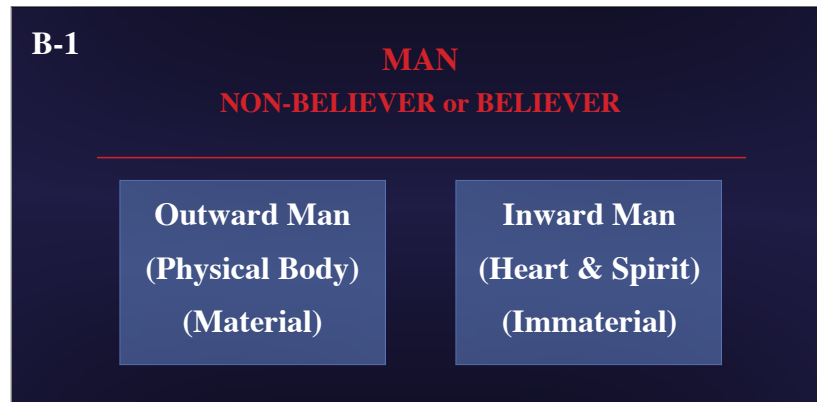
Written over 1,600 years by numerous authors in different languages, the student of the Word must be careful to consider multiple factors when studying the Scriptures. Consideration must be made relative to the following analyses: historical, definitional, logical, contextual, and grammatical. A study of the convergence of the New Covenant and the coming, future Kingdom requires an understanding of the outward/inner man, old/new man, Davidic/New Covenants, and amillennial/millennial distinctions. While not intended to provide an exhaustive study, *Appendix B* gives an overview of these issues in order to clarify the author's particular theological positions in this work.

Part I

Outward Man & Inner Man

The Bible differentiates between the physical “outward man” as opposed to the invisible, internal “inward or inner man.” The outward man refers to the physical body, while the inner man involves the mind (heart) and human spirit, as shown in chart B-1.

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A further explanation of both the outward man and the inner man is delineated below.

Outward Man

Flesh

1. Flesh is the physical body.
2. Flesh is receptive to sight, touch, smell, taste, etc. (sensors)
3. Flesh conveys to the mind information for decision-making.
4. Flesh is not evil.
5. Flesh has no power to cause sins.
6. Flesh is the instrument of either sinful or godly conduct determined by choices.

Sinful Flesh

1. Sinful flesh is synonymous with “propensity to sin.”
2. Sinful flesh has no power and *never* causes sinful behavior.
3. Sinful flesh is manifest through the flesh.

Sin

1. Sin is observed/experienced through flesh’s receptors.
2. Acts of sin are through the instrument of the flesh.

Sin’s Power (Power of Sin)

1. Biblically, there is no “power of sin”
2. Rather, sinful flesh activated by bad choices manifests acts of sin.

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Inner Man

Composition¹

1. Mind (Heart)
 - Mind is the first element of the two-part inner man (based on Ezek 36:26).
 - Mind relates to thinking and decision-making.
 - Mind considers suggestions, ideas, etc.
 - Mind is susceptible to evil suggestions, ideas, etc.
 - Mind of non-believer is darkened, unable to respond to God.
 - Mind of believer is illumined and responsive to God.
 - Brain is merely the physical organ and should not be confused with the mind.
2. Spirit (Human)
 - Spirit is the second element of the two-part inner man (based on Ezek 36:26).
 - Spirit of non-believer is predisposed to sin (disobedience to God).
 - Spirit of believer is predisposed to God (obedience to God).

Natures (see Appendix A, Supplement)

1. Biblically, there is no “sin nature” with power to cause bad behavior.
2. Biblically, the “disposition to sin” has no power to cause bad behavior.
3. Biblically, there is no “divine nature” with power to cause good behavior
4. Biblically, the “disposition to God” has no power to cause good behavior

Old Man & New Man

Throughout the Bible a distinction is made between the “old” man and the “new” man. The old man relates to the non-believer who has a darkened mind and an ungodly human spirit, while the new man is the believer who has an illumined mind and a godly human spirit. A further explanation of both the old man and the new man follows.

Preliminary Orientation

1. Related New Testament texts:
 - New Man (regenerate man) — “being transformed” — 2 Cor 3:18
 - New Man (regenerate man) — “being renewed” — Col 3:10
 - New Man (regenerate man) — “being transformed” — Rom 12:2

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Mind	— “being renewed”	—Rom 12:2
Inner Man	— “being renewed”	—2 Cor 4:16
Inner Man	— “being strengthened”	—Eph 3:16
<i>New Man</i> (regenerate man)	— “being renewed”	—Eph 4:23 (“in the spirit of your mind”)

2. New man includes both a heart/mind and a human spirit.
3. New man can be transformed and renewed through the renewing of the mind.
4. Renewing of mind involves growing in conformity to God’s Word.

