

April 5, 2025

Knowing What Others May Believe about The Covenants...

It is important to have an understanding of the Covenants of Adonai, what they mean, how they are structured and with whom do they impact and how.

I did an article many years ago called "Covenant Confusion", conveying the lack of understanding towards Adonai's Covenants. An excerpt from the article about other covenant understandings is being used here as the foundation to the experience Jeri and I had at the end of the month Pastor's meeting we attend.

So, on the last Monday of the month a group of area pastors get together. This meeting had someone I didn't know and was curious. Around the table were books. The title of the book was "Who Israel" When I looked at the back and saw who it was by, saw some familiar letters - "CUFI" Christians United for Israel, John Hagee's organization. There is a history that I am familiar with that came back to my mind for the first time in a long time.

So the CUFI rep. Spent nearly an hour sharing.

As a result of this meeting and what was shared by the CUFI representative I asked four in attendance...

Do you know what Dual Covenant Theology is?

Only one of the four knew what it was.

Emailed rep from CUFI

I had emailed the CUFI rep about his conversation with some questions. My experience with CUFI goes back to when they were formed. So, I have an understanding of what he shared, though I have not followed them in quite some time.

He brought up two things that were curious, the first being that CUFI does not believe in Dual Covenant theology and several times referencing Genesis 12:3 to where my questions to him were...

Gen 12:3 I will bless those who bless you, but I will curse anyone who curses you; and by you all the families of the earth will be blessed."

1. What was your purpose and intent for mentioning that CUFI does not believe nor support Dual Covenant theology?
2. You had referenced Genesis 12:3 a few times during your presentation.

Who is being blessed?

As of the time I sent the email and have posted this sermon I have not heard back from him.

So what is Dual Covenant Theology?

Beware of Dual Covenant Theology

Unlike "Covenant Theology" whereby the underlying premise is the church has replaced Israel, "Dual Covenant Theology" states that the Jewish people are redeemed through the covenant with Avraham while the church is redeemed through the New Covenant with Yeshua. Two ways not one. This method has been used recently to establish a non-confrontational relationship between Jewish people who are not believers in Yeshua and the church. By presenting a "two path" approach eliminates any contention or threat. Unfortunately, this premise is more harmful, because the "bridge building" that it is promoted as, is similar to the Alaskan bridge project that became prominent during the 2008 United States presidential election. The project became known as the "bridge to nowhere". The same can be said for the premise behind the guise of dual covenant theology. The non-threatening relationship being built, will lead to nowhere, because the truth of Messiah is being kept from many within the Jewish community.

The overwhelming tragedy of this belief is that it presents a false message to the Jewish people, deceiving them of the truth of Messiah. Sadly, one of the original promises made to Avraham is the motivation of this belief. "I will bless those who bless you, but I will curse anyone who curses you" Genesis 12:3. The thinking is:

"if we don't mention Yeshua, then there will be no contention between the Jewish people and the church. In so doing, we can have a relationship with them. We can be a blessing to them. In return, Adonai will bless the church because it has been a blessing to the Jewish people."

How can one be a blessing, when they are denying the truth of Adonai, to His very own people? Some consider, that by giving financially is a blessing. In some cases it is, because we are in a world that is financially driven. However, when we look at the bigger picture, Adonai's truth is the greatest blessing any Jewish person can receive.

"Then, as Kefa and Yochanan placed their hands on them, they received the Ruach HaKodesh. Shim'on saw that the Spirit was given when the emissaries placed their hands on them, and he offered them money. "Give this power to me, too," he said, "so that whoever I place my hands on will receive the Ruach HaKodesh." But Kefa said to him, "Your silver go to ruin and you with it, for thinking the free gift of God can be bought!" Acts 8:17 - 20

The errors in this way of thinking are many:

1. The covenant Adonai made with Avraham makes no mention of redemption from sin. There is no provision for atonement.
2. There is only one path by which one can be redeemed, not two. Yeshua himself states - "I AM the Way and the Truth and the Life; no one comes to the Father except through me." John 14:6
3. Many teachings indicate that the New Covenant is distinct and separate from the other covenants. However, the New Covenant teaches that belief in Yeshua as Messiah leads to fulfillment of the promises made to Avraham:

