

Title: Is This The End of Israel? Part 1

Scripture Jeremiah 31:31-37

Intro:

1100 years before Christ, there was a woman named Hannah. Hannah was the wife of a man named Elkanah, Elkanah had two wives one was Hannah and the other Peninnah and when we read chapter one of first Samuel we read that Peninnah had children but Hannah was barren and on top of that she was continually provoked by Peninnah because of her bareness making her miserable. Her desperation became so great that she pleaded to God for a son in first Samuel verse 11 *"O LORD of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a male child, then I will give him to the LORD all the days of his life, and no razor shall come upon his head."* And as we read in the first chapter of Samuel God granted Hannah her petition and gave her a son and named him Samuel, and upholding her end of the promise she dedicated him to the tabernacle once he was weaned. When Samuel was about 12 years old God called him. God called Samuel and gave him the vision of what was to happen to the wicked sons of Eli and his house. His first test came in the morning when Eli requested from Samuel what the vision had been, and faithfully he told Eli all that God showed him. And in walking with God his whole life we could say that Samuel witnessed the birth of a kingdom, although strongly warned by Samuel about what a king would do to their nation the nation persisted and thus Samuel anointed King Saul and turned on the lights of this great kingdom of Israel.

500 years later God called another boy, a boy named Jeremiah he was the son of Hilkiyah, of the priests who were in Anathoth in the land of Benjamin according to verse 1 of chapter 1 of the book of Jeremiah. And some ware between the age of 12 or teen years as some scholars place him God spoke to Jeremiah. in chapter 1 verse 4-10

"Then the word of the LORD came to me, saying: "Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations." Then said I: "Ah, Lord GOD! Behold, I cannot speak, for I am a youth." But the LORD said to me: "Do not say, 'I am a youth,' For you shall go to all to whom I send you, And whatever I command you, you shall speak. Do not be afraid of their faces, For I am with you to deliver you," says the LORD. Then the LORD put forth His hand and touched my mouth, and the LORD said to me: "Behold, I have put My words in your mouth. See, I have this day set you over the nations and over the kingdoms, To root out and to pull down, To destroy and to throw down, To build and to plant.""

And with that introduction the 40 year life of the prophet Jeremiah began. Jeremiah lived in a time of international upheaval which engulfed and finally destroyed his nation around him. His speaking out in agony of his nations downfall, the sins the people were committing, and lamenting over the slaughter and devastation of his people gained him no favor with his king or his people, he was not allowed to marry or have children because God warned him that the children of the land would die gruesome deaths and their bodies would be like refuse on the ground. He was put into stocks, he was put into prison, he was put into a dungeon filled with

mire but he never gave up and as Samuel saw the birth of this nation, Jeremiah saw the close and as Samuel turned on the light of this great nation, Jeremiah turned off the lights as it came to an end.

But this was not the end of Israel, there was a hope...

And with today's message we will begin looking at the first two verses of this section verses 31 and 32 and so under point number one we start with the old covenant with Israel.

I. The old covenant with Israel verses 31 & 32

31 *"Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah"*

32 *"not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD."*

A. The prophecy

Starting in chapter 29, Jeremiah he begins a section of future promises, and in these promises there is the proclamation that there is **hope** for Israel and Judah returning back to their land. The chapters before this form the beginning of the book to chapter 28 are warnings of Israel's waywardness and the judgments that will come if they will not repent. In chapter 27 the prophet Jeremiah puts a yoke around his neck and goes around prophesying to the nations proclaiming that 'everyone who will not put himself under the yoke of Nebuchadnezzar, God Himself will punish with the sword with feminine and with pestilence until He God has consumed them by his hand' speaking of the hand of King Nebuchadnezzar and his armies. And as he is prophesying to the nation with this yoke Jeremiah meets a prophet called Hananiah, Hananiah is a false prophet, and in chapter 28 we read of duel between two prophets, not quite as spectacular as Elijah and the prophets of Baal, but a contest none the less, Hananiah prophesied the in two full years God would bring it all back from Babylon and proclaimed this to all the people in front of Jeremiah and what did Jeremiah say, he said amen no wait there's and exclamation point here *AMEN! The LORD do so; the LORD perform your words which you have prophesied*, but then he speak to the people and says listen to me and what I tell you and not just me but all the prophets before me and hear what they have said:

when the word of the prophet comes to pass, the prophet will be known as one whom the LORD has truly sent."

