

THE COVENANTS



DEFINITION

A covenant is an unchangeable, divinely imposed legal agreement between God and man that stipulates the conditions of their relationship. Grudem

ELEMENTS OF A COVENANT

Clear stipulation of the parties involved

Conditions of the covenant

Promise of blessing for obedience

Promise of punishment for disobedience

THE PURPOSE OF A COVENANT

To show that no one can nullify it.

Galatians 3:15

¹⁵ Brethren, I speak in terms of human relations: even though it is only a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it.

T. Pennington

THE PURPOSE OF A COVENANT

To show that no one can add conditions to it.

Galatians 3:15

¹⁵ Brethren, I speak in terms of human relations: even though it is only a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it.

T. Pennington

THE PURPOSE OF A COVENANT

To demonstrate the unchangeableness of His purpose.

Hebrews 6:17

¹⁷ In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath...

T. Pennington

THE PURPOSE OF A COVENANT

To give strong encouragement.

Hebrews 6:18

¹⁸ so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.

T. Pennington

Also called the Adamic Covenant or Covenant of Nature

THE COVENANT OF WORKS

THE COVENANT OF WORKS

Definition

The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience. (Westminster Confession of Faith, VII/ii.)

The covenant which God originally made with Adam was a divinely arranged suzerainty pact wherein, on the divine side, God bound himself to both promise and threat while, on the human side, Adam was expected to obey the covenantal stipulations which were accompanied by God's promise of blessing for obedience and threat of sanction for disobedience. Raymond

THE COVENANT OF WORKS

REYMOND

Although the word “covenant” does not occur in Genesis 2, there are four reasons for regarding the arrangement between God and Adam as a covenant as the Westminster Confession of Faith teaches (VII/i, ii):

- I. The word “covenant” does not have to be actually used at the time a covenant is made in order for a covenant to be present, as is made clear from 2 Samuel 7, where, although the word is not employed, according to Psalm 89:19–37 God *covenantally* promised David that his dynastic house would rule over Israel.

THE COVENANT OF WORKS

REYMOND

2. Covenant elements (parties, stipulation, promise, and threat) are present.
3. Hosea 6:7, “But they, like Adam, transgressed covenant,” states by implication that Adam’s sin was a “transgression of covenant.”
4. The New Testament parallels between Adam and Christ (Rom. 5:12–19; 1 Cor. 15:22, 45–49) imply that just as Christ was the federal (*foedus*: “covenant”) representative of the New Covenant (Luke 22:20; Heb. 9:15), so also Adam acted as a federal representative of a covenant arrangement.

THE COVENANT OF WORKS

Legally Binding Provisions:

In the Garden of Eden, it seems quite clear that there was a legally binding set of provisions that defined the conditions of the relationship between God and man. The two parties are evident as God speaks to Adam and gives commands to him. Grudem

Gen. 1:28-30

Gen. 2:15-17

THE COVENANT OF WORKS

Promise of Punishment:

...there is a promise of punishment for disobedience—death, most fully understood to mean death in an extensive sense, physical, spiritual, and eternal death and separation from God. Grudem

THE COVENANT OF WORKS

Promise of Blessing – Physical and Spiritual Life

In the promise of punishment for disobedience there is implicit a promise of blessing for obedience. This blessing would consist of not receiving death, and the implication is that the blessing would be the opposite of “death.” It would involve physical life that would not end and spiritual life in terms of a relationship with God that would go on forever. Grudem

THE COVENANT OF WORKS

Sign?

Other covenants in Scripture generally have an outward “sign” associated with them (such as circumcision, or baptism and the Lord’s Supper). No “sign” for the covenant of works is clearly designated as such in Genesis, but if we were to name one, it would probably be the tree of life in the midst of the garden.

THE COVENANT OF WORKS

Is the Covenant of Works still in force today?

Perfect Obedience would lead to life:

Romans 7:10

¹⁰ and this commandment, which was to result in life, proved to result in death for me;

Galatians 3:12

¹² However, the Law is not of faith; on the contrary, "HE WHO PRACTICES THEM SHALL LIVE BY THEM."

