The Covenants

by Kevin Conner & Ken Malmin
Introduction to the Covenants

The Bible reveals that God is covenant-making, covenant-keeping, and covenant-revealing God. The Bible itself is a covenantal book being divided into two sections, the Old and New Testaments (Covenants), and containing a progressive revelation of nine major covenants. These Covenants comprise the purposes of God in both Creation and Redemption and involve time and eternity.

What is a Covenant?

In modern society the word “covenant” has lost some of the fullness and richness that it had in Bible times. In order to rediscover its meaning we will consider its definitions in English, Greek, and Hebrew.

English

In English the word “covenant” signifies a mutual understanding between two or more legal parties, each binding himself to fulfill specified obligations; a legal contract; a binding agreement; a written agreement. It also refers to a solemn agreement to do or not to do a certain thing.

Old Testament Hebrew

Strong’s Concordance defines the Hebrew word Beriyth as “a compact (because made by passing between pieces of flesh)” which implies the thought of cutting a covenant (Gen. 15:17; Jer. 34:18). Gesenius defines this word as “a covenant, pact or compact”. He then expands this by giving a number of applied definitions under the following categories:

1. Between men
   a. treaty, alliance, league (Gen. 14:13; Ex. 23:32, 34:12 & 15; Joshua 9:6-16)
   b. constitution, ordinance (between monarch & subjects) (II Sam. 3:12-13, 5:3; Jer. 34:8-18)
   c. agreement, pledge (II Kings 11:4; Hosea 10:4)
   d. alliance of friendship (I Sam. 18:3, 20:8, 23:18)
   e. alliance of marriage (Prov. 2:17; Mal. 2:14)

2. Between God and man
   a. alliance of friendship (Ps. 25:14)
   b. covenant, as a divine constitution or ordinance with signs or pledges (Gen. 9:9-17; Ex. 2:24)

3. Phrases
   a. covenant-making (Gen. 15:18; Ex. 34:10 & 17)
   b. covenant-keeping (I Kings 11:11; Lev. 26:42)
   c. covenant violation (Deut. 17:2; Lev. 26:15 & 44)

In the King James Version Beriyth is translated; confederacy (Gen. 14:13; Ob. 7), a league (Joshua 9:6-7; Jud. 2:2) and covenant (Gen. 6:18; Lev. 2:13; Ps. 89:3-4; Dan. 9:27).

New Testament Greek

In the New Testament there are two Greek words for covenant. Diatheke means “a disposition, arrangement, testament, or will”.

According to Arndt and Gingrich’s Lexicon this word means:
“1. last will and testament (so exclusively in Hellenistic times)...a will that has been ratified, Galatians 3:15...in extra-Biblical sources, namely ‘decree’, ‘declaration of purpose’...The declaration of one person’s will, not the result of an agreement between parties, like a compact or contract...The meaning compact, contract seems to be established for classical times.”

Moulton and Milligan add that:
“...diatheke is properly disposition, an ‘arrangement’ made by one party with plenary power,
which the other party may accept or reject, but cannot alter.”
In the King James Version Diatheke is translated: testament (Matt. 26:28; Heb. 7:22, 9:15-17 &20; Rev. 11:19) and covenant (Luke 1:72; Rom. 9:14; Eph. 2:12; Heb. 12:14, 13:20).

The other Greek word, Suntithemai, means “to put together, place together, to make arrangement.” It refers to an arrangement between men and is never used to refer to covenants made by God and presented to man. In the King James version it is translated: covenanted (Luke 22:5), agreed (John 9:22; Acts 23:20) and assented (Acts 24:9).

The word “covenant” in Scripture refers to an agreement or a contract between men, or between God and man. In Scripture, we find that men often made covenants with men in relation to various matters (Gen. 21:27 &31-32; Luke 22:5). In every case in Scripture when a covenant was instituted between God and man, God is seen as the initiator. Man did not come to God with a proposal seeking God’s approval, rather God came to man declaring His will and seeking man’s adherence. A covenant is a contract between God and man drawn up by God presented to man. Man can either accept it or reject it, but he cannot change it. However, the usage of “covenant” in Scripture does not always contain the idea of joint obligation, but may signify an obligation undertaken by a single person: God. In these instances, the aspect of covenant is emphasized in “the promise” (Gal. 3:17; Rom. 15:18).

Who Originated the Covenants?

Being an interpersonal arrangement a covenant must be made by one person for or with another. The covenants between God and man had to originate with God for He alone has the mind, authority and ability to make them effective. It was always His heart and nature that motivated Him to initiate the covenants with man. The covenants are the greatest manifestations of God’s love, grace, and mercy.

A Covenant-Making God

God established His covenant with Noah (Gen. 6:18, 9:16). He made a covenant with Abraham (Gen. 15:18, 17:2). God made a covenant with David (I I Sam. 23:5). He promised to make a new covenant with the House of Israel and the House of Judah (Jer. 31:31-34). He has also made an everlasting covenant (Is. 55:3, 61:8).

A Covenant-Keeping God

God reveals His faithfulness and trustworthiness in that He keeps the covenant that He makes. Once God has made a covenant He does not forget it nor become negligent of it. He always follows through with the commitments He has made (Deut. 7:9; II Chr. 6:14; Ps. 111:5 &9; Rom. 1:31).

A Covenant-Revealing God

In order for man to be in covenant relationship with God He must reveal the covenant to man, openly declaring the promises and terms. Apart from God taking the initiative and revealing His covenant to man, man would be ignorant of the availability of covenantal relationship with Him (Ps. 25:14; Deut. 4:13).

A Covenant Enabling God

The same God who makes, keeps and reveals His covenants to man also enables man to fulfill his part of the covenant. Apart from the enabling grace of God man has proven his inability to keep the terms of any covenant. This was particularly illustrated under the Mosaic Covenant (Eph. 2:4-13).
Why Make a Covenant?