"His father Z'kharyah was filled with the Ruach HaKodesh and spoke this prophecy: "Praised be Adonai, the God of Isra'el, because he has visited and made a ransom to liberate his people by raising up for us a mighty Deliverer who is a descendant of his servant David. It is just as he has spoken through the mouth of the prophets from the very beginning that we should be delivered from our enemies and from the power of all who hate us. "This has happened so that he might show the mercy promised to our fathers that he would remember his holy covenant, the oath he swore before Avraham avinu to grant us that we, freed from our enemies, would serve him without fear, in holiness and righteousness before him all our days." Luke 1:67 - 75

"It was the same with Avraham: "He trusted in God and was faithful to him, and that was credited to his account as righteousness." Be assured, then, that it is those who live by trusting and being faithful who are really children of Avraham. Also the Tanakh, foreseeing that God would consider the Gentiles righteous when they live by trusting and being faithful, told the Good News to Avraham in advance by saying, "In connection with you, all the Goyim will be blessed." So then, those who rely on trusting and being faithful are blessed along with Avraham, who trusted and was faithful." Galatians 3: 6 - 9

There are others...

They fall under the umbrella of Covenant Theology.

Beware of Covenant Theology

Under the premise of what is known as "Covenant Theology" lies several different theories regarding Adonai's covenants. Unfortunately, the common theme in every one of them diminishes the importance of the Jewish people and the covenants Adonai made exclusively with them. Dan Gruber provides an excellent presentation of "Covenant Theology" in his book "The Church and the Jews - The Biblical Relationship". He states that the Covenant view is based on the following:

1. Throughout history Israel and the church are one and the same, representing the faithful within mankind.
2. There exists a "Covenant of Grace" which is partially revealed in all of the covenants (universal and non-universal)
3. From its beginning, the church is the only covenant people, because all covenants, prophecies and promises are fulfilled through the New Covenant. Furthermore, Jewish people are grafted into the church when they become believers in Messiah. The significance of the Jewish people and Israel moving forward is non-existent, in relation to Adonai's plan.

Throughout this presentation, we have continually shown the progression of each covenant that Adonai has made through the Jewish people. With the advent of a New Covenant, the previous covenant was not eliminated or abolished but reaffirmed and built upon. The premises regarding "Covenant Theology" cannot be supported by scripture.

1. Adonai set Israel apart for the purpose of being His witness to the world. Out of Israel would come the Messiah, whom would impact not only the Jewish people, but all nations.
2. The premise whereby the church and Israel are one is also not supported by scripture. Yeshua spoke of sheep from another pen that were not his own (John 10:14 - 16), referring to the nations outside of Israel. Yeshua has identified Himself with the Jewish people, yet mentions another people who will be receptive to His message, Adonai's message, for the redemption of all, who believe and follow the Jewish Messiah.
3. There is no evidence within the scriptures that can support the notion that the church are the only covenant people.

As a result of these teachings, Israel and the Jewish people have been spiritualized away. The

church is now Israel, and the promises that result in a blessing are meant for the church, whereas the curses still apply to the Jewish people. Building upon the premise of the New Covenant being made with the church (rather than the Jewish people) has led to other teachings that fall under "Covenant Theology"

- **Replacement Theology** - <https://en.wikipedia.org/wiki/Supersessionism>

Supersessionism, also called replacement theology^[1] and fulfillment theology [*citation needed*] by its proponents, is the [Christian doctrine](#) that the [Christian Church](#) has superseded the [Jewish people](#), assuming [their role as God's covenanted people](#),^[2] thus asserting that the [New Covenant](#) through [Jesus Christ](#) has superseded or replaced the [Mosaic covenant](#). Supersessionists hold that the universal Church has become God's "true Israel" and thus [Christians](#) are the [people of God](#).^[3]

Often claimed by later Christians to have originated with [Paul the Apostle](#) in the [New Testament](#), supersessionism has formed a core tenet of [Eastern Orthodox](#), [Roman Catholic](#) and [Lutheran](#) churches for the majority of their history.^[4] Many early [Church Fathers](#)—including [Justin Martyr](#) and [Augustine of Hippo](#)—were supersessionist.^[5]