You know what let's turn to chapter 28 and see how this concluded start with verse 10

Then Hananiah the prophet took the yoke off the prophet Jeremiah's neck and broke it. And Hananiah spoke in the presence of all the people, saying, "Thus says the LORD: 'Even so I will break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years.'" And the prophet Jeremiah went his way. Now the word of the LORD came to Jeremiah, after Hananiah the prophet had broken the yoke from the neck of the prophet

Jeremiah, saying, "Go and tell Hananiah, saying, 'Thus says the LORD: "You have broken the yokes of wood, but you have made in their place yokes of iron." 'For thus says the LORD of hosts, the God of Israel: "I have put a yoke of iron on the neck of all these nations that they may serve Nebuchadnezzar king of Babylon; and they shall serve him. I have given him the beasts of the field also.'" Then the prophet Jeremiah said to Hananiah the prophet, *"Hear now, Hananiah, the LORD has not sent you, but you make this people trust in a lie."* Therefore thus says the LORD: *'Behold, I will cast you from the face of the earth. This year you shall die, because you have taught rebellion against the LORD.'* So Hananiah the prophet died the same year in the seventh month.

And with that Jeremiah proves that what he is saying is true and will come to pass because

when the word of the prophet comes to pass, the prophet will be known as one whom the LORD has truly sent."

The next chapter begins this section of promises to encourage the people which takes us to the beginning of chapter 29.

The sieges and captivity have only begun and already Jeremiah is prophesying their return. In chapter 29 which is the letter to the ones who are already in exile in Babylon he writes to them and says in verse 5 build houses, plant gardens, take wives and beget sons and daughters, take wives for your sons and give your daughters to husbands so that they may bear sons and daughters, why? That you may be increased there and not diminished. And why does he tell them this well the answer is in verses 10-12 which includes the so often quoted verse of Jeremiah 29:11 and reads as follows

For thus says the LORD: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place. For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope. Then you will call upon Me and go and pray to Me, and I will listen to you.

For seventy years they were to be in this exile, not two as Hananiah prophesied but seventy years was the punishment set for people of Israel in order to bring them back to God, and God keeps his promises. These seventy years had hardly begun and already there are prophesied promises of their return.

Chapter 30 verses 1-3

*The word that came to Jeremiah from the LORD, saying, "Thus speaks the LORD God of Israel, saying: 'Write in a book for yourself all the words that I have spoken to you.' 'For behold, the days are coming,' future sense **the days are coming,**' says the LORD, 'that I will bring back from captivity My people Israel and Judah,' says the LORD. 'And I will cause them to return to the land that I gave to their fathers, and they shall possess it.' And you can continue reading on the rest of the chapter about how great the return would be back to the land of Israel,*

Chapter 31 verses 1-4

"At the same time," says the LORD, "I will be the God of all the families of Israel, and they shall be My people." Thus says the LORD: "The people who survived the sword found grace in the wilderness—Israel, when I went to give him rest." The LORD has appeared of old to me, saying: "Yes, I have loved you with an everlasting love; Therefore with lovingkindness I have drawn you. Again I will build you, and you shall be rebuilt, O virgin of Israel! You shall again be adorned with your tambourines, And shall go forth in the dances of those who rejoice.

Not only were they going to return to their home land there also came the promise that once again God would be with them and they would again dwell with Him, *"I will be the God of all the families of Israel, and they shall be My people."* Just as God promised in Genesis chapter 17 verse 8 when he spoke to Abraham.

"Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."

And the promises and prophecies keep coming as the prophet Jeremiah continues in chapter 31 and verse 23-24 the prophecy of freedoms and of worship and of lifestyles:

Thus says the LORD of hosts, the God of Israel: "They shall again use this speech in the land of Judah and in its cities, when I bring back their captivity: 'The LORD bless you, O home of justice, and mountain of holiness!' "And there shall dwell in Judah itself, and in all its cities together, farmers and those going out with flocks." For I have satiated the weary soul, and I have replenished every sorrowful soul."

And verse 27 continues with the promise of populating the land again:

"Behold, the days are coming, says the LORD, that I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast.

And ending with the promise in verse 28

"And it shall come to pass, that as I have watched over them to pluck up, to break down, to throw down, to destroy, and to afflict, so I will watch over them to build and to plant, says the LORD.