The general purpose for a covenant is to provide a binding sense of commitment to an interpersonal relationship, seen even in human covenants (Joshua 9:1-27; II Sam. 21; Jer. 34:8-18; Ez. 17:11-21). Those who enter into covenant obligate themselves to that relationship and provide it with a strong sense of security. This is vividly illustrated in the marriage covenant which was instituted by God to be a model of His covenants. God hates divorce because it disannuls a covenant, destroys its very purpose and does not accurately reflect the irrevocability of the covenants by which man is redeemed (Mal. 2:14-16).

The specific purpose of the Divine covenants is for them to be the vehicles of the expression of God’s will and purpose for man. They are also to be the effective means by which His will and purpose is fulfilled. God has a reason for everything He does. He moves with definite purpose. Careful forethought and planning goes into all His works. All of God’s purposes proceed from His person. What He does is always consistent with who He is. The kind of person He is dictates the kind of things He does (Is. 14:26-27; Rom. 8:28; Is. 14:14 & 27; II Tim. 1:9; Is. 46:11; Eph. 1:9-11, 3:9-11).

God’s purpose for man is seen in both creation and redemption. Before the fall of man God expressed His purpose in creating man in the form of a covenant: the Edenic Covenant. The fulfillment of this covenant was interrupted and apparently frustrated by Adam’s breaking of the conditions of that covenant. This necessitated and ushered in the expression of God’s redemptive purpose for man in the form of the redemptive covenants: the Adamic, Noahic, Abrahamic, Mosaic, Palestinian, Davidic, and New Covenants. Thus there was a covenant of creation and covenants of redemption. All of these were included in the scope of the Everlasting Covenant which is the most comprehensive expression of both God’s creative and redemptive purposes for man.

What Constitutes a Covenant?

In keeping with the threeness of God’s person, there is also a threeness to the expressions of His purpose. Each Divine covenant has basically three parts to it:

- **The Words or Promise of the Covenant**
- **The Blood of the Covenant**
- **The Seal of the Covenant**

Any covenant is incomplete and therefore invalid without the testimony of these three things. Thus the triune God gave triune covenants. Each person in the Godhead, Father, Son, and Holy Spirit, had a part in the making, ratifying and sealing of the covenants. In this way the characteristics of the Godhead were impressed on the covenants, as the following chart illustrates.

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<thead>
<tr>
<th>THE FATHER</th>
<th>THE SON</th>
<th>THE HOLY SPIRIT</th>
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<tr>
<td>The originator, initiator, covenant-maker and keeper, the source, the first, the beginning.</td>
<td>The sacrifice of body and blood, the second person, the mediator and ratifier of the covenant.</td>
<td>The executor appointed to carry out the will and testament of the Father and the Son, the third person, the completor and fulfiller of the covenant.</td>
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<tr>
<td>The Words/Promises To Us</td>
<td>The Blood</td>
<td>The Seal</td>
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**The Words of the Covenant**

In that a covenant is an expressed agreement it consists of words that are either verbalized or written. Involved in the words of each covenant are its promises and terms, as well as the possibility of an oath and a book.

1. **The Promises of the Covenants**
   In that a covenant is an interpersonal commitment the persons involved would most likely express that commitment in the form of a promise. These promises could include:
   a. Promises of Blessings
   b. Promises of Cursing
c. Natural, national or temporal promises
d. Spiritual and eternal promises

2. The Terms of the Covenant
Any agreement between two parties of necessity involves certain conditions under which the promises will be fulfilled on the part of the covenantor and/or the covenantee. (i.e. Deut. 28).

3. The Oath of the Covenant
Certain of the Divine Covenants have their promises confirmed with an oath. With such is the case the covenant become irrevocable. Without an oath the promises may be subject to change or cancellation.
   a. Definition of the word
      (1) Dictionary: “A solemn affirmation with an appeal to God for its truth”
      (2) Hebrew: Sheebooaw—something sworn; an oath, a curse. Signifies “to be complete”
      (3) Greek: Horkos—a fence, a limit, a sacred restraint placed on oneself. Together these words show that the oath is a solemn affirmation. It is the giving of one’s word which binds them to its fulfillment. An oath attached to any covenant promise makes it irrevocable, unable to be annulled
   b. Illustration of the word
      (1) People made promises and then added an oath to assure another person that they would keep their promises. Joseph took oath of his sons concerning his bones (Gen. 50:25; Joshua 2:17 &20, 9:18-20).
      (2) The oath and the promise bound the one who uttered it to its fulfillment (Num. 30:2 &10; I Sam. 14:26-28; Acts 23:21; II Chr. 6:22, 15:15).
      (3) In certain cases, only a person in authority could release someone from an unwise oath and promise (Gen. 24:8 &41; Num. 30:2 &10 &13).
      (4) The oath made covenant promises irrevocable, so that they could never be annulled (Matt. 14:9; Gen. 26:23 &33; Jer. 11:5; Zech. 8:17).
      (5) To bread an oath was to inflict a curse upon oneself (Neh. 5:12, 10:29; Ez. 16:59; Dan. 9:11; Num. 5:19-25).

When God made promises and confirmed them with an oath, He bound Himself to their fulfillment, making the covenant irrevocable. Such is seen in the Noahic Covenant (Is. 54:9), the Abrahamic Covenant (Heb. 6:16-17), and the Davidic Covenant (Ps. 89:3 &35, 132:11), which consummates in the New Covenant with Christ after the order of Melchisedek (Acts 2:30; Ps. 110; Heb. 7:20-21 &28). God’s oath to His promises is a confirmation and an end of all strife and unbelief on the part of man.

4. The Book of the Covenant
Though all the Divine covenants were eventually put into written form the only one that was specifically made into a book of its own was the Mosaic covenant which was expressly called “The book of the covenant” (Ex. 24:7). The other covenants ended up being recorded in the greatest “Book of the Covenant” which is the Bible.

The Blood of the Covenant
In that a covenant was viewed as being a life and death commitment the ratification of it involved bloodshed. The sacrificial blood used to make the covenant official represented the life commitment of these entering into the covenant. In that a covenant was substantiated by sacrifice it necessitated a priest too offer the sacrifice as well as a sanctuary in which the priest could function.