Old Man = Non-Believer

The non-believer is receptive to the world’s sinful lure. The mind’s ability to make choices is spiritually darkened, with his spirit predisposed to sinfulness, as shown in chart B-2.

Premise (with supporting texts):

1. Darkened mind + ungodly human spirit = inner man
[Rom 6:6; Col 3:9]
2. Darkened mind does not change/progress
[Rom 1:18, 21; 1 Cor 2:14; Eph 2:3]
3. Ungodly human spirit remains constant/unchanging
[1 Cor 2:14; Eph 2:3]

Conclusion:

1. Non-believer’s inner man cannot change or progress. Non-believers continually sin.
2. Interaction between the mind and spirit:
The darkened mind *always aligns with* the ungodly desires of the human spirit. As a result, sin is the product of the continual merging of the sinful choices of the mind with the ungodly human spirit.
3. Non-believer’s decision-making process:
Through the flesh, worldly inputs, which the ungodly human spirit is predisposed, influence and stimulate the darkened mind to choose to sin (see chart B-3).

New Man = Believer

The believer’s outward man is likewise receptive to the world. However, the mind’s ability to make choices is spiritually illuminated and the believer’s spirit is predisposed to godliness, as shown in chart B-4.

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B-2

NON-BELIEVER

OUTWARD MAN

INNER MAN

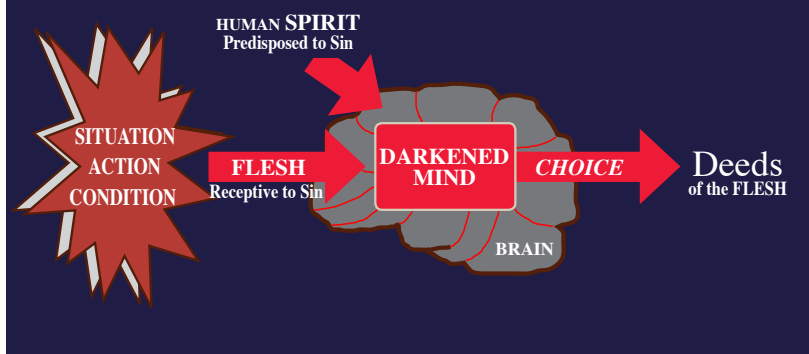
FLESH (Physical Body)	HEART (Mind/ Thinking)	SPIRIT (Human Spirit)
Receptive to Sinfulness	Darkened Choice Capacity	Predisposed to Sinfulness

B-3

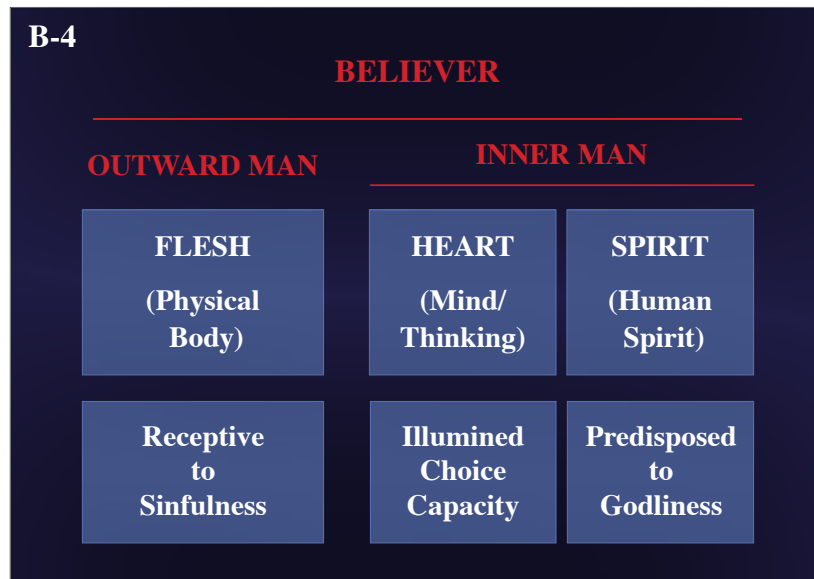
DECISION-MAKING PROCESS NON-BELIEVER

STIMULUS

RESPONSE



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Premise (with supporting texts):