THE COVENANT OF WORKS

Is the Covenant of Works still in force today?

The punishment for disobedience is still in force:

Romans 6:23

²³ For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

THE COVENANT OF WORKS

Is the Covenant of Works still in force today?

Christ perfectly obeyed the covenant of works:

1 Peter 2:22

²² WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH;

Romans 5:18–19

¹⁸ So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

¹⁹ For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

THE COVENANT OF WORKS

GRUDEM

Is the Covenant of Works still in force today?

- (1) We no longer are faced with the specific command not to eat of the tree of the knowledge of good and evil.
- (2) Since we all have a sinful nature (both Christians and non-Christians), we are not able to fulfill the provisions of the covenant of works on our own and receive its benefits—as this covenant applies to people directly, it only brings punishments.
- (3) For Christians, Christ has fulfilled the provisions of this covenant successfully once for all, and we gain the benefits of it not by actual obedience on our part but by trusting in the merits of Christ's work.

THE COVENANT OF WORKS

Any effort to gain righteousness by the works of the law will result in condemnation:

Galatians 3:10–11

¹⁰ For as many as are of the works of the Law are under a curse; for it is written, “CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM.”

¹¹ Now that no one is justified by the Law before God is evident; for, “THE RIGHTEOUS MAN SHALL LIVE BY FAITH.”

THE COVENANT OF WORKS TODAY

REYMOND

The covenant of works reflects the fact that the most fundamental obligation of man the creature to God his Creator always has been, is now, and always will be obedience to the will of the Creator. As *covenant* creature (and therefore always as either *covenant keeper* or *covenant breaker*), man is always ultimately related to God on a *legal* (covenantal) basis. Accordingly, while the covenant of works is no longer in force as a probationary framework for mankind, it is still normative in the following ways:

THE COVENANT OF WORKS TODAY

REYMOND

1. In the incumbency it places upon man always to render to God perfect obedience to the moral law, it reflects the obligation of the rational creature to obey his Creator, which obedience is always both necessary and appropriate for his approbation.

2. The sentence handed down and the punishment actually meted out in Genesis 3 continues in force; men represented by Adam are still culpable before God and subject to death on the basis of the terms of the original covenant of works (Rom. 5:12-14; 18-19).

THE COVENANT OF WORKS TODAY

REYMOND

3. The principle, “Do and live!” (stated in the New Testament, “To him who overcomes, to him [God] gives the right to eat of the tree of life, which is in the paradise of God”), is still operative (Rev. 2:7; see also Lev. 18:5; Rom. 10:5; Gal. 3:12) in that divine approval of true human righteousness is an eternal principle of divine justice (though since the Fall no one with the exception of Christ in his or her natural state can comply with this condition).

THE COVENANT OF WORKS TODAY

REYMOND

4. Precisely the same obligation of personal, perfect, and perpetual obedience that God laid upon Adam as the federal representative of the race by the covenant of works God laid upon Christ, the “second Man” and “last Adam” (see 1 Cor. 15:45, 47), who by his obedience accomplished the salvation of the elect represented by him (Rom. 5:18–19). This means that because we as lost men in Adam are no longer in innocence or on probation, *our* character and *our* conduct can no longer be the determinative ground of our approbation before God (it is one ground of our disapprobation), but with respect to all those whom Christ represents, *Christ’s* character and conduct are the determinative ground of their approbation before God.

THE COVENANT OF REDEMPTION AND THE COVENANT OF GRACE

THE COVENANT OF REDEMPTION

Definition

It is an agreement among the Father, Son, and Holy Spirit, in which the Son agreed to become a man, be our representative, obey the demands of the covenant of works on our behalf, and pay the penalty for sin, which we deserved. Grudem

THE COVENANT OF REDEMPTION

(BERKHOF)

Scripture clearly points to the fact that the plan of redemption was included in the eternal decree or counsel of God.