1. The Sacrifice of the Covenant
Covenantal sacrifice involved both the shedding of blood and the death of the body. This solemn act vividly illustrated the sacredness of the covenant vows. The sacrifice involved both:
   a. The Body
b. The Blood

2. The Mediator of the Covenant
   Any sacrifice necessitates a sacrificer, one who is a mediator officiating the covenant ratification ceremony. This would include:
   a. The Mediator and High Priest
   b. The Priesthood

3. The Sanctuary of the Covenant
   A holy act must occur in a holy place. There must be a place for the functioning of the priesthood in the ministry of the covenant. This involved:
   a. The Altar
   b. The Tabernacle or Temple

The Seal of the Covenant
   A seal is an ongoing tangible witness to the veracity of the covenant. It serves as a constant reminder of the authenticity of the covenantal promises and terms. Each of the Divine Covenants had its own particular seal which was referred to as either:
   1. The Seal of the Covenant
   2. The Sign of the Covenant
   3. The Token of the Covenant

What is the Duration of a Covenant?
   Any covenant or agreement made between men either have a period of time stated concerning its duration or may be stated as being in effect indefinitely. The Divine covenants were made to be either everlasting or temporal. Some were meant to be in effect for a certain period of time while others were made to be in effect for a certain period of time while others were made to be in effect for time and eternity. This is related to the fact that some covenants were revocable while others were irrevocable.

Everlasting Covenant
   Certain of the Divine covenants were expressly spoken of as “everlasting covenants” (Gen. 9:16, 17:13; Num. 25:12-13; II Sam. 23:5; Ez. 16:60; Heb. 13:20). These covenants were made to be never ending, eternal, perpetual, and age-abiding. They were to continue to be in effect forever. However, in the promises, sacrifices and seals of these everlasting covenants there were elements that could not last forever because of their temporal nature. For example, the Abrahamic Covenant is spoken of an everlasting covenant and the seal of it, which is circumcision, it is also spoken of as being everlasting (Gen. 17:13). However, the New Testament declares that the external expression of the seal, the circumcision of the flesh, was fulfilled and abolished at the cross. Therefore only the internal and spiritual reality of the seal, which is circumcision of the heart, can be everlasting. Likewise, the animal sacrifices of the everlasting covenants could never be eternal. Only through the once-for-all sacrifice of the Son of God could the principle of covenantal sacrifice be everlasting sacrifice be everlasting though the eternal form was fulfilled and abolished (Gen. 15; Heb. 10). Though having temporal elements everlasting covenants are legally binding and remain in effect for eternity.

Temporal Covenants
   Other of the Divine covenants were shown to be temporal (Gal. 3:19; Heb. 9:10). They were made to be limited to time and not permanent. Perhaps the greatest illustration of this was the Mosaic covenant. The Tabernacle services, the sacrificial system, the priesthood, and the festival occasions comprised an external and temporal form of the law. These temporal elements continued to be in effect until Christ fulfilled and abolished them. However the spiritual knowledge and truth contained in the form is eternal and remains forever (Rom. 2:20). Though having eternal and spiritual implications temporal covenants are legally limited to a certain period of time.
Irrevocable Covenants

An irrevocable covenant is one in which God obligates Himself to fulfill the promises of the covenant regardless of man’s response. It remains in effect whether or not man is fulfilling the conditions of it. The strength of an irrevocable covenant is found in the key words “I will”.

Revocable Covenants

A revocable covenant is one in which God obligates Himself to fulfill the promises of the covenant only upon man’s disobedience to the conditions attached to it by God. If the covenant is broken by man God is not obligated to fulfill His part and it is dissolved, disannulled and no longer remains in effect. This is particularly illustrated in the Mosaic Covenant. God stated to Jeremiah concerning this covenant “which my covenant they brake” (Jer. 31:32). He also told Zechariah “that I might break my covenant which I had made with all the people” (Zech. 11:10). Paul spoke of this covenant as being abolished (II Cor. 3:13), decaying, waxing old and ready to vanish away (Heb. 8:13). All these terms serve to confirm the revocability of the Mosaic Covenant.

How is Covenant Relationship Established?

In order for covenant relationship to be established both parties must understand and fulfill their part of the covenant agreement. The one initiating the covenant must make it available and the one receiving the covenant must respond by entering into and maintaining its terms.

By Calling

God initiated each covenant by first formulating it and then offering it to man, inviting man to come into that covenant relationship. Calling means to invite or bid to come to one’s self (Rom. 8:28-30; II Tim. 1:9). In the covenants God calls and bids man to come to Himself. It is God’s prerogative to offer His covenants to whoever He chooses. Those who were chosen to receive God’s covenants were called to enter into them (Neh. 9:7-9; Acts 7:1-8; Heb. 11:8-10; Gen. 12:1-3).

By Entering

How can man receive and enjoy the benefits of the covenants that God initiates? Is it only by God’s choice or does man have a part? Scripture clearly reveals that man must “enter into covenant” (Deut. 29:1 &12; II Chr. 15:12; Jer. 34:10), and that he must “take hold of the covenant” (Is. 56:4-6). In that God Himself enters into a covenant (Ez. 16:8), He can require man to enter into that covenant (Deut. 29:12). Man cannot do what only God can do but God will not do what man must do. Man has the responsibility to commit himself fully to the covenant that God calls him into. This he does by faith and obedience (Heb. 11:8). Israel failed to enter into covenant land because of unbelief and disobedience (Heb. 3-4; Luke 11:52; John 6:28-29).

By Keeping

God is a covenant-keeping God and thus requires man to “keep the covenant” (Deut. 29:9, 33:9; Ps. 103:17-18). To keep the covenant is to remember it and to continually fulfill its terms. This God does (Ps. 111:5; Gen. 9:15-16), and so must man (Ps. 103:18). The way covenantal relationship is entered into is also the way it is maintained: by faith and obedience.(Heb. 4:11, 5:9; Gen. 22:18, 26:5; Ex. 19:5; Deut. 11:27, 30:6-8; Jer. 7:22-28, 11:1-10; Rom. 5:12-21). It is possible for man to break his covenantal relationship with God (Jer. 31:32; Heb. 8:9).
Edenic Covenant

The Edenic Covenant is the Covenant God made with Adam and Eve in the Garden of Eden before the entrance of sin expressing His purpose in Creation—Genesis 1:1, 2:25.