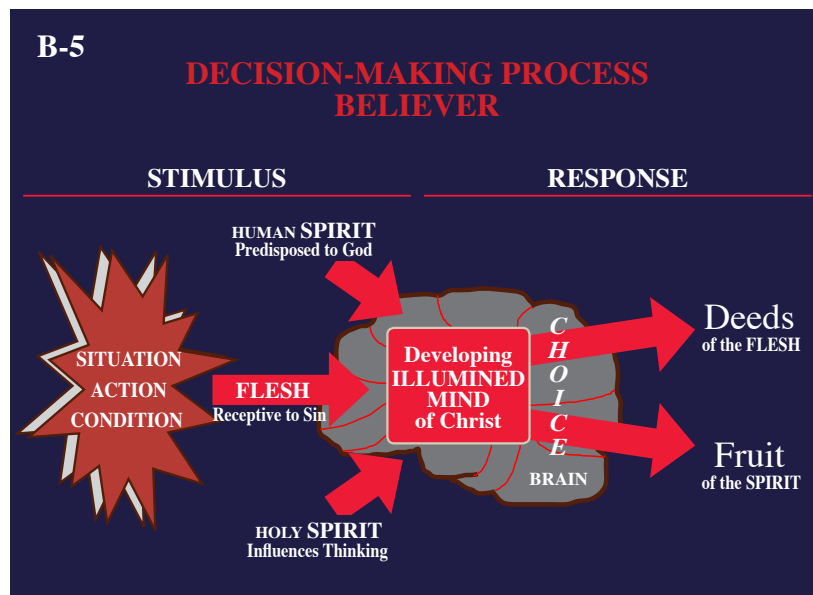
1. Illumined mind + godly human spirit = inner man
[Ezek 11:19; 36:26; Jer 31:33; Heb 10:16; Col 3:10]
2. Illumined mind can experience renewal/change/progress
[Rom 12:2; 1 Cor 2:15-16]
3. Inner man can experience renewal/change/progress
[2 Cor 4:16; Col 3:10]
4. Godly human spirit remains constant/unchanging
[1 John 3:9]

Conclusion:

1. New inner man can be renewed via the renewed and illumined mind without the godly human spirit changing.
2. Interaction between the mind and spirit:
 - When the illumined mind *aligns with* the godly desires of the human spirit, the Christian does not sin. He cannot sin.
 - When the illumined mind *ignores* the godly desires of the human spirit, the Christian sins.

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- As the illumined mind increasingly grows in and embraces Biblical truth, the choices of the mind increasingly agree with the godly desires of the human spirit. As a result, the desires of both the mind and the spirit increasing merge. On the other hand, if the mind drifts from the godly desires of the spirit, the outcome is sin.
- 3. “Mind of Christ” (1 Cor 2:15-16):
The “mind of Christ” corresponds to the believer’s illumined mind that can develop and progress in harmony to God, while the “new heart/mind” of Ezekiel 36:26 relates to the future, millennial kingdom.
- 4. Believer’s decision-making process:
Worldly inputs through the flesh can sway the illumined mind. On the other hand, if allowed the Spirit of God can influence the illumined mind to that which the godly human spirit is predisposed. As the believer places himself at the disposal of the Spirit’s influence, he chooses godly behavior. If not, he will opt for sinful behavior (see chart B-5).



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Timeframe

Past—Old Testament Saints²

1. Old Testament believers were declared righteous through faith in God's promise (Rom 4:2-3), suggesting that they possessed a human spirit predisposed to godliness (Jam 2:21-24), but differing from non-believers' human spirit and from the future "new spirit" prophesied in Ezek 36:26.
2. The prophesied future "new spirit" indicates OT saints already possessed an existing "godly spirit."
3. OT saints could choose to obey God and God's Law (Heb 11:4-39; Jam 2:21-24) even without the indwelling Spirit, a future event prophesied in Ezek 36:27.
4. OT saints were to inscribe the Mosaic Law in their minds (Prov. 3:3; 7:2-3), indicating an ability of an illumined mind.
5. A prophesied future "new mind" shows OT saints already possessed an existing "illumined mind."

Present—New Testament Christians³

1. Christians are declared righteous through faith in Christ (Rom 3:21-22; Eph 2:8), suggesting that they possessed a human spirit predisposed to godliness.
2. Christians can choose to obey God and the "law of Christ."
3. Christians are to inscribe the "law of Christ" in their minds (Rom 12:2, renewing), indicating an ability of an illumined mind (1 Cor 2:15-16).