Ephesians 1:4

⁴ just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love

Ephesians 3:11

¹¹ This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord,

THE COVENANT OF REDEMPTION

(BERKHOF)

2 Thessalonians 2:13

¹³ But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.

2 Timothy 1:9

⁹ who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,

THE COVENANT OF REDEMPTION

(BERKHOF)

There are passages of Scripture which not only point to the fact that the plan of God for the salvation of sinners was eternal, Eph. 1:4, 3:9, 11, but also indicate that it was of the nature of a covenant.

John 5:30

³⁰ “I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.

John 5:43

⁴³ “I have come in My Father’s name, and you do not receive Me; if another comes in his own name, you will receive him.

THE COVENANT OF REDEMPTION

(BERKHOF)

John 6:38–40

³⁸ “For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

³⁹ “This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.

⁴⁰ “For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.”

I Corinthians 15:22

²² For as in Adam all die, so also in Christ all will be made alive.

THE COVENANT OF REDEMPTION

(BERKHOF)

Wherever we have the essential elements of a covenant, namely, contracting parties, a promise or promises, and a condition, there we have a covenant.

The Messianic Character

Psalm 2:7–9

⁷ “I will surely tell of the decree of the LORD: He said to Me, ‘You are My Son, Today I have begotten You.

⁸ ‘Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession.

⁹ ‘You shall break them with a rod of iron, You shall shatter them like earthenware.’ ”

THE COVENANT OF REDEMPTION

(BERKHOF)

The Messianic Character

Acts 13:33

³³ that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.'

Hebrews 1:5

⁵ For to which of the angels did He ever say, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU"? And again, "I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME"?

THE COVENANT OF REDEMPTION

(BERKHOF)

The Messiah's Readiness to do the Father's Will

John 6:38

³⁸ “For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

John 6:39

³⁹ “This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.

THE COVENANT OF REDEMPTION

(BERKHOF)

There are two Old Testament passages which connect up the idea of the covenant immediately with the Messiah, namely, Ps. 89:3, which is based on 2 Sam. 7:12–14, and is proved to be a Messianic passage by Heb. 1:5; and Isa. 42:6, where the person referred to is the Servant of the Lord. The connection clearly shows that this Servant is not merely Israel. Moreover, there are passages in which the Messiah speaks of God as *His God*, thus using covenant language.

Psalm 89:3

³ “I have made a covenant with My chosen; I have sworn to David My servant,

THE COVENANT OF REDEMPTION

(BERKHOF)

2 Samuel 7:12–14

¹² “When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.

¹³ “He shall build a house for My name, and I will establish the throne of his kingdom forever.

¹⁴ “I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men,

Hebrews 1:5

⁵ For to which of the angels did He ever say, “YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU”? And again, “I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME”?

THE COVENANT OF REDEMPTION

(BERKHOF)

Isaiah 42:6

⁶ “I am the LORD, I have called You in righteousness, I will also hold You by the hand and watch over You, And I will appoint You as a covenant to the people, As a light to the nations,

THE COVENANT OF REDEMPTION

“The Covenant of Redemption” for Us is “The Covenant of Works” for Christ.

Though the covenant of redemption is the eternal basis of the covenant of grace, and, as far as sinners are concerned, also its eternal prototype, it was for Christ a covenant of works rather than a covenant of grace. For Him the law of the original covenant applied, namely, that eternal life could only be obtained by meeting the demands of the law. As the last Adam Christ obtains eternal life for sinners in reward for faithful obedience, and not at all as an unmerited gift of grace. And what He has done as the Representative and Surety of all His people, they are no more in duty bound to do. The work has been done, the reward is merited, and believers are made partakers of the fruits of Christ's accomplished work through grace.

Berkhof

THE COVENANT OF REDEMPTION

(GRUDEM)

The Father's Agreement

He gave to the Son a people whom He would redeem for His own possession:

John 17:2

² even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life.

John 17:6

⁶ “I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word.