Introduction

Genesis 1 & 2 not only records the creation of the heaven and earth but also some of the reasons why God made them. The prophet Isaiah stated that when God created the heaven and earth He did not create it in vain but “He formed it to be inhabited” (Is. 45:18). In Genesis 1:1-19 God, as the wise master-builder, prepared “the house” of the heaven and earth. In Genesis 1:20-31 God created animals to live in “the house” and man to rule over them as the masterpiece of creation. Verses 26-31 indicate that man was the focal point of God’s creation. All of God’s purposes were to center in Him. Thus, the first covenant was given to the first man and woman to reveal God’s purpose in creating them. This Edenic Covenant was the first expression on earth of the pre-existent Everlasting Covenant in heaven. The fact that man was the recipient but not the originator of the first covenant illustrates God’s desire and purpose that man be in covenantal relationship with Himself. There could be no relationship with God apart from covenant. Thus while God was creating man, He was also declaring His covenant purposes over man (Gen. 1:26-27). Man, made in the image of God as a free-will creation, was placed on a period of probation to test his voluntary commitment to the covenant.

NOTE: Though the word “covenant” is not used until Genesis 6:18, there is enough covenantal language and covenantal elements in Genesis 1 and 2 as well as subsequent Scriptural support to confirm the integrity of the Edenic Covenant (See Jer. 31:35-37, 33:19-25; Gen. 8:22 with Gen. 1:14-19 & Ps. 89:34-37).

Words of the Covenant

The Promises of the Covenant

The promises of the Edenic Covenant are expressions of God’s purposes in creating man. Thus they are worded more as statements of purpose and command than as statements of promise.

1. Promises of Blessing (Gen. 1:28)
   a. Made in God’s image, after His likeness (Gen. 1:26-27)
      This image was spiritual, mental and volitional. It involved the very character and nature of God (Rom. 8:28-29; Heb. 1:3; I Cor. 15:45-49; II Cor. 3:18, 4:1; Col. 3:10).
   b. Fruitfulness and multiplicity (Gen. 1:28)
      This fruitfulness involved both natural and spiritual reproduction. It involved populating the earth with a race of beings that would know God, be like Him and serve Him. Adam and Eve were to reproduce after their own kind (Gen. 1:11-12, 5:1-3; John 15:16; Acts 6:1, 9:31; Philemon 10).
   c. To subdue the earth (Gen. 1:28)
      This subduing denotes warfare in that it means “to tread down, to conquer, to subjugate”. This implied the existence of an enemy that Adam was to conquer. Adam was to conquer Satan, the only enemy then in existence, as well as to make the whole earth as the Garden of Eden (Joshua 18:1; Num. 32:22 &29; Ez. 36:34-35; Rom. 16:20; I John 2:13-14; Rev. 3:21).
   d. To have dominion (Gen. 1:28)
      This dominion involved rulership over the earthly creation and would also include spiritual authority. Adam would be king under God (Gen. 2:19-20; Ps. 8:3-9; Rev. 1:6, 5:9-10; Luke 10:19; Heb. 2:5-8).
   e. To eat herbs and fruit (Gen. 1:29)
      This involved the sustenance for man’s physical existence (Gen. 2:9; Matt. 11:19; John 4:32-34). Eating meats was not allowed until the Noahic Covenant.
f. **To till the ground (Gen. 2:5 &15)**
   This involved man’s occupation. He was created to work (II Thess. 3:6-12; Prov. 24:30-34; John 9:4, 14:12).

2. **Promises of Cursing (Gen. 2:17)**
   God promised Adam that if he disobeyed God’s command and partook of the forbidden fruit, he would suffer the curse of death. This involved both spiritual and physical death (Deut. 30:19; Rom. 6:23, 5:12-21; I Cor. 15:21-22).

**The Terms of the Covenant**

The blessings of the covenant were made available to man on the basis of the term of trusting obedience or faith and obedience. Adam was given only one commandment of prohibition. He was forbidden to partake of the fruit of the tree of knowledge of good and evil (Gen. 2:9 &16-17; Rom. 5:12-21; Rev. 22:14; Deut. 11:26-28).

**The Oath of the Covenant**

There is no Biblical record of an oath being attached to the Edenic Covenant.

**The Book of the Covenant**

Although no book was written at that time, this covenant was later recorded in the Book of Genesis.

**Blood of the Covenant**

**The Sacrifice of the Covenant**

The preparation for the fulfillment of the covenant involved Adam giving of his own life. His sacrificial giving involved his laying down in a deep sleep, the opening of his side, the giving of his body from which God built a bride. This may have also involved the shedding of sinless blood. Adam’s recognition of this sacrifice is found in the statement that his bride was “bone of his bone and flesh of his flesh” (Gen. 2:18-25). The first bride and bridegroom of creation typified the bride and bridegroom of redemption, Christ and His Church (Eph. 5:23-33).

**The Mediator of the Covenant**

It is evident from Genesis 2:21-22 that God Himself acted as the mediator of this covenant. He put Adam to sleep, opened Adam’s side and prepared his bride. Genesis 1:26-27, in using the Hebrew uni-plural title for God, Elohim, implies the involvement of the Godhead as the covenantors, even the Father, Son and Holy Spirit. In this passage both a plural image (“our image”), and a singular image (“his image”) are referred to. Subsequent Scripture substantiates that Christ is the express image of God as well as the mediatorial person of the Godhead (Heb. 1:3, 8:6, 12:24; Col. 1:15; II Cor. 4:4; Gal. 3:20 Amplified; Rom. 5:14).