Future—Millennial Kingdom People⁴

1. God imposes New Covenant prophesies on His chosen people (Jer 31:31, 33).
2. His people will return to their land (Ezek 36:24, 28).
3. God will "cleanse" (referring to justification) His people (Ezek 36:25).
4. His people will be given both a "new" mind and "new" human spirit (Ezek 36:26; Jer 31:33), which are different from those in the past and present periods.
5. His people will be given the "Spirit" (Ezek 36:27).
6. His people will be "caused" to obey God (Ezek 36:27).
7. His people will "all know" God (referring to sanctification, Jer 31:34)

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Part II

Covenants of God

Chart B-6 gives a historical perspective in relation to the God's covenants with His people. From the world's creation (Gen 1) until the future recreation (Rev 22), the timetable for both the conditional and unconditional covenants is shown, in correlation with the development of Abrahamic covenant. The *unconditional covenants* are perpetual promises by God cast in the form of ancient Near Eastern royal grant treaties.⁵

On the other hand, the *conditional covenant* includes both the required faithfulness of man and the pledge of God cast in the form of ancient Near Eastern suzerainty-vassal treaties.⁶ In accordance with the author's dispensational viewpoint, the distinction between the Church and Israel is reflected, indicating that the covenant promises are not spiritually fulfilled in the Church. At the return of Christ, every aspect of the Abrahamic covenant will be fulfilled as He establishes His millennial kingdom prior to the recreation of the new earth and the establishment of the eternal state.

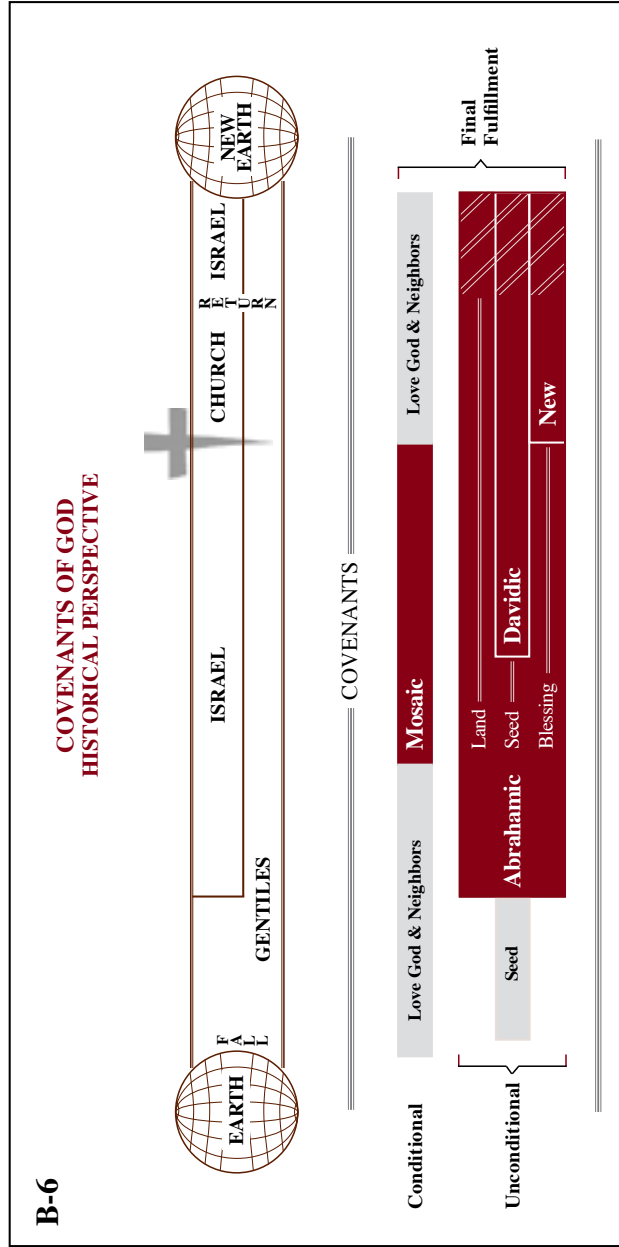
Abrahamic Covenant

The major biblical covenant between God and Israel is the *Abrahamic* covenant (Gen 15:1-21), which is unconditional, irrevocable and everlasting. This covenant has three basis aspects: a land, a seed, and a blessing. These are developed throughout the Old Testament. The Davidic covenant further develops of the seed portion, while the New covenant is a further development of the blessing portion. Even though there is no specific sub-covenant for the land aspect, the description of the land promised to Abraham and his descendants is found first in Genesis 15:18-21 and reiterated in the Old Testament (Gen 12:1-3; 17:1-19; 1 Chron 16:15-18; Ps 105:8-11). As discussed below, experiencing of the benefits of living in the land was dependent on the obedience of His people.