THE COVENANT OF REDEMPTION

(GRUDEM)

The Father's Agreement

He gave the Son to be our representative:

John 3:16

¹⁶ “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

Romans 5:18–19

¹⁸ So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

¹⁹ For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

THE COVENANT OF REDEMPTION

(GRUDEM)

The Father's Agreement

He prepared a body for His Son to dwell in as a man:

Colossians 2:9

⁹ For in Him all the fullness of Deity dwells in bodily form,

Hebrews 10:5

⁵ Therefore, when He comes into the world, He says, "SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME;

THE COVENANT OF REDEMPTION

(GRUDEM)

The Father's Agreement

He accepted Christ as representative of His people whom He had redeemed:

Hebrews 9:24

²⁴ For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us;

THE COVENANT OF REDEMPTION

(GRUDEM)

The Father's Agreement

He gave Him all authority in heaven and on earth:

Matthew 28:18

¹⁸ And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

THE COVENANT OF REDEMPTION

(GRUDEM)

The Son's Agreement

Jesus was our surety:

Hebrews 7:22

²² so much the more also Jesus has become the guarantee of a better covenant.

THE COVENANT OF REDEMPTION

(GRUDEM)

The Son's Agreement

He would come into the world as a man and live as a man under the Mosaic law.

Galatians 4:4

⁴ But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,

THE COVENANT OF REDEMPTION

(GRUDEM)

The Son's Agreement

He would be perfectly obedient to all the commands of the Father:

Hebrews 10:7–9

⁷ “THEN I SAID, ‘BEHOLD, I HAVE COME (IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO YOUR WILL, O GOD.’ ”

⁸ After saying above, “SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE in them” (which are offered according to the Law),

⁹ then He said, “BEHOLD, I HAVE COME TO DO YOUR WILL.” He takes away the first in order to establish the second.

THE COVENANT OF REDEMPTION

(GRUDEM)

The Son's Agreement

He would be obedient to death, even death on a cross:

Philippians 2:8

⁸ Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

THE COVENANT OF REDEMPTION

(GRUDEM)

The Son's Agreement

He would gather to Himself a people in order that none whom the Father had given Him would be lost.

John 17:12

¹² “While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.

THE COVENANT OF REDEMPTION

(GRUDEM)

The Holy Spirit's Agreement

He agreed to do the will of the Father and fill and empower Christ to carry out His ministry on earth:

Matthew 3:16

¹⁶ After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him,

Luke 4:1

¹ Jesus, full of the Holy Spirit, returned from the Jordan and was led around by the Spirit in the wilderness

THE COVENANT OF REDEMPTION

(GRUDEM)

The Holy Spirit's Agreement

He agreed to do the will of the Father and fill and empower Christ to carry out His ministry on earth:

Luke 4:14

¹⁴ And Jesus returned to Galilee in the power of the Spirit, and news about Him spread through all the surrounding district.

Luke 4:18

¹⁸ "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED,

REQUIREMENTS IN THE COVENANT OF REDEMPTION

(BERKHOF)

The Father required of the Son, who appeared in this covenant as the Surety and Head of His people, and as the last Adam, that He should make amends for the sin of Adam and of those whom the Father had given Him, and should do what Adam failed to do by keeping the law and thus securing eternal life for all His spiritual progeny.

REQUIREMENTS IN THE COVENANT OF REDEMPTION

(BERKHOF)

That He should assume human nature by being born of a woman, and thus enter into temporal relations; and that He should assume this nature with its present infirmities, though without sin... It was absolutely essential that He should become one of the human race.

Galatians 4:4-5

⁴ But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, ⁵ so that He might redeem those who were under the Law, that we might receive the adoption as sons.

REQUIREMENTS IN THE COVENANT OF REDEMPTION

(BERKHOF)

That He, who as the Son of God was superior to the law, should place Himself under the law; that He should enter, not merely into the natural, but also into the penal and federal relation to the law, in order to pay the penalty for sin and to merit everlasting life for the elect.

Matthew 5:17-18

¹⁷ “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill ¹⁸ “For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.