And as the God of Israel was punishing the nation for the wickedness they had done He reaffirms His love to them with all these promises and ends with the words "so I will watch over them to build and to plant, says the LORD. But it didn't stop there, these promises of returning, repopulating the land, being the chosen people of God again, and having God watch over them as they build and plant and all of these things were wonderful until Jeremiah spoke again in verse 31

"Behold, the days are coming, says the LORD, ... when I will make a new covenant with the house of Israel and with the house of Judah"

You see it was all very exciting to the Jews when the LORD spoke behold the days are coming when you will come back, behold the days are coming when you will rebuild, behold the days are coming when you again will be My people and I will be your God but the words behold the days are coming when I will make a new covenant with the house of Israel and with the house of Judah. What did this mean? And that brings us to point b in the outline.

B. With whom the covenant is made

A new covenant, this is the first instance where the Lord reveals that the covenant of Mt. Sinai would be set aside by a new covenant. For the first time in the Old Testament there is actual account of proclaiming this “new covenant”, Isaiah come close by saying *Nor shall My covenant of peace be removed," Says the LORD,* in Isaiah 54:10 and *"For I, the LORD, love justice; I hate robbery for burnt offering; I will direct their work in truth, And will make with them an everlasting covenant.* Isaiah 61:8 but only in this text of Jeremiah 31:31 do we read of *khaw-dawsh ber-eeth* a new covenant and not until the new testament do we read of this again and then from the words of Jesus. Until the curse of the broken old covenant and by broken I mean how Israel broke the covenant, Until the curse of the broken old covenant was taken by the Son of God on the Cross, no new relationship was possible, but that takes us further ahead and into verse 33 which we have to leave for next time. This was Gods promise that this new covenant was to be with the house of Israel and with the house of Judah. As one nation this promise was to be given to them, no longer was their punishment and blessings separated as a divided nation but a promise of one covenant for both, together, as one, in a future sense, and at that time it was to be a covenant for the Jews but later would extent to the gentiles, Romans 1:16

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

If I can say here for those of you who are not saved this covenant is for you, if you do not have a personal relationship with Jesus Christ or you do not know the LORD your God this covenant **is** for you. For the Jew first and also for the gentile or the lost people of the world, But that again takes us to far ahead. This new covenant was to be with the house of Israel and with the house of Judah and as Jeremiah spoke it would be for the Jewish people first.

C. It is not the old covenant

And as Jeremiah continues he speaks to them and notes that it is not the same covenant that was made with their forefathers in the land of Egypt, verse 32

"not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt,

Point C in your outline.

This old covenant began with Abram in Genesis chapter 17:1-8

When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am Almighty God; walk before Me and be blameless." And I will make My covenant between Me and you, and will multiply you exceedingly." Then Abram fell on his face, and God talked with him, saying: "As for Me, behold, My covenant is with you, and you shall be a father of many nations. "No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations." I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. "And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you." Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."

And thus started Gods covenant with Abraham, then Isaac and then Jacob, Jacob who later was renamed Israel and became the father of twelve sons, who became the twelve tribes of Israel who then made up the nation of Israel, it was these people that God remembered. And as we look at the history the remaining 11 brothers were welcomed into the land of Egypt as refugees from the famine, Joseph who was already there, became the highest in the land except for pharaoh and here they all lived and multiplied, then as time progressed and Pharaoh lived and died they forgot how one Hebrew man saved their nation from extinction and slowly over time the Hebrew people became enslaved by a nation who forgot the one that had saved them and when the groaning of the Hebrews became so great and they felt there was no hope, but God heard them and there was hope, God heard them and remembered his covenant with them
Exodus 6:2-8

And God spoke to Moses and said to him: "I am the LORD." I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name LORD I was not known to them. "I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers." And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant. "Therefore say to the children of Israel: 'I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. 'I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians. 'And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD.'"

This was the old covenant, it was presented to Abram when he was 99 years old, it was the same covenant God remembered when the Israelites became oppressed by the Egyptians, it was the same covenant that Moses brought at Mount Sinai to the people in Exodus 24 4-8

And Moses wrote all the words of the LORD. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel. Then he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. And Moses took half the blood and put it in basins, and half the blood he sprinkled on the altar. Then he took the Book of the Covenant and read in the hearing of the people. And they said, "All that the LORD has said we will do, and be obedient." And

Moses took the blood, sprinkled it on the people, and said, "This is the blood of the covenant which the LORD has made with you according to all these words."