Davidic Covenant

The *Davidic* covenant, an expansion of the seed portion of the Abrahamic covenant, promises a dynasty, kingdom, and throne of David to his descendants, culminating in the Davidic Messiah (2 Sam. 7:12-17; 23:5; Pss. 89:3-4, 28-37; 132:11-18; Isa. 55:3; Matt. 1:1; Lk. 1:32-33; Rom. 1:3; Rev. 3:7; 5:5; 22:16).⁷ As indicated on chart B-6, God's initial promise that the seed of the woman, referring to Christ, would defeat Satan is found in Genesis 3:15. When Christ, the promised Messiah, appeared to establish the Kingdom with Israel (Matt 4:17), the nation rejected Him and consequently the kingdom (Matt 12). The Parable of the Ten Minas (Luke 19:11-27) lends insight into the promised

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kingdom's postponement and the future establishment of the kingdom with Jesus on the throne of David as King at His return. In the parable depicting Himself as "the nobleman," Jesus said, "A nobleman went to a distant country to receive a kingdom for himself, and *then* return" (v 12). This is a picture of Christ going to the Father after His resurrection and then His future return as King to establish the earthly millennial kingdom prior to the eternal state (Rev 20). The promised kingdom restoration (Acts 1:6-7) is with Israel in their land.

New Covenant

The *New* covenant, a development of the blessing portion of the Abrahamic covenant, promises are spiritual, moral, ethical, and relational (Jer. 31:31-34; Ezek. 36:24-28; Joel 2:28-32).⁸

Even though the actual words "new covenant" are found only in the Jeremiah text, the context of these passages all concern the New Covenant and the promised outpouring of the Holy Spirit. The New Testament states that Christ instituted the New Covenant at His death (Matt. 26:26-28; 1 Cor. 11:23-26). With the church's inception in Acts 2, the New Covenant was initiated (Acts 2:15-21). The promised Spirit came in fulfillment of "this is what was spoken of through the prophet Joel...I will pour forth My Spirit on all mankind" (Acts 2:16-17). All mankind would include not only the nation of Israel but the Gentiles as well. The book of Galatians teaches that the blessings of Abraham came to the Gentiles and that they also received "the promise of the Spirit through faith" (Gal. 3:6-9; 13-14). Jesus also taught that the Father promised to send the "Helper" after the Son returned to the Father (John 14:6; 16:7-10).

All evangelicals typically agree that the benefits of the New Covenant are available to both Jews and Gentiles. However, there remains disagreement as to the extent, the timing, and the specific recipients of the Holy Spirit's ministry. This goes to the heart of the eschatological *already/not yet* idea. How much is already fulfilled and how much is yet to be fulfilled? Is this progressive fulfillment, from partial to complete fulfillment? Do all the promises go to the Gentiles through faith? If so, does the church, and not Israel, fulfill the covenant completely?

The answers to each of these questions vary, based on different theological viewpoints when addressing future, eschatological events.⁹

The implications of the different viewpoints regarding the New Covenant and the future Kingdom are addressed in *Putting It Together* below.

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Mosaic Covenant

The *Mosaic* covenant, which is a conditional covenant, with Israel centers on blessings for obedience and curses for disobedience (Exod. 19–24; 35; Deuteronomy; Josh. 24).¹⁰ Those blessing or curses were determined by the faithfulness of God’s people to Him and to the Law.

Understanding the biblical covenants becomes less difficult if the unconditional covenants are seen occurring as promised by God independent of man but in a progressive manner over time. Alongside the Abrahamic covenant, the Mosaic covenant gives provisions for blessing and cursing depending on man’s obedience. The Abrahamic covenant concerns abiding and eternal promises because of an established relationship with God, whereas the Mosaic addresses fellowship or intimacy with God through obedience to the Law. The Mosaic covenant was never for salvation; salvation has always been on the basis of faith. Rather, the conditional aspect of this covenant provided the proper way of living for those already in a relationship with God.

While God promised the nation a particular land in the Abrahamic covenant, benefiting from living in that land depended on the nation’s obedience to the requirements of the Mosaic covenant. They have permanent title to the land. If disobedient, their title was not forfeited. Instead what was forfeited was the privilege of living in the land which came through obedience.¹¹

Christ fulfilled the Mosaic Law and rendered it no longer valid as the binding authority for the church (Matt 5:17; Rom 10:4; Gal 5:18). As indicated on chart B-6 and discussed in chapter 13, the essence of the God’s desire for His people has been, from creation and continues even now and into the future, to love God and to love one’s neighbors. While to love God and to love one’s neighbor was the essence of the Mosaic Law, as Christ indicated in Matthew 22:36-40, those two commands transcend time. The Old Law is superseded and is not longer valid for the believer. The commands in the New Testament are “the law of Christ” (Gal 6:2) to which Christians are responsible to love God and love their neighbors.

Supplement Internalizing Biblical Laws

Believers must inscribe the law of Moses and/or the law of Christ in their illumined minds in order to experience intimacy with God.