REQUIREMENTS IN THE COVENANT OF REDEMPTION

(BERKHOF)

That He, after having merited forgiveness of sins and eternal life for His own, should apply to them the fruits of His merits: complete pardon, and the renewal of their lives through the powerful operation of the Holy Spirit. By doing this He would render it absolutely certain that believers would consecrate their lives to God.

John 10:16

¹⁶ “I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd.

Hebrews 7:25

²⁵ Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.

PROMISES IN THE COVENANT OF REDEMPTION

(BERKHOF)

The promises of the Father were in keeping with His requirements. He promised the Son all that was required for the performance of His great and comprehensive task, thereby excluding all uncertainty in the operation of this covenant.

PROMISES IN THE COVENANT OF REDEMPTION

(BERKHOF)

That He would prepare the Son a body, which would be a fit tabernacle for him; a body in part prepared by the immediate agency of God and uncontaminated by sin.

Luke 1:35

³⁵ The angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.

PROMISES IN THE COVENANT OF REDEMPTION

(BERKHOF)

That He would endow Him with the necessary gifts and graces for the performance of His task, and particularly would anoint Him for the Messianic offices by giving Him the Spirit without measure, a promise that was fulfilled especially at the time of His baptism.

Isaiah 42:1

“Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations.

PROMISES IN THE COVENANT OF REDEMPTION

(BERKHOF)

That He would support Him in the performance of His work, would deliver Him from the power of death, and would thus enable Him to destroy the dominion of Satan and to establish the Kingdom of God.

PROMISES IN THE COVENANT OF REDEMPTION

(BERKHOF)

That He would enable Him, as a reward for His accomplished work, to send out the Holy Spirit for the formation of His spiritual body, and for the instruction, guidance, and protection of the Church.

John 14:26

²⁶ “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

PROMISES IN THE COVENANT OF REDEMPTION

(BERKHOF)

That He would give unto Him a numerous seed in reward for His accomplished work, a seed so numerous that it would be a multitude which no man could number, so that ultimately the Kingdom of the Messiah would embrace the people of all nations and tongues.

Psalm 22:27

²⁷ All the ends of the earth will remember and turn to the LORD, And all the families of the nations will worship before You.

PROMISES IN THE COVENANT OF REDEMPTION

(BERKHOF)

That He would commit to Him all power in heaven and on earth for the government of the world and of His Church... and would finally reward Him as Mediator with the glory which He as the Son of God had with the Father before the world was, John 17:5.

Ephesians 1:20–22

²⁰ which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places,

²¹ far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come.

²² And He put all things in subjection under His feet, and gave Him as head over all things to the church,

THE COVENANT OF GRACE

Definition

The outworking in time of the covenant of redemption. In the covenant of grace, God promises life eternal to His elect, on the ground of Christ's merits, by faith in Him. A. Cairns

THE COVENANT OF GRACE

The parties of the covenant

God

The people whom He will redeem

Christ

THE COVENANT OF GRACE

Christ as the mediator

Hebrews 8:6

⁶ But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.

Hebrews 9:15

¹⁵ For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

THE COVENANT OF GRACE

The Condition for Participating in the Covenant of Grace - Faith

Romans 1:17

¹⁷ For in it the righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS man SHALL LIVE BY FAITH."

Romans 5:1

¹ Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

THE COVENANT OF GRACE

The Promise of Blessings in the Covenant – Eternal Life with God

Jeremiah 31:33

³³ “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.

Hebrews 8:10

¹⁰ “FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON THEIR HEARTS. AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

THE SIGN OF THE COVENANT

O.T. - Circumcision

N.T. - Baptism

ADDITIONAL COVENANTS

Covenants that are part of the Covenant of Grace

Noahic Covenant

Abrahamic Covenant

Mosaic Covenant

Davidic Covenant

New Covenant

NOAHIC COVENANT

Genesis 9:8-17

Recipients: Noah, his descendants, and every living thing.