This covenant was put in place by God Himself to be a covenant between God and His chosen people Israel and Jeremiah puts it very well when he says

in the day that I took them by the hand to lead them out of the land of Egypt

Because how many times did the Israelites complain? Many, many times, it was as if every step of the way to the promise land, was done in agony and complaining even though God was leading them by the hand. He walked before them as a pillar of clouds by day and a pillar of fire by night and still they dragged their feet and complained, but God remembered and kept his promise he had made, even when his patience had run out as in Exodus 32 verse 10 speaking to Moses when the people made the golden calf He spoke:

"Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And I will make of you a great nation."

Moses pleaded with the LORD his God, humbly asked and interceded for the people that they may not be destroyed, and so, the LORD relented, and reminded of his promise, He took them by the hand and lead them to the promise land, as a continual cloud before them. Even when the tabernacle was built the cloud went before them, at times it rested on the tabernacle and they stayed and when it lifted up and moved, they followed, grudgingly they followed. Their grudging and complaining became so great that when the spies came back from spying out the promise land the LORD had enough. Let's turn to the passage Numbers chapter 14 and start at verse 6

But Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes; and they spoke to all the congregation of the children of Israel, saying: "The land we passed through to spy out is an exceedingly good land. "If the LORD delights in us, then He will bring us into this land and give it to us, 'a land which flows with milk and honey.' "Only do not rebel against the LORD, nor fear the people of the land, for they are our bread; their protection has departed from them, and the LORD is with us. Do not fear them." And all the congregation said to stone them with stones. Now the glory of the LORD appeared in the tabernacle of meeting before all the children of Israel. Then the LORD said to Moses: "How long will these people reject Me? And how long will they not believe Me, with all the signs which I have performed among them? "I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they." And Moses said to the LORD: "Then the Egyptians will hear it, for by Your might You brought these people up from among them, "and they will tell it to the inhabitants of this land. They have heard that You, LORD, are among these people; that You, LORD, are seen face to face and Your cloud stands above them, and You go before them in a pillar of cloud by day and in a pillar of fire by night. "Now if You kill these people as one man, then the nations which have heard of Your fame will speak, saying, 'Because the LORD was not able to bring this people to the land which He swore to give them, therefore He killed them in the wilderness.' "And now, I pray, let the power of my Lord be great, just as You have spoken, saying, 'The LORD is longsuffering and abundant in

mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.' "Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now." Then the LORD said: "I have pardoned, according to your word; "but truly, as I live, all the earth shall be filled with the glory of the LORD—"because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the test now these ten times, and have not heeded My voice, "they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it.

And with this the people were made to wander about in the wilderness for the next 40 years waiting for the promise to enter the promise land. The same generation that saw all the wonders that God had done for them **in** the land of Egypt, taken by this same God who took them by the hand from that oppressive nation and took them to the promise land were now not only not allowed to enter it they would never see it.

But the problems didn't stop there, even after this stiffed necked generation, the ones who actually came out of Egypt were made to wander in the wilderness until they perished even when the remaining people were allowed to enter they still disobeyed God. Even after the renewing of the covenant at Shechem in Joshua 24 when he commanded the children of Israel to follow the Lord in verse 14

"Now therefore, fear the LORD, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the LORD!"

And the children replied in verse 16-18

So the people answered and said: "Far be it from us that we should forsake the LORD to serve other gods; "for the LORD our God is He who brought us and our fathers up out of the land of Egypt, from the house of bondage, who did those great signs in our sight, and preserved us in all the way that we went and among all the people through whom we passed. "And the LORD drove out from before us all the people, including the Amorites who dwelt in the land. We also will serve the LORD, for He is our God."

And in 24

And the people said to Joshua, "The LORD our God we will serve, and His voice we will obey!"

And from this time in Joshua until the time Jeremiah was prophesying this voice of the people had become but a very faint echo of the past, things had gone downhill a long, long, long way and this brings us to the first part last line in this first text.

My covenant which they broke, though I was a husband to them, says the LORD.