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1. Old Testament believers were to inscribe the Mosaic Law in their minds (Prov 3:3; 7:2-3).
2. New Testament believers are to inscribe the Law of Christ in their minds (Rom 12:2, renewing).
3. Related ideas:
Mosaic Law —inscribed on stone —external— OT only
Law of Christ—inscribed on paper —external— NT only
Law in Heart —inscribed on mind —internal —OT & NT
4. Walking with respect to the flesh (Rom 7 style) refers to conformity to the Mosaic Law through outward performance (external law with external actions), contrasted with inscribing the Mosaic Law (OT) or Law of Christ (NT) in the mind (heart).
5. Walking with respect to the Spirit (Rom 8/Gal 5 style) is to inscribe the Mosaic Law (OT) or Law of Christ (NT) in the mind (heart), leading to righteous behavior (internal law with external actions).

Putting It Together

The fulfillment of the New Covenant promises varies depending on one's particular position on future things. Chart B-7 shows the primary options. The *amillennial* position sees the church as spiritual Israel, eliminating the need of a future thousand-year (millennial) kingdom for Israel. With the Old Testament promises and prophecies to Israel finding fulfillment in the church, amillennialists believe these promises and prophecies are "already" fulfilled. At the return of Christ, He will establish the eternal state.

The *millennial* position understands the Abrahamic, Davidic, and New covenants as perpetual and unconditional promises of God to the nation of Israel. The church does not replace Israel. Rather God temporarily set aside the nation of Israel because of their rejection of the Messiah. He will again restore them in a future earthly, millennial kingdom following Christ's return. [Consequently, the millennial view is designated *pre-millennial* since Christ returns prior to the future thousand-year reign.] In complete fulfillment of the Abrahamic Covenant, Israel will once again be in the Promised Land with their King, Jesus Christ, on the throne of David. Thereafter God will establish the eternal state.

There are two alternative views regarding New Covenant promises in pre-millennial thinking. While the promise of the New Covenant (Jer 31;

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B-7

THREE VIEWS COMPARED
Causing the Believer to Obey
Fulfillment of Ezek 36:27

	<i>Already</i>	<i>Not Yet</i>
Amillennial	Fulfilled	
Premillennial One	Partially Fulfilled	Fully Fulfilled
Premillennial Two		Fulfilled

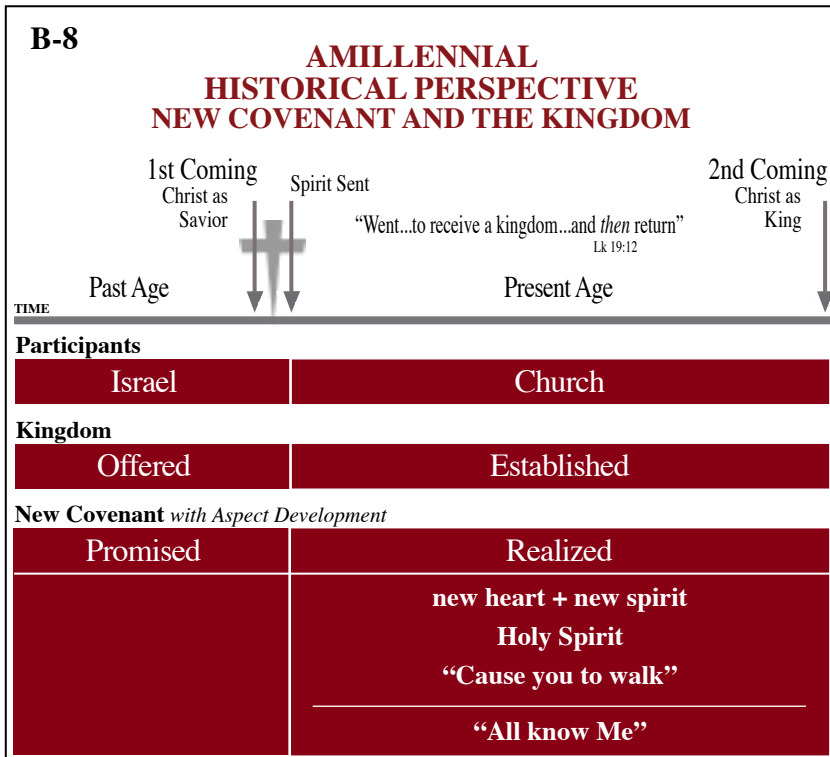
Ezek 36) was instituted at Pentecost (Acts 2) with the pouring out of the Spirit on all mankind, both Jew and Gentile, and providing the Spirit's indwelling, baptizing, leading, filling, teaching, and gifting ministries, the distinction between the two positions is based on the Spirit's "causing" or "enabling" believers to walk in obedience (Ezek 36:27). The *first option* sees the Spirit's current work in the church as the energizing source of obedience through the believer. While supposedly "already" partly fulfilled, that ministry is "not yet" fully fulfilled, as it will be in the millennial period. On the other hand, the *second alternative* understands that the Spirit's particular work of "causing you to walk in My statutes" (Ezek 36:27) will only experience fulfillment in the millennium with the nation of Israel. Consequently, it is "not yet" fulfilled, since the Spirit's present work is not to energize believers to obey God's Word.