Most historic [Christian churches](#), including the Eastern Orthodox Church, Roman Catholic Church, Lutheran Churches, [Reformed Churches](#) and [Methodist Churches](#), hold that [the Old Covenant](#) has three components: ceremonial, moral, and civil (cf. [covenant theology](#)).^{[6][7][8]} They teach that while the ceremonial and civil (judicial) laws have been fulfilled, the moral law of the [Ten Commandments](#) continues to bind Christian believers.^{[6][9][8]} Since the 19th century, certain Christian communities, such as the [Plymouth Brethren](#), have espoused [dispensationalist](#) theology as contrasted to supersessionism and covenant theology.^[10] Additionally, as part of [Christian–Jewish reconciliation](#), the Roman Catholic Church has placed an increased emphasis on the shared history between the [Christian and modern Jewish religions](#).

- **Dispensationalism** - <https://en.wikipedia.org/wiki/Dispensationalism>

Dispensationalism is a [theological](#) framework for [interpreting](#) the [Bible](#) which maintains that history is divided into multiple ages called "dispensations" in which [God](#) interacts with his [chosen people](#) in different ways.^[1]:□19□ It is often distinguished from [covenant theology](#).^{[2][3]} These are two competing frameworks of [biblical theology](#) that attempt to explain overall continuity in the Bible. Coining of the term "dispensationalism" has been attributed to [Philip Mauro](#), a critic of the system's teachings, in his 1928 book *The Gospel of the Kingdom*.^{[4][5]}

Dispensationalists use a [literal interpretation](#) of the Bible and believe that [divine revelation](#) unfolds throughout the Bible. They believe that there is a distinction between [Israel](#) and the [Church](#), and that Christians are not bound by [Mosaic law](#). They maintain beliefs in [premillennialism](#), [Christian Zionism](#), and a [rapture](#) of the Church that will happen before the [Second Coming](#) of Christ, generally seen as happening before a period of [tribulation](#).^[6]

Dispensationalism was systematized and promoted by [John Nelson Darby](#) and the [Plymouth Brethren](#) in the mid-19th century.^[7]:□67□ It began its spread in the United States during the late 19th century through the efforts of evangelists such

as [James Inglis](#), [James Hall Brookes](#) and [Dwight L. Moody](#), the programs of the Niagara Bible Conference, and the establishment of Bible institutes. With the dawn of the 20th century, [Cyrus Scofield](#) introduced the *Scofield Reference Bible*, which crystalized dispensationalism in the United States.

Dispensationalism has become popular within American evangelicalism. It is commonly found in [nondenominational Bible churches](#), as well as [Baptist](#), [Pentecostal](#), and [Charismatic](#) groups.^{[8][9]} [Protestant](#) denominations that embrace covenant theology tend to reject dispensationalism. According to the system's critics, most theologians acknowledge that there is no specific sequence of [end-times](#) events defined in the Bible. The Scofield Bible has been called "the most dangerous [heresy](#) currently to be found within Christian circles".^[7]:□13□

- **Dominion Theology** - https://en.wikipedia.org/wiki/Dominion_theology

Dominion theology, also known as dominionism, is a group of [Christian political](#) ideologies that seek to institute a nation governed by [Christians](#) and based on their [understandings](#) of [biblical law](#). Extents of rule and ways of acquiring governing authority are varied. For example, dominion theology can include [theonomy](#) but does not necessarily involve advocacy of adherence to the [Mosaic Law](#) as the basis of government. The label is primarily applied to groups of [Christians in the United States](#).

Prominent adherents of those ideologies include [Calvinist Christian reconstructionism](#), [Charismatic](#) and [Pentecostal](#) Kingdom Now theology, and the [New Apostolic Reformation](#).^{[1][2]} Most of the contemporary movements that are labeled dominion theology arose in the 1970s from religious movements asserting aspects of [Christian nationalism](#). [Roman Catholic integralism](#) is also sometimes considered to fall under the dominionist umbrella, but the Catholic integralist movement is much older and theologically markedly different from Protestant dominionism since it is tied to the doctrine that the Catholic Church is the [only true church](#).