It's nature: unconditional

NOAHIC COVENANT

T. PENNINGTON

It's provisions:

Promise never again to destroy the earth with water (8:21; 9:11)

Institution of a regular pattern of nature (8:22)

Fear of man placed in animals, and man's authority over them reaffirmed. (9:2)

Permission to eat meat, only without blood. (9:3-4)

Responsibility to restrain evil by punishing the evil doers; the establishment of human government. (9:5-6)

NOAHIC COVENANT

It's sign – the rainbow

It did not promise:

All the blessings of eternal life

Spiritual fellowship with God

Interesting characteristics:

The benefit is to believers and unbelievers alike

No faith or obedience is required.

ABRAHAMIC COVENANT

T. PENNINGTON

Genesis 12:1-3; 13:14-16; 15:4-21; 17:4-16

It's recipients – Abraham and his descendants

It's nature - unconditional

ABRAHAMIC COVENANT

T. PENNINGTON

Its provisions:

An Heir – “seed” (12:7; 13:15-16; 15:4, 13; 17:7-10, 16, 19)

An Inheritance – “this land, from the river of Egypt as far as... the river Euphrates” (13:14-16; 15:7, 18)

A Heritage – “in you all the families of the earth shall be blessed” (12:3; 18:18; 22:17-18)

It's sign - circumcision

ABRAHAMIC COVENANT

Abraham and Faith

Galatians 3:8

⁸ The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “ALL THE NATIONS WILL BE BLESSED IN YOU.”

Romans 4:3

³ For what does the Scripture say? “ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.”

ABRAHAMIC COVENANT

T. PENNINGTON

Benefits to us:

God has declared us righteous just as He did Abraham

Romans 4:13

¹³ For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.

Romans 4:16

¹⁶ For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all,

ABRAHAMIC COVENANT

T. PENNINGTON

Benefits to us:

We are at peace with God, now able to receive blessing and not condemnation.

Ephesians 2:11–19

ABRAHAMIC COVENANT

T. PENNINGTON

Benefits to us:

He has become our God and we have become His people.

Ephesians 2:19

¹⁹ So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household,

MOSAIC COVENANT

T. PENNINGTON

Recipients – Israel, the descendants of Abraham

It's nature – conditional upon obedience

MOSAIC COVENANT

T. PENNINGTON

It's provisions:

The condition: obedience and covenant loyalty (Ex. 19:5-6)

Exodus 19:5–6

⁵ 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine;

⁶ and you shall be to Me a kingdom of priests and a holy nation.'
These are the words that you shall speak to the sons of Israel."

The result: blessing and God as King over the nation (Ex. 19:5-6)

MOSAIC COVENANT

T. PENNINGTON

The law written in the conscience and contained in God's moral law has served as our tutor to bring us to Christ.

Romans 2:15

¹⁵ in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,

Galatians 3:23–24

²³ But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.

²⁴ Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith.

DAVIDIC COVENANT

T. PENNINGTON

2 Samuel 7:4-17

It's recipients – David and his descendants

It's nature - unconditional

DAVIDIC COVENANT

T. PENNINGTON

Its provisions:

An enduring dynasty – “YHWH will make a house for you” (7:11)

2 Samuel 7:11

¹¹ even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies. The LORD also declares to you that the LORD will make a house for you.

DAVIDIC COVENANT

T. PENNINGTON

Its provisions:

A successor – “I will raise up your descendant after you, who will come forth from you” (7:12)

2 Samuel 7:12

¹² “When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.

DAVIDIC COVENANT

T. PENNINGTON

Its provisions:

An eternal kingdom – “your kingdom shall endure before Me forever” (7:16)

2 Samuel 7:16

¹⁶ “Your house and your kingdom shall endure before Me forever; your throne shall be established forever.” ’ ’

DAVIDIC COVENANT

T. PENNINGTON

We have been transferred to the kingdom over which David's Son rules and will remain part of that kingdom eternally.

Colossians 1:13

¹³ For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son,

Luke 1:32–33

³² “He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David;

³³ and He will reign over the house of Jacob forever, and His kingdom will have no end.”

NEW COVENANT

Jeremiah 31:31–34

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

³² not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD.

³³ “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.