**The Sanctuary of the Covenant**

The place where the covenant was given, the sacrifice made and the mediatorial work of the covenantors performed was the Garden of Eden, the earthly Paradise. This was the place where God’s presence appeared on earth fellowshipping with man in the cool of the evening. This was God’s earthly sanctuary containing the tree of life. This truth is confirmed by later Scriptures which reveal that the heavenly Paradise (the eternal dwelling place of God) contains the tree of eternal life (Gen. 3:24; II Cor. 12:3-5; Rev. 2:7, 22:14).

**Seal of the Covenant**

The visible sign or token of the covenant was the tree of life. Of all the trees in the garden, only two were named and were placed “in the midst” of it. Of these two Adam was allowed to partake of only one, the
tree life. When he broke the terms of the covenant, God’s judgment focused on withholding this tree from Adam. These facts indicate the tree of life to be the unique, tangible sign of the Edenic Covenant.

The final witness to man’s full redemption and being restored to full covenantal relationship is his being given freedom of access to the tree of life which is in the Paradise of God (Gen. 2:17, 3:22-24; John 5:56-58; Rev. 2:7, 22:14).

Summary of the Edenic Covenant

This covenant stands unique as it is the only covenant made with man before the entrance of sin. It declared God’s creative purpose for man including covenantal relationship, character, dominion, fruitfulness and eternal life upon obedience and faith. The fall of man necessitated the revelation of the redemptive covenants to bring this covenant to fulfillment. This was particularly made possible by the New Covenant, which restores to man all that was lost in the Edenic Covenant.

Adamic Covenant

The Adamic Covenant is the Covenant God made with Adam and Eve in the Garden of Eden after the entrance of sin expressing His purpose in redemption—Genesis 3.

Introduction

Under the Edenic Covenant man was put on probation to test his commitment to the terms of the covenant. The one prohibition to not eat of the tree of knowledge of good and evil constituted the test of faith and obedience (Gen. 2:16-17). The test was occasioned by God’s permitting the serpent’s entrance into the Garden. The temptation to break the covenant came from Satan as he attacked the terms of the covenant. His aim was to break the covenantal relationship between Creator and the creature by deceiving man into the violating the covenant. He knew this would rob man of the blessings and put him under the curses of the covenant. Satan’s attack was upon the covenantal God and the covenantal man, but his approach was to attack the covenantal language. Genesis 3:1-6 records the serpent’s tempting of the woman and their progressive undermining of the words of the covenant.

1. The serpent questions the Word—vs. 1
2. The woman adds to the Word—vs. 3
3. The woman weakens the Word—vs. 3 (Gen. 2:17; Note: Deut. 4:2; Prov. 30:6; Rev. 22:18-19)
4. The serpent lies against the Word—vs. 4
5. The serpent misinterprets the Word—vs. 5 (II Cor. 4:2)

At this point, being deceived by the serpent, the woman partook of the forbidden fruit and gave to Adam also. This unbelief and disobedience broke their covenantal relationship and brought them under the curse of the covenant (Gen. 3:6-7; I Tim. 2:13-15; Rom. 5:12-21, 14:23; Hos. 6:7; I John 3:4). The results of the fall of man were the man’s covenantal relationship was broken, his character was corrupted by the entrance of sin, his dominion was lost and he and his offspring came under the dominion of sin and death (I Cor. 15:45-49; Rom. 5:12). This set the stage for the revelation of the Adamic Covenant. God came in grace to fallen man seeking to restore him back to covenantal relationship. This Adamic Covenant was the beginning of the covenants of redemption. Upon the foundation of the Edenic Covenant the Adamic Covenant constitutes the most comprehensive prophecy that God ever gave to mankind, in that it encompasses all successive covenants of redemption. It is a “seed” covenant to the others which follow.
The promises of the Adamic Covenant are expression of God’s purposes in redeeming Man and judging Satan.

1. **Promises of Blessing (Gen. 3:15)**
   The seed of the woman would bruise the serpent’s head. This seed would crush, conquer, and subjugate Satan and all the realm of his authority. This promise involved the chosen seed of Israel, the virgin birth of Christ, His ministry, the Church and the eternal judgment of Satan and his kingdom (Joshua 10:24; Ps. 60:12; Luke 10:19; Rom. 16:20). This seed promise is progressively unfolded in the succeeding covenants and consummates in Christ and the Church.

2. **Promises of Cursing (Gen. 3:14-19)**
   While the curse of God came on the serpent and the earth, God did not curse the man and the woman made in His own image. However, the man and woman were affected by the curse and came under Divine judgment.
   a. **Curse on the Serpent (Gen. 3:14)**
      The natural serpent which was used as a tool of Satan is irrevocably humiliated to the dust of the earth. The serpent has ever since borne the stigma of its association with Satan (Rev. 12:9)
   b. **Curse on the Devil (Gen. 3:14)**
      The curse extended beyond the natural serpent to the Devil himself who is “that old serpent” (Rev. 12:9, 20:1-3). An irrevocable curse was put upon him leading up to his ultimate crushing (Rom. 16:20; Rev. 12, 20:10).
   c. **Judgment on the Woman (Gen. 3:16)**
      The judgment on the woman involved multiplied conception, sorrow in child-birth and subservience to her husband (I Tim. 2:13-15; I Cor. 11:7-9).
   d. **Judgment on the Man (Gen. 3:17 &19)**
      The judgment on the man involved sweat, toil and sorrow in laboring with a cursed earth until his death.
   e. **Curse on the Earth (Gen. 3:17-18)**
      The soil of the earth was cursed to bring forth thorns and thistles. Instead of readily bringing forth food for man, it would of its own accord hinder man’s efforts for food.
   f. **Curse on the Animal Kingdom**
      Romans 8:20-22 indicates that the creatures of the earth were affected by the fall of man and became wild and carnivorous (Contrast this with Gen. 2:19-20).
   g. **Judgment of Sin by Death (Gen. 2:17; 3:19)**
      As stated under the Edenic Covenant God confirmed under the Adamic Covenant that the wages of sin is death. This involved physical, spiritual, and eternal death (Rom. 6:23; Ez. 18:19; Eph. 2:1 &5; I Tim. 5:6; Rev. 14:11, 20:11-15).
   h. **Judgment by Expulsion from Eden (Gen. 3:23-24)**
      The final act of judgment upon the man and the woman was to expel them from the Pardise that God had placed them in. This was to keep them from partaking of the tree of life and living forever in an unredeemable state (Rev. 2:7, 22:14).