- **Kingdom Now Theology** - https://en.wikipedia.org/wiki/Kingdom_theology

Kingdom theology is a system of [Christian thought](#) that elaborates on [inaugurated eschatology](#), which is a way of understanding the various teachings on the [kingdom of God](#) found throughout the [New Testament](#). Its emphasis is that the purpose of both individual Christians and the church as a whole is to manifest the kingdom of God on the earth, incorporating personal evangelism, social action, and foreign missions.

Kingdom theology distinguishes between the current world ruled by [Satan](#), the one we live in, and the world ruled by God, his kingdom.^[1] Kingdom theology holds the importance of the kingdom of God as a core value and teaches that the kingdom currently exists in the world, but not yet in its fullness. The theology maintains that the kingdom of God will come in fullness with [Christ's second coming](#).^[2] In the future fulfillment, [evil](#) and Satan will be destroyed and God's complete rule on Earth established.^[3] Theologian and director of the [Vineyard Bible Institute](#) Derek Morphew argued that the kingdom of God encompassed both [signs and wonders](#) and social justice.^[4] Although kingdom theology presents history as a struggle between God and Satan,

there is an [eschatological](#) expectation that God will triumph over Satan, which is why suffering for the sake of the kingdom is accepted.[5]

In more [Charismatic](#) circles, kingdom theology attempts to be able to explain both spiritual victory and continued [spiritual warfare](#), and why some people are seen to be healed by the [Holy Spirit](#) and some are not. These kingdom theologians have argued that, because of this, a tension will exist between the apparent successes and failures of prayer. Theologian Don Williams argued that to pray means to ask the future kingdom to break into the present world, rather than being to call down perfection from heaven.[3] Kingdom theology proposes values based on the spiritual world, often different from what Harold Bender and [Robert Friedman](#) term the "[secular](#) values" of Jesus, such as when Jesus urges his listeners, "Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven, For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust" (Mt. 5:44-45) in the [Sermon on the Mount](#).[6]

Eschatology

[George Eldon Ladd](#) believed that the Bible taught of two ages: 'This Age' and 'The Age to Come'. In 'This Age', there will be hostility to Christianity but in the 'Age to Come' those who have followed Jesus will be free from oppression and given eternal life. He believed that 'The Age to Come' would be inaugurated by the second coming of Jesus and the resurrection of the dead.[7] Ladd argued that there is an overlap between the two ages; he suggested that, although the 'Age to Come' is in the future, it can still be "tasted" now, and its power can penetrate 'This Age'. [8] The Vineyard movement's statement of faith relating to the last book of the bible, Revelation, states that God's kingdom came through Jesus and continues to come through the Holy Spirit. It suggests that, when Jesus comes again, Satan will be defeated, the dead will be raised, the final judgment will happen, and God's kingdom will be fully established.[9]

• New Israel Theology

Merriam-Webster defines *New Israel* as "the Christian fellowship of believers: the Christian Church." This definition would be disputed by many evangelical believers and scholars. Is the church really the new Israel? And, if so, what is to become of the old Israel? What about Jewish believers today? The relationship of Israel and the Church has been debated for centuries and probably will continue to be a source of controversy until the Lord returns. With the Holocaust still fresh in our collective memories, the charges of anti-Semitism often come up in the discussion as well.

There are several distinct approaches to the issue of Israel and the Church, and it is our hope that this article may give some clarity and charity to the topic as well as answer the question about New Israel.

[Classical dispensational theology](#) proposes a radical difference between Israel (the Jewish people) and the Church (New Testament believers in Christ). Looking at Israel and the Church as two

trees, God planted and tended to Israel, but she bore no fruit, so God cut down the tree leaving the stump and roots intact. He then turned His attention to a new tree, the Church. Currently, the Church is bearing fruit, and, when her time is complete, the Church will be [raptured](#) and transplanted to heaven. The old stump of Israel will sprout again. God will cultivate her, and she will finally bear fruit. The Church does not replace Israel, nor is the Church considered a “new” Israel. In this theological construct, there is no “new” Israel, only Israel and the Church—two separate entities.

