

BIBLIOGRAPHY OF WORKS ON NEW COVENANT THEOLOGY

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New Covenant Theology was the subject of the 2007 Faculty Lecture Series at The Master's Seminary. The following bibliography contains the fruit of the lecturers' collective research.

This bibliography cannot be exhaustive because there are more than 1.8 million Web pages with material on the movement and a number of different spins that define New Covenant Theology. The bibliography is offered to facilitate further research and study by readers of *TMSJ*. It is divided into four sections: (1) Reference Works, (2) Monographs and Multi-Author Works, (3) Journal and Periodical Literature, and (4) Unpublished and Online Resources.

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Books shelved as covenant-theology: The Christ of the Covenants by O. Palmer Robertson, God of Promise: Introducing Covenant Theology by Michael S. Horton...¹ Even the aspect of New Covenant consummation that Jeremiah does deal with he views from the limited eschatological perspective of an Old Testament prophet. He beheld the messianic accomplishment in that perfection which historically is reached only in the fully eschatological age to come, as the ultimate goal of a process which in the present semi-eschatological age of this world is still marked by tragic imperfection.²

3. The Covenant of Works in the New Testament (Guy Prentiss Waters)
4. Adam and the Beginning of the Covenant of Grace (John D. Currid)
5. The Noachic Covenant of the Covenant of Grace (Miles V. Van Pelt)
6. The Abrahamic Covenant (John Scott Redd)
7. The Mosaic Covenant (J. Nicholas Reid)
8. The Davidic Covenant (Richard P. Belcher Jr.)
9. The New Covenant as Promised in the Major Prophets (Michael G. McKelvey)
10. Covenant in the Gospels (Michael J. Kruger)
11. Covenant in Paul (Guy Prentiss Waters)
12. Afterword: Why Covenant Theology? (Kevin DeYoung)

An Annotated Bibliography of Reformed Reflection on the Covenant (John R. Muether). Endorsements. The theological system commonly known as Covenant Theology fails to address this problem. It largely employs a "replacement theology" in which the Church replaces Israel. Such a system essentially dismisses God's promises to national Israel. Most in the Dispensational school also fail to recognize this problem and provide a credible explanation.² This article will examine how God could bless Gentiles apart from Israel, remain true to His word, and yet keep His promises to national Israel.