The Terms of the Covenant

In that man had fallen from the obedience of the Edenic Covenant, the covenant of creation, God sought to restore man back to that obedience through the Adamic Covenant, the covenant of redemption. Adam’s disobedience was the result of his unbelief. This the emphasis of the terms of the Adamic Covenant (as in all covenants) was upon faith and trust in God (Heb. 11:6; Rom. 14:23; John 16:8). The evidence of Adam and Eve’s faith is seen in:

1. **Adam’s naming Eve as the “mother of all living” (Gen. 3:15-16 &20)**
2. **Adam and Eve receiving the coats of skin in exchange for their self-made covering of fig leaves (Gen. 3:21)**
3. **Eve’s faith-response at the birth of Cain (Gen. 3:15, 4:1)**
4. Adam’s communication of faith-sacrifices to his children (Gen. 4:1-4; Heb. 11:4; I John 3:12)

The Oath of the Covenant
There is no Biblical record of an oath being attached to the Adamic Covenant.

The Book of the Covenant
Although no book was written at this time, this covenant was later recorded in the Book of Genesis by Moses under the inspiration of the Spirit of God.

Noahic Covenant

The Noahic Covenant is the Covenant God made with Noah after the Flood involving all creatures and all future generations of mankind. It confirms and adds to God’s purpose as stated in the Edenic Covenant.

Introduction
Under the Adamic Covenant man was put on probation to test his faith and obedience to the covenant. The importance of man’s obedience to God, the necessity of conquering Satan, the place of diligence in work, and the trust in the substitutionary death of an animal for their faith-covering were emphasized in the Adamic Covenant. This put a requirement on man to live up to these realities. It was, once again, a period of probation extending from Adam to Noah. During this time, the human race became divided into two groups, those who believed and obeyed God and those who refused. Beginning with Cain and Abel two seed lines developed until the days of Noah: the ungodly (Gen. 4) and the godly (Gen 5). Though man was under the law of conscience, the law of sin continued to drive him away from covenantal relationship with God. Cain’s rejection of the covenant sacrifice and murder of his covenant brother, Abel, led eventually to the corruption of the entire human race with the exception of Noah (Gen. 4:1-24, 6:1-13).

The days of Noah were characterized by intermarriage, great wickedness, evil imaginations and desires, corruption and violence. This total failure to keep the covenant demanded God’s judgment (Gen. 6:1-13; Matt. 24:37-39). The judgment from breaking the Edenic Covenant was death and expulsion from Eden while the judgment for breaking the Adamic Covenant was death by a universal flood.

Even before the judgment was executed, God began to move in covenant grace to preserve His next covenant man. Out of the godly line God chose Noah, a man who was keeping the Adamic Covenant (Gen. 6:8-9, 7:1). He was told to build an ark of safety to preserve his household and certain of the animal kingdom. This he did in obedience to God’s commandment (Gen. 6-8; Heb. 11:7; I Pet. 3:30; II Pet. 2:5). When Noah departed from the ark after the Flood, God made a covenant with him, his family and all creatures. This constituted a new beginning for man upon an earth cleansed from sinful flesh.

Words of the Covenant
The Promises of the Covenant
The promises of the Noahic Covenant reinstate God’s purpose for man as stated in Edenic Covenant adding certain restrictions and responsibilities.

1. Promises of Blessing (Gen. 8:15-19 &21-22; 9:1-7 &11 &15)
   a. God’s Blessing upon Noah & his sons (Gen. 9:1)
      God promised Noah that His favor and benevolence would remain on him and his family (Is. 54:9-10; Heb. 11:7)
   b. Fruitfulness and Multiplicity (Gen. 9:1 &7, 8:15-17)
This fruitfulness involved both natural and spiritual reproduction. It involved re-populating the earth with people that would be in covenantal relationship with God (Gen. 1:18; John 15:16; Act 9:31)

c. Ruling over Creatures (Gen. 9:2)
The creatures of the earth were made subject to man’s authority, to be ruled by fear and dread (Gen. 2:19-20; Rom. 8:20-22)

d. Eating of Meats (Gen. 9:3)
For the first time man was allowed to eat meat as well as herbs. Though “clean and unclean” animals were distinguished going into the ark none were forbidden to Noah to be eaten (Gen. 1:29-30, 2:9 &16, 6:18-22, 7:1-3; I Tim. 4:1-5; Heb. 13:9; Rom. 14:1-6 &14-15). Prohibition of unclean meats was not given until the Mosaic Covenant which was given to the nation of Israel (Lev. 11).

e. Earth Preserved from further Curse (Gen. 8:21)
Though the ground was cursed under the Adamic Covenant, God promised that He would for man’s sake restrain any further curse (Gen. 3:17-19; Rev. 22:3).

f. Creatures preserved from an annihilation (Gen. 8:21)
Though the creatures would be ruled by fear and dread and affected by the results of sin, the animal creation would not be totally destroyed by God (Jonah 4:11; Ps. 104:9-29; Rom. 8:19-23).

g. Four seasons established (Gen. 8:22)
Under the Edenic Covenant, the sun, moon, and stars were given for signs and seasons, days and years (Gen. 1:14-19). However, from Adam to Noah the earth and a constant climate and was watered by a mist rather than rain (Gen. 2:5-6, 7:4). Though the earth was cursed before the flood the seasons were established after the flood to further affect man’s toil with the cursed earth. These seasons were to be a blessing to man upon his obedience to the covenant but could be turned into judgment upon his disobedience (Deut. 11:10-17; Ps. 1:3; Acts 3:19-21; I Thess. 5:1-2; Ecc. 3:1; SOS 2:11-13).

h. No more universal Flood (Gen. 9:11 & 15)
To free man from fear of another universal deluge God promised to never destroy the earth again with a flood. Though there have been many local floods the earth is never again to be destroyed by water (Is. 54:9-10; II Pet. 3:5-7).