Continuing the tree analogy, [replacement theology](#) agrees that Israel bore no fruit. But, instead of cutting her down and leaving the stump and roots intact, God uprooted and destroyed her. In her place, He planted a new tree—the Church—who took over all the functions and promises of Israel. In this view, the Church is the New Israel.

While these two views seem to be the most common, they do not exhaust all the options. When the biblical evidence is carefully examined, it appears that, instead of cutting down the tree of Israel, God simply removed the unbelieving branches and then grafted in new Gentile branches ([Romans 11:17–20](#)). Right now, the Gentile branches are much larger and thicker than the Jewish branches; however, God is not finished with the Jews, and one day we expect to see them come to Christ en masse. God has not rejected ethnic Israel ([Romans 11:1](#)). The church has not replaced Israel, but Gentile believers have become a part of Israel in this sense—it is believers in the Jewish Messiah who are true Israel, whether they be Jew or Gentile. There is no “new” Israel, simply a continuation of Israel and a distinction between believing and unbelieving Israel.

Does the claim of replacement theology that the Church is the New Israel amount to [anti-Semitism](#)? It seems that the charge of anti-Semitism would only be appropriate if those who hold to replacement theology were opposed to Jews because they are Jews. Generally speaking, they are not. They simply believe that the Jews as an ethnic people have forfeited their special position because the majority have rejected Christ. A true anti-Semite would oppose all Jews, whether or not they are believers. (For instance, in Nazi Germany, Jews who were Lutheran pastors were forced out of the ministry and out of the church because of their ethnicity, regardless of their Christian faith.)

The Bible has always condemned unbelieving Israel in the strongest possible terms. Look at some of the terminology used by the Old Testament prophets—[Hosea 4:15](#), [Jeremiah 3:6](#), and [Amos 2:6–8](#), for example. The apostle Paul speaks of unbelieving Jews who oppose the gospel this way: “For you, brothers, became imitators of the churches of God in Christ Jesus that are in Judea. For you suffered the same things from your own countrymen as they did from the Jews, who killed both the Lord Jesus and the prophets, and drove us out, and displease God and oppose all mankind by hindering us from speaking to the Gentiles that they might be saved—so as always to fill up the measure of their sins. But wrath has come upon them at last!” ([1 Thessalonians 2:14–16](#)). But Paul was not an anti-Semite (he was a Jew himself), and he also wrote, “I speak the truth in Christ—I am not lying, my conscience confirms it through the Holy Spirit—I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my people, those of my own race, the people of Israel. Theirs is the adoption to sonship; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of the Messiah, who is God over all, forever praised! Amen” ([Romans 9:1–5](#)).

There is no “New Israel.” The Church has not become a new Israel, nor has it taken the place of old Israel. Simply put, followers of the Jewish King, believers in the Jewish Messiah make up the commonwealth of Israel. If those followers are Gentiles, then they have been grafted in and given citizenship in Israel—that is, they have been made part of the people of God. Today, the majority of Jesus’ followers are Gentiles while the majority of Jews are not His followers; however, we do expect that to change one day as God will once again move within the hearts of ethnic Israel.

Even now, we see more and more ethnic Jews take their place in true Israel as subjects of the King. Incidentally, these believers are not welcome to return to Israel as citizens, as they are not considered bona fide Jews by the Israeli government. Perhaps these Jews, if anyone, should be considered New Israel.

<https://www.gotquestions.org/New-Israel.html>

Be aware and be careful because these views are very subtle yet deeply embedded in church theology, even today.

When one would think theology would be transformed because of paradigm shifting moments, such as Israel appearing on the world map and becoming a nation for the first time in nearly 2000 years, that the question...

What do we do with all the promises given to Israel in that they no longer exist as a nation?

Should have been reconciled by their reemergence. Yet, theology has not changed and the same tropes exist some 80 years since.

All fall short of truly conveying an understanding of the Covenants Adonai has made, specifically the non universal ones, made through the Jewish people. To know more, I have provided a link to the original article.

https://www.shalommaine.com/article_index_pdf/covenant_confusion.pdf