Amillennial View

A graphical presentation of amillennial's *Already* view (see chart B-8) shows the replacement of national Israel by spiritual Israel, the Church. This supposed new and present form of the kingdom, a spiritual kingdom, is the recipient of all Old Testament promises and prophecies, with Christ reigning

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in heaven following His ascension to the Father (Acts 1). When Jesus returns, the eternal kingdom will follow judgment. With every aspect of the New covenant currently in effect, Christians are endowed with a “new heart” and “new spirit,” indwelled by the “Spirit,” and “caused to walk” in obedience to God by the power of the Spirit through the believer.



While the amillennial position rightly sees the indwelling of the Spirit in the present time, the provisions of both (1) a new heart and new spirit and (2) the Spirit causing obedience are questionable. [**Note:** At the same time there is also the necessity of God’s people not only “having been cleansed” (a justification issue, Ezek 36:25) but also they “all will know God” (a sanctification issue, Jer 31:34).] Consequently, all of God’s people always and without fail obey God. That requirement flies into the face of reality in the experience of the Church. To supposedly rebut that dilemma, proponents of the amillennial

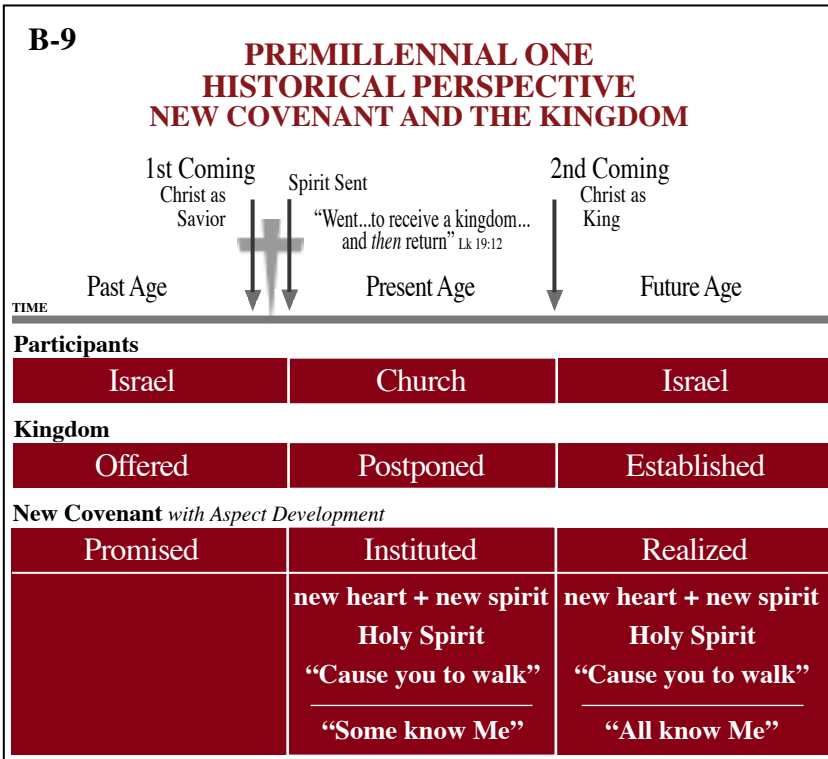
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position must hold the Reformed view of the “perseverance of the saints,” stipulating that disobedience invalidates one’s claim of being a believer in Christ. That theological position is biblically untenable.¹²

Millennial Views

Premillennial Alternative One

The premillennial *Already, Not Yet* view is illustrated in the graphical presentation below (see chart B-9). Following the church age, God will restore Israel to their land and their King will rule from His earthly throne. The eternal state will follow the millennial kingdom. Notice the similarity of premillennial’s *Already* portion occurring in the present age with that of amillennial’s *Already* view. Once again the aspects of the New covenant that concern the believer’s walk are currently in effect. Believers are endowed with a “new heart” and



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“new spirit,” indwelt by the “Spirit,” and “caused to walk” (or “enabled to walk”) in obedience to God by the power of the Spirit through the believer. At the return of Christ, these same features will be applied to Israel and therefore fully fulfilled at the establishment of the millennial kingdom. Consequently, not until the millennial kingdom does premillennial’s *Not Yet* portion go into effect.