D. How Israel broke the first covenant

My covenant which they broke, if it was only a matter of one golden calf, whining and grumbling about food on the way to the promise land and complaining of how their bondage in Egypt was better than being free, these were all acts that God was already willing to kill and eliminate them for and would have done if it hadn't been for Moses interceding on their behalf. Even when the covenant was reaffirmed by the children of Israel under the rule of Joshua when they entered the land it looked so promising as we read just read in Jeremiah 24:24

And the people said to Joshua, "The LORD our God we will serve, and His voice we will obey!"

But it was only to be followed by a continual downward slide into disobedience, idol worship, sexual immorality, child sacrifices and almost every imaginable abomination you can think of, or every abominable thing you don't want to think of and neither did God, twice in Jeremiah do we read of the extent of this disobedience, once in chapter 19 verse 3-5 and second in 32 verse 33-35

*Thus says the LORD of hosts, the God of Israel: "Behold, I will bring such a catastrophe on this place, that whoever hears of it, his ears will tingle." Because they have forsaken Me and made this an alien place, because they have burned incense in it to other gods whom neither they, their fathers, nor the kings of Judah have known, and have filled this place with the blood of the innocents "(they have also built the high places of Baal, to burn their sons with fire for burnt offerings to Baal, **which I did not command or speak, nor did it come into My mind**),*

*'And they have turned to Me the back, and not the face; though I taught them, rising up early and teaching them, yet they have not listened to receive instruction. 'But they set their abominations in the house which is called by My name, to defile it. 'And they built the high places of Baal which are in the Valley of the Son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech, **which I did not command them, nor did it come into My mind that they should do this abomination, to cause Judah to sin.**'*

The things that Israel did were not what God had in mind, He never intended for Israel to do such horrible things as they did. They were told many things of what they should do when they entered the land; thought the books of Exodus, Leviticus, Numbers and especially in Deuteronomy they were told many times "when you come into the land which I give you ..." and then instruction. They were told of many moral laws, social laws, and ceremonial laws they were to keep and practice when they entered the land one in particular is in Deuteronomy chapter 18 verses 10,

"When you come into the land which the LORD your God is giving you, ... you shall not learn to follow the abominations of those nations." There shall not be found among you anyone who makes his son or his daughter pass through the fire,

They were to drive out all of the inhabitants before them, why? That they should no longer learn to follow the abomination of those nations, they were to remain a pure, Godly, upright and a just nation, a nation that all other nations would look up to and be in awe of and they did, for a while. By the time their kingdom reached the time of King Solomon it was the nation of nations it was a glory of glories here on earth, when the Queen of Sheba visited King Solomon and had seen

and heard of all his glory there remained no more spirit in her, she, Queen of Sheba was a very rich queen and even she, when she saw all that there was in King Solomon's kingdom she was speechless. But it was also because of King Solomon that abominations entered the land. In his acquisition of 700 wives and concubines he acquired throughout his time that many of these were of the inhabitants they were to drive out and they began to plague the king, the people and the land. And after this zenith of glory, Israel began the downward decline from where they once were, a great and beautiful nation to what they had become, a harlot but even worse as Ezekiel describes it, a harlot who scorns payment. Ezekiel chapter 16 provides a very vivid and graphic allegory of Jerusalem and Judah from start to end, beginning with the covenant between God and Israel and ending with their rejection, and why does Ezekiel depict this section so graphically you may ask? It is because of the last line in our text.

My covenant which they broke, though I was a husband to them, says the LORD.

E. Their relationship in this covenant

Plain as day are the words on your page, God said "though I was a husband to them", God is the husband of Israel therefore Israel is the wife of God. This never changes throughout the bible. Now this passage, if I understand it correctly with the little grammar I know this phrase "though I was a husband to them" is in the perfect tense. It does **not mean** that He used to be the Husband to Israel, but it states that Israel did these things while He was the husband of Israel. If you look up synonyms for this word 'though' there are some different ways you could say this one example would be "My covenant which they broke, despite the fact that I was a husband to them" and therefore Israel is the wife of God, God took for Himself Israel as a wife, in verse 8 of Ezekiel chapter 16 we read

Yes, I swore an oath to you and entered into a covenant with you, and you became Mine," says the Lord GOD.

