

The Covenant Basis for All Things Made

The Covenant is the unifying theme for the unfolding of redemptive history. It explains why God did what He did from the foundation of the world until glory. Heb 13:20

1. The term covenant: is a contract, a league, a pact, with promises agreed upon by two people (relationship of persons). This covenant is for the benefit many but only, by the two.

a. "Beryth" *only use* = to cut, oath, swearing= implications? _____ Heb 9:18-22

b. quwm = Establish, make clear, perform, make good, confirm
17:7,19/Deut 8:8/Hebrews 10:9

2. God has a covenant. It is His; (mine) my - 1st mention

Gen 6:18; 9:9,12,15,16

a. It was with Him as long as He was. Which is? _____
Ps 90:1-2/Deut 33:27/Isa 24:5/Eph 1:11-3:11

Noah Gen 6:18/9:11

Abraham: 15:18/17:12 - (Isaac /Jacob)

Abrahams seed Ex 2:24/6:4 - (The nation)

Numbers 25:12-13 (Phineas/priesthood)

2 Sam 23:5 – ch7/ (The throne of David) Psalm 89

Made/established – inaugurated/confirmed

3. The Forms of the old covenant: rainbow, circumcision, Law on stone tables, ark, salt, book

a. One more form. What is it? _____ / _____
Isa 42:6/49:8 / Heb 9/10/12:24/13:20

4. Forms of the New Covenant? _____ / _____ / _____

HOMEWORK: 2/14/13

What other terms for covenant might we find in the scriptures to serve as synonyms?

- | | | |
|----------|--------------|----------|
| 1. _____ | with a verse | 5. _____ |
| 2. _____ | | 6. _____ |
| 3. _____ | | 7. _____ |
| 4. _____ | | |

Read Gen Chapters 1-3/Rom Chapters 5/1 Cor Chapter 15

“The Reformation, however, held to the unity of the covenant of grace in its **two dispensations** while at the same time sharply contrasting **law** and **gospel**. According to the Reformed tradition, law and gospel describe two revelations of the divine will. The law is God’s holy, wise, good, and spiritual will, which on account of sin has now been made powerless, fails to justify, and increases sin and condemnation.

The gospel, as the fulfillment of the Old Testament promise, has Christ as its content and conveys grace, reconciliation, forgiveness, righteousness, peace, freedom, and life. The law proceeds from God’s holiness, is known from nature, addresses all people, demands perfect righteousness, **gives eternal life by works**, and condemns.

By contrast, the gospel proceeds from God’s grace, is righteousness, produces good works in faith, and acquits. Faith and repentance are always components of gospel, not law. The gospel, therefore, always presupposes the law and differs from it especially in content.” - Herman Bavinck, *Reformed Dogmatics*, vol. 4 442

Everyone is in covenant with God and the sanctions are according to which covenant you are in. Covenants are the architectural framework, the superstructure of the Bible. Covenant theology is just biblical theology because we find covenants everywhere in the Bible.

Many scholars try to discover what is the center of the Bible ... the center of biblical theology? Some of the proposed centers for biblical theology are God, Israel, Covenant, creation, kingdom, salvation, new creation, and so forth.

None of these are the center of the Bible though. They lose their meaning without Christ. If there is no Christ, there is no kingdom to talk about. **The diversity of the Bible is unified in Christ. He is the center that holds all of the biblical data together.** While the covenants might be the vehicle by which God relates to his people and the kingdom of God is certainly his pervasive rule over all people yet the fullest expression of God and His glory come in the person and work of the Lord Jesus Christ and this is why covenants are important. They teach us about Him.

~ Rev Dan McManigal

Why study Covenant Theology?

I want to start off with the question, “Why study Covenant Theology?” **Why study Covenant Theology?** I want to give you several answers to this question. The first answer to this question is: Because *biblically and theologically speaking, the covenant is the bridge between anthropology and soteriology*. What I mean by that is, as you study the biblical doctrine of man and you find him fallen, the answer to the question as to “How God gets man out of that predicament?” is found in the area of the doctrine of the covenants.

It is by a covenantal redemptive design that God saves us. A design that begins before the foundation of the world, I might add. [And] so the covenant is the bridge between your doctrine of fallen man, and your doctrine of salvation—theologically speaking.

Secondly: because *the covenants structure the Scripture*. Covenant Theology is important because the covenants structure the Scriptures. The Covenants give order to creation and redemption. They delineate the Bible’s various historical periods.

Many of us are familiar with Scofield’s arrangements of dispensations. That is an entirely artificial arrangement from the standpoint of the Scriptures themselves. But all you have to do is turn to Psalm 89 or to the book of Hebrews, and know that the Bible itself talks about the epics of Scripture in terms of covenants.

So, this isn’t something that men had to think up on their own. The Bible itself talks about God’s history of redemption in covenantal epics. And, of course, the covenants have even given us the titles of the Old and the New Testaments.

~ Dr. J. Ligon Duncan