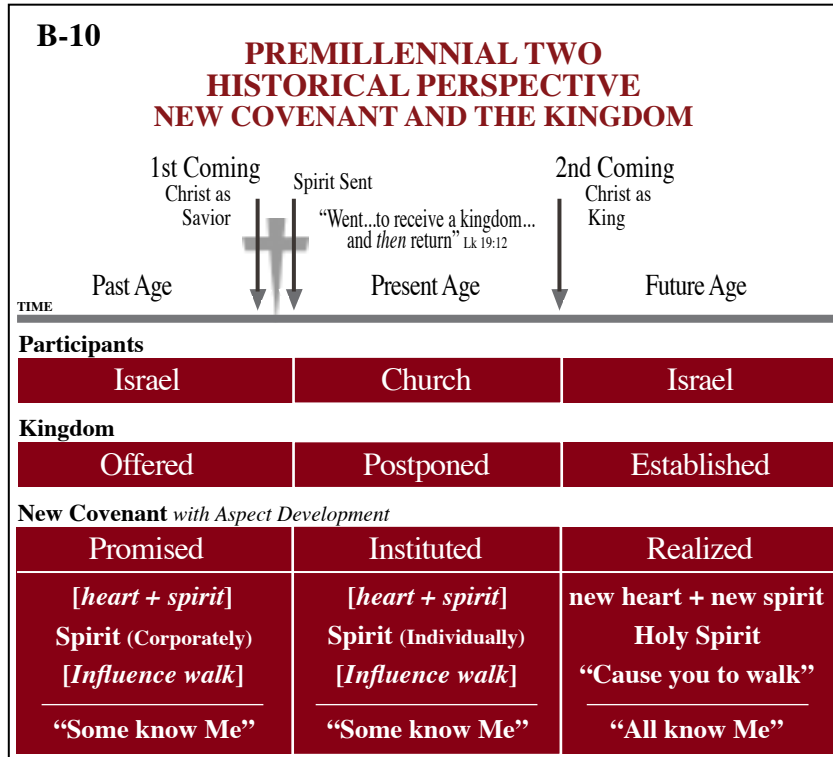
As you might expect, the same issues that lacked biblical support regarding amillennial’s *Already* view are identical for this premillennial’s *Already* portion. The provisions of both (1) a new heart and new spirit and (2) the Spirit causing obedience remain questionable. Rather than “all will know God” (a sanctification issue, Jer 31:34), this premillennial view assumes “some will know God” in the present age and then “all Israel will know God” in the millennial kingdom. Nevertheless, God’s people, in the current age and in the next, always and without fail must obey God. That condition of unwavering obedience is contrary to reality in the experience of the Church and demands the necessity of adhering to the untenable “perseverance of the saints” view. As discussed in the amillennial point of view, disobedience invalidates one’s claim of being a believer in Christ.

Premillennial Alternative Two

Chart B-10 is the graphical presentation of premillennial’s *Not Yet only* view. This millennial alternative also believes in the temporary setting aside by God of the nation Israel and places Christ’s earthly rule during a future millennial kingdom at His return. In the millennium God will fulfill all the promises with Israel (Jer 31; Ezek 36). While the graphical depiction of this view is the same as that of alternative one, this author will make a case for a distinction between the two premillennial positions based on the extent of the Spirit’s working within believers to obey God’s Word in the both the past and present age.

Notice in alternative two that “some know God” throughout history (past and present time), differing from the future millennial kingdom when “all will know God,” without exception. This alternative again recognizes the instituted New Covenant with the coming of the Spirit at Pentecost (Acts 2) and the Spirit’s indwelling, baptizing, leading, filling, teaching, and gifting ministries regarding each individual believer. Nevertheless, the Spirit also worked through gifted Old Testament leaders in a corporate manner to lead and direct the nation Israel. In the kingdom His people will be given a “new” heart and “new” spirit, contrasting from past and present times. “New” indicates a difference, a replacement from that which proceeded. In the Old Testament as well as for the Church, believers possessed an illumined mind, as opposed to the non-believer’s darkened mind, and a human spirit that was predisposed to godliness, as again opposed to the non-believer’s spirit. These

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bracketed items were/are a foreshadowing of what will occur in the future kingdom. When these distinctions are properly considered, is it *not* the present ministry of the Spirit to "cause believers to walk obediently," *but* rather to "influence believers to walk obediently" as they make themselves available to the Spirit's influence and make godly choices leading to godly behavior.