2. Promises of Cursing (Gen. 9:25-27)
The curse given in relation to this covenant is a part of the progressive unfolding of the curses in Scripture. Under the Adamic Covenant the curse was placed upon the serpent and the earth (Gen. 3:14-17, 8:21). The first man to be cursed was Cain who was a liar, murderer, and blood-of-the-lamb rejector (Gen. 4:1-16). As the son of Adam came under a curse, so Ham, a son of Noah, brought his son under a curse. When Ham dishonored his father in relation to his nakedness he brought a curse upon Canaan his son (Gen. 9:20-27; Lev. 18:6-7).

3. National and Temporal (Gen. 9:25-27)
From the three sons of Noah the earth was repopulated and divided into families, tongues, lands and nations (Gen. 9:18-19, 10:5 &20 &30-31).

Shem was to be a blessed race having Canaan as his servant and being a blessing to Japheth.

b. Ham (Gen. 9:24-27, 10:6-20)
As Noah was affected by the sin of his son, Ham, so Ham as a father was judged in his son, Canaan. Canaan was cursed and was to be a servant of servants to both Shem and Japheth.

c. Japheth (Gen. 9:27, 10:2-5)
Japheth was to be blessed with enlargement. He was to dwell in the tents of Shem, and Canaan was also to be his servant.
4. Spiritual and Eternal (Gen. 9:25-27)
Shem was blessed by God for honoring his father and was chosen to be the progenitor of the
godly sin line. From him came Abraham, Isaac, Jacob, Moses, Israel, David, and the Messiah who
were all given covenants of redemption (Rom. 9:4-6; Luke 3:23-38). It was to be through the seed
of Shem that the Messianic blessing would come to all families of the earth.

The Terms of the Covenant
1. Faith and Obedience
Noah was a man who believed and obeyed the commandments of the Lord (Gen. 6:22, 7:5; Heb.

2. Not to eat blood (Gen. 9:4)
Though man was permitted to eat meats under this covenant, he was not to eat blood. God stated
that the blood represents life and the shedding of blood represents death. Because God
established the shedding of animal blood as the substitutionary sacrifice for man's sin, He has
reserved the blood unto Himself and thus forbade man to partake of it. The Mosaic Covenant later
confirmed this restriction, which was to ensure that man would neither believe that the sacrifice of
the animal could cleanse him from sin, nor that he could receive the life of the animal (Lev. 3:17,
17:10-16; Deut. 12:16). Life and cleansing would in due time come through the incorruptible
blood of the Lamb of God, the Lord Jesus Christ (John 6:55-63).

3. Murder Forbidden (Gen. 9:5-6)
In response to the violence beginning with Cain and increasing to the days of Noah, God
specifically forbade murder. This was to remind man of how valuable the life of man made in the
image of God was. This protection of human life was confirmed and amplified under the Mosaic
Covenant (Ex. 20:13; Num. 35).

4. Capital Punishment (Gen. 9:5-6)
With the prohibition of murder came the punishment for it. Under the Adamic Covenant murderers
were judged by God Himself, as with Cain and Abel (Gen. 4). With the Noahic Covenant God
delegated the authority to man to deal with murderers. The death penalty as the highest act of
government authority implies all lesser levels of human government. The Mosaic Covenant
confirmed the principles of a “life for a life” whether by man or beast (Ex. 21:23-25; Lev. 24:17-22;
Deut. 19:21; Num. 35). Under the New Covenant, the institution of human government is fully
reference to the sword of the state would have clearly indicated to the Church in Rom the right of
execution (Rom. 13:1-7). Though murderers may escape capital punishment in this life there is
eternal punishment for unrepentant murderers (Rev. 21:8, 22:15).

The Oath of the Covenant
Though the word “oath” is not specifically used in Genesis 8 and 9, Isaiah 54:9 reveals that God did
attach His oath to the Noahic Covenant. This confirmation of God's commitment to the covenant
promises made it irrevocable (Heb. 6:13-20).

The Book of the Covenant
Though there is no specific account of this covenant being written in a book, it does find its place in
the Book of Genesis.

Blood of the Covenant
The Sacrifice of the Covenant
Though Noah took both clean and unclean animals into the ark, only clean animals were sacrifice to
God as burnt offerings. This animal body and blood constituted the sacrifice of the Noachic Covenant
and was a “sweet savor” unto the Lord (Gen. 6:19-20, 7:2-3 & 8:9, 8:20). Under the Mosaic Covenant
voluntary offerings were “sweet savor” offerings, while compulsory offerings were “non-sweet” sacrifices (Lev. 1-7).

**The Mediator of the Covenant**

Following the pattern of the Adamic Covenant Noah functioned as the patriarchal king-priest of his house. The fact of his offering the sacrifice unto God demonstrated his priestly office (Gen. 8:20; Heb. 8:3).

**The Sanctuary of the Covenant**

Noah’s altar is the first mention of an altar in Scripture (Gen. 8:20). In that this was the place where the priest offered his sacrifice, the altar constituted the sanctuary of the patriarchs. Wherever God’s covenant people built an altar, whether of earth or stone, there God promised to record His name, come to them, meet with them and bless them. This revelation of His presence would consecrate that place as being sacred and holy to the Lord (Ex. 20:24-26).

**Seal of the Covenant**

Genesis 9:12-17 plainly states that the rainbow was given by God as the token of the Noahic Covenant. God placed a sign in the sky between heaven and earth, and between God and man. God committed Himself to look upon it as He looked towards earth and remember His covenant mercy. Likewise man was to look upon it as he looked toward heaven and remember with faith God’s covenant promise. In that this covenant was made with the whole earth for the duration of its existence, all the world may witness to the fact that God is a covenant keeping God.

Subsequent Scripture reveals that the rainbow is also around God’s throne, indicating that all the administrations of God’s authority in relation to the earth and to man pass through the remembrance of His covenant mercy (Ez. 1:28; Rev. 4:3). The ultimate revelation of the token of the Noahic Covenant is seen in the Lord Jesus Christ, the mediator of the New Covenant, having a rainbow around His head (Rev. 10:1).