This never changes throughout the bible. **We are not, and I repeat, we the church are not** the wife of God, someone tell me what are we what? The bride of Christ; Israel is the wife of God, the church is the bride of Christ, Never in all of scripture are the two ever interchanged or are interchangeable. It is this relationship of God the husband and Israel the wife that is depicted throughout the Old Testament. It is this relationship of marriage that is depicted by the prophets. But sadly in this day this is where many modern day theologians and pastors look the other way and say that the church has **replaced** Israel, that God is done with Israel in a movement called replacement theology. Wikipedia defines it as Supersessionism, fulfillment theology, and replacement theology these are terms used for the biblical interpretation that the Christian Church supersedes or replaces Israel in God's plan, and that the New Covenant nullifies the biblical promises made to Israel, including the Abrahamic Covenant, the Land Covenant, and the Davidic Covenant.

A quote from "bible answer for almost all your questions" by Elmer Towns he writes a description of this theology like this and I quote

Replacement theology (also known as supersessionism) essentially teaches that the church has replaced Israel in God's plan. Adherents of replacement theology believe the Jews are no longer God's chosen people, and God does not have specific future plans for the nation of Israel. All the different views of the relationship between the church and Israel can be divided into two camps: either the church is a continuation of Israel (replacement/covenant theology), or the church is completely different and distinct from Israel (dispensationalism/premillennialism).

Replacement theology teaches that the church is the replacement for Israel and that the many promises made to Israel in the Bible are fulfilled in the Christian church, not in Israel. So, the prophecies in Scripture concerning the blessing and restoration of Israel to the Promised Land are "spiritualized" or "allegorized" into promises of God's blessing for the church. Major problems exist with this view, such as the continuing existence of the Jewish people throughout the centuries and especially with the revival of the modern state of Israel. If Israel has been condemned by God, and there is no future for the Jewish nation, how do we explain the supernatural survival of the Jewish people over the past 2000 years despite the many attempts to destroy them? How do we explain why and how Israel reappeared as a nation in the 20th century after not existing for 1900 years?

The view that Israel and the church are different is clearly taught in the New Testament. Biblically speaking, the church is completely different and distinct from Israel, and the two are never to be confused or used interchangeably. We are taught from Scripture that the church is an entirely new creation that came into being on the day of Pentecost and will continue until it is taken to heaven at the rapture ([Ephesians 1:9-11](#); [1 Thessalonians 4:13-17](#)). The church has no relationship to the curses and blessings for Israel. The covenants, promises, and warnings are valid only for Israel. Israel has been temporarily set aside in God's program during these past 2000 years of dispersion.

End of quote

Even though Israel has been temporarily set aside they are still God's chosen people, even though they have been dispersed to the ends of the earth and persecuted to what seemed to extension it is still God's chosen nation and we will look at that in more detail when we come to the millennium in a later point LORD willing.

And I say any pastor or teacher who promotes the idea of replacement theology wherein the church has replaced Israel and that God is done with the Jew that He has cast them off eternally and will never again exist as the apple of His eye **is preaching and teaching a lie**, God said to Jeremiah "*My covenant which they broke, though I was a husband to them*" He still is the husband to them, and anyone who teaches otherwise make God to be an adulterous God if they teach that we the church have replaced Israel, the church is not Israel, and Israel is not the church, for if Israel is the wife of God and God has cast her off and replaced her with the church and we are the bride, how does that work? First He has the wife then he takes the bride? It doesn't, the church and Israel are not the same and are never interchanged. The only things that God has given over to the church is first, the preservation of his word and it is one we shouldn't be too proud of considering the vast amounts of perverted bible versions in the world today and

the seconded the spreading of His word to the lost souls in this world, the bringing of the good news to the ends of the earth, in the old covenant it was bringing the people into the nation of Israel to have fellowship with God, today it is bringing it out to them, in missions, that they may hear the word, to tell people the love of Jesus and how he took my sins and died on the cross for you and for me, that though this new covenant we can have eternal life with Him if we repent and believe. This is the new covenant and something we will look more in detail next time under the second point the new covenant with Israel.

So in conclusion we looked at the words of Jeremiah in chapter 31 verses 31 and 32

31 *“Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah”*

32 *“not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD.*

And we ask ourselves Is this the end of Israel? Is God done with Israel? Has the church replaced Israel? The answer to all of these is no, this is not the end of Israel. There is a hope and a future for Israel. And my hope is that the words of Jeremiah 29:11 will bring new meaning to you when you read them in light of Israel’s future.

For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope.

Amen.