³⁴ “They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest of them,” declares the LORD, “for I will forgive their iniquity, and their sin I will remember no more.”

NEW COVENANT

T. PENNINGTON

Its recipients – Israel (Jer. 31:31) and all NT believers (Mk 14:24; Heb 8:13)

Mark 14:24

²⁴ And He said to them, “This is My blood of the covenant, which is poured out for many.

Its nature - unconditional

NEW COVENANT

T. PENNINGTON

Its provisions (Heb 8:10-12)

God implants His law in our hearts (8:10)

Hebrews 8:10

¹⁰ “FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON THEIR HEARTS. AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

NEW COVENANT

T. PENNINGTON

Its provisions (Heb 8:10-12)

We can know God personally (8:10-11)

Hebrews 8:11

11 “AND THEY SHALL NOT TEACH EVERYONE HIS FELLOW CITIZEN, AND EVERYONE HIS BROTHER, SAYING, ‘KNOW THE LORD,’ FOR ALL WILL KNOW ME, FROM THE LEAST TO THE GREATEST OF THEM.

NEW COVENANT

T. PENNINGTON

Its provisions (Heb 8:10-12)

God blots out our sins (8:12)

Hebrews 8:12

¹² “FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE.”

NEW COVENANT

N.T. References:

Luke 22:20

²⁰ And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood.

1 Corinthians 11:25

²⁵ In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me."

2 Corinthians 3:6

⁶ who also made us adequate as servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

SALVATION BEFORE CHRIST

Hebrews 10:1–4

¹ For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.

² Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?

³ But in those sacrifices there is a reminder of sins year by year.

⁴ For it is impossible for the blood of bulls and goats to take away sins.

BLESSINGS OF THE NEW COVENANT

Jesus has come and satisfied the debt for our sins

Hebrews 9:24–28

²⁴ For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us;

²⁵ nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.

²⁶ Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.

²⁷ And inasmuch as it is appointed for men to die once and after this comes judgment,

²⁸ so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.

BLESSINGS OF THE NEW COVENANT

Jesus has revealed God to us

John 1:14

¹⁴ And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

Hebrews 1:1–3

¹ God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,

² in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

³ And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

BLESSINGS OF THE NEW COVENANT

Forgiveness of sins

Psalm 32:1

¹ How blessed is he whose transgression is forgiven, Whose sin is covered!

Psalm 32:2

² How blessed is the man to whom the LORD does not impute iniquity, And in whose spirit there is no deceit!

Isaiah 43:25

²⁵ “I, even I, am the one who wipes out your transgressions for My own sake, And I will not remember your sins.

BLESSINGS OF THE NEW COVENANT

The Holy Spirit has been poured on all His people

Acts 1:8

⁸ but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”

1 Corinthians 12:13

¹³ For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

BLESSINGS OF THE NEW COVENANT

His law is written on our hearts

Hebrews 8:10

¹⁰ “FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON THEIR HEARTS. AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

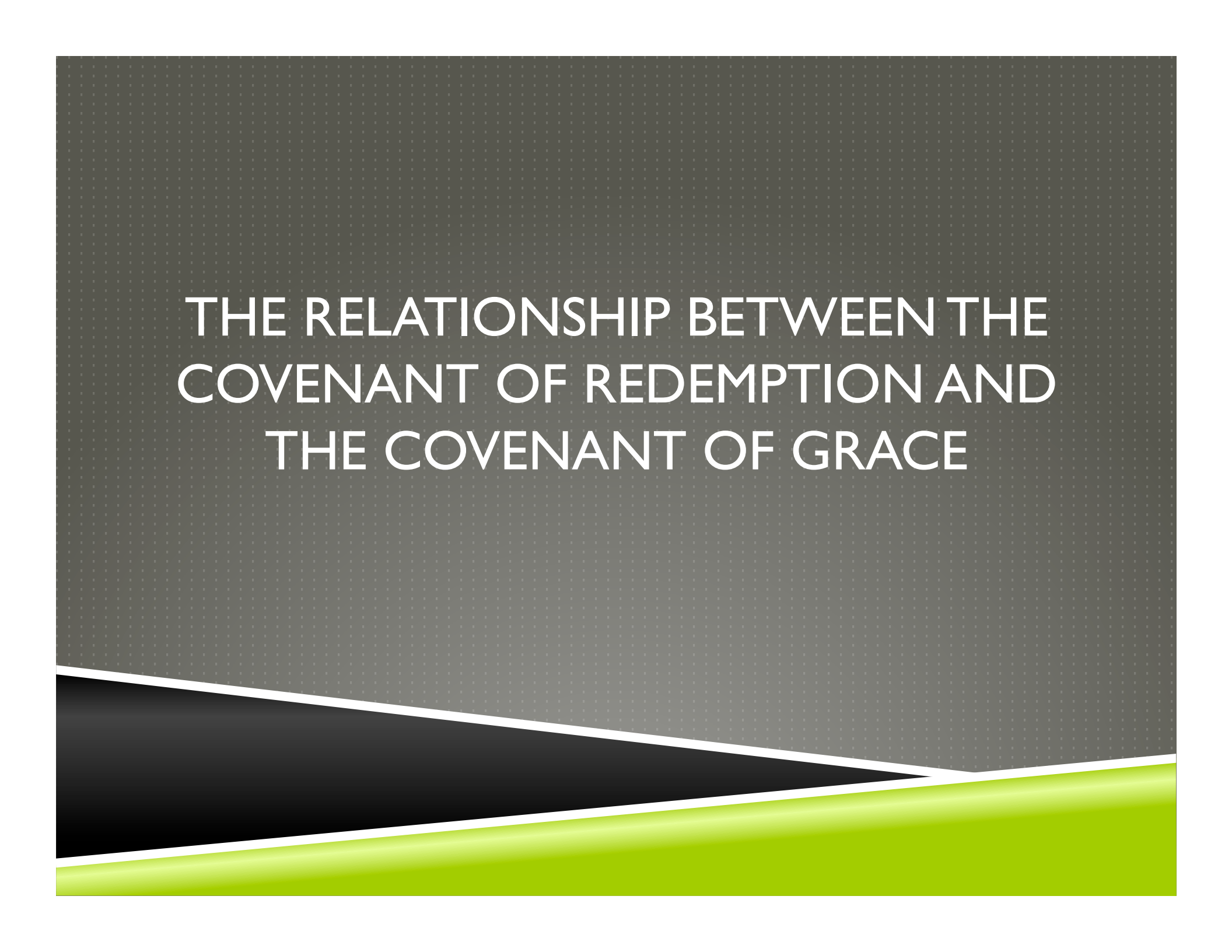
BLESSINGS OF THE NEW COVENANT

The new covenant is the eternal covenant

Hebrews 13:20

²⁰ Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord,

THE RELATIONSHIP BETWEEN THE COVENANT OF REDEMPTION AND THE COVENANT OF GRACE



RELATIONSHIP...

BERKHOF

I. The counsel of redemption is the eternal prototype of the historical covenant of grace. This accounts for the fact that many combine the two into a single covenant. The former is eternal, that is, from eternity, and the latter, temporal in the sense that it is realized in time. The former is a compact between the Father and the Son as the Surety and Head of the elect, while the latter is a compact between the triune God and the elect sinner in the Surety.

RELATIONSHIP...

BERKHOF

2. The counsel of redemption is the firm and eternal foundation of the covenant of grace. If there had been no eternal counsel of peace between the Father and the Son, there could have been no agreement between the triune God and sinful men. The counsel of redemption makes the covenant of grace possible.

RELATIONSHIP...

BERKHOF

3. The counsel of redemption consequently also gives efficacy to the covenant of grace, for in it the means are provided for the establishment and execution of the latter. It is only by faith that the sinner can obtain the blessings of the covenant, and in the counsel of redemption the way of faith is opened. The Holy Spirit, which produces faith in the sinner, was promised to Christ by the Father, and the acceptance of the way of life through faith was guaranteed by Christ.