**Summary of the Noahic Covenant**

The Noahic Covenant contains a reaffirmation of the creative purposes of God as stated in the Edenic Covenant. It is also as an extension of “the seed” promises of redemption as in the Adamic Covenant. Though it arises out of a time of great judgment, it establishes a hope that God’s purposes in creation will be fulfilled through redemption. The hope of the Noahic Covenant finds its complete fulfillment in the New Covenant.

**Abrahamic Covenant**

*The Abrahamic Covenant is the Covenant God made with Abraham, Isaac, and Jacob. It was made after the tower of Babel and the scattering of the descendants of Noah. It involves National Israel, the Seed Messiah, and all believers of all nations. It is the most comprehensive of all Old Testament Covenants.*

**Introduction**

As seen with previous covenants each covenant begins a probation cycle:

1. Man’s *probation* in relation to the terms of the covenant given.
2. Man’s *failure* to keep the terms.
3. God’s judgment on sin.
4. God’s redemptive covenant given.

Soon after the Noahic Covenant, the failure of man began to evidence itself (Gen. 9:1, 10:6-10, 11:1-4). God foresaw that man’s unified rebellion would soon deserve universal judgment. This, in judgment with a view to mercy, God stepped into the scene at Babel and brought man’s evil unity into confusion. By confusing their languages, scattering them across the earth and dividing them into nations, God was setting the stage for the unfolding of His redemptive purpose among the nations (Gen. 10:25 & 31-32, 11:5-9; Acts 17:26-27; Deut. 32:8). While the families were developing into nations in their respective places God chose the next covenant man from the line of Shem. It would be through Abram that God would bless all the nations of the earth (Gen. 11:10-32, 12:1-3).

Words of the Covenant

The promises of the Abrahamic Covenant comprehend the promises of the previous and also (subsequent covenants. The Abrahamic Covenant enlarges upon all previous covenants. It also includes in itself the covenants relative to the chosen nation of Israel, which are the Mosaic, Palestinian, Davidic, and New Covenants (Romans 9:4-5). This covenant was not only made with Abraham, but its oath was given to Isaac and it was confirmed to Jacob and then Israel after him (I Chr. 16:15-17). These three fathers were together partakers of one covenant; even as the three persons in the eternal Godhead are partakers of one covenant (Ex. 2:24, 3:6 &15).

The covenant as given to the 3 fathers and to Israel is stated in the following major passages:
- To Abraham
- To Isaac
  - Genesis 24:60, 26:1-5 &24
- To Jacob
- To Israel
  - Deut. 7:6-16; I Chr. 16:15-22; Ps. 105:8-15; Micah 7:20; Ex. 3:15, 32:13; Heb. 6:13-14

The Promises of the Covenant

1. Promises of Blessing
   a. Personal Blessing (Gen. 12:2)
      God said to Abraham “I will bless thee” indicating God’s desire to bestow His favor upon Abraham himself. This promise was confirmed to Isaac (Gen. 26:3), Jacob (Gen. 28:3), and to Israel (Deut. 28:1-8).
      This was fulfilled in:
      (1) The blessing of Melchisedek in the bread and the wine given to him (Gen 14:19-20).
      (2) The blessing of material prosperity (Gen. 13:2, 24:1 &35).
      (3) The blessing of physical well-being (Rom. 4:17-21).
      This blessing was also fulfilled in the lives of Isaac (Gen. 26:12-14), Jacob (Gen. 30), and in Israel (Deut. 8:18).
   b. Blessing Others (Gen. 12:2)
      God also said to Abraham “Thou shalt be a blessing.” God made it clear to Abraham that the purpose of being blessed was that he might be a blessing to others. This promise was confirmed to Isaac, Jacob, and to Israel.
      This was fulfilled in:
      (1) The blessing of Abraham’s own household (Gen. 14:14, 18:19, 24:35)
      (2) The blessing of Abraham’s benevolence to Lot in allowing his choice of the land and also in his rescue from Sodom’s destruction (Gen. 13:5-9, 14:1-16, 18:16-33)
      (3) The blessing of healing of the Gentile Abimelech’s household (Gen. 20:17)
(4) The blessing of covenantal relationship with a Gentile, King Abimelech of the Philistines (Gen. 21:22-32)
We find the same promises of blessing fulfilled in the lives of Isaac and Jacob (Gen. 30:37) as well as with the nation of Israel (Deut. 28:1-14).

(c) Blessed by Others (Gen. 12:3)
God also said to Abraham “I will bless them that bless thee”. As a confirmation of His blessing, God promised to bless those who show favor to Abraham. This promise was confirmed also to Isaac (Gen. 26:12-33), Jacob (Gen. 30:25-43) and to Israel (Num. 24:9). This was fulfilled in:
1. The blessing of Rebekah’s family for responding to the request of Abraham for a bride for his son, Isaac (Gen. 24:51-53).
2. This was also fulfilled in the lives of Isaac (Gen. 26), Jacob (Gen. 29-31), and the nation of Israel (Deut. 27-28).

(d) Messianic Blessing
God also said to Abraham “in thee shall all families of the earth be blessed.” This was the greatest promise of blessing that through Abraham God would bestow His favor upon all the peoples of the earth. This promise involved the birth of the Seed Messiah, Jesus, and was fulfilled in the New Covenant.
This was fulfilled in:
1. The blessing of the Gospel of Christ, who is the seed of Abraham, Isaac, and Jacob as well as of Judah through David (Gal. 3:8 &16 &29; Matt..1:1; Rom. 1:3, 16:20; Gen. 3:15).
2. It was confirmed to Isaac (Gen. 26:4), to Jacob (Gen. 28:14), to Judah (Gen. 49:8-12), to Israel (Num. 24:17), and finally to David (II Sam. 7; Ps. 89, 132).

(e) Blessing of a Great Name (Gen. 12:2)
God further promised Abraham that He would “make thy name great”. Abraham was to be given an honorable and well-known name.
This was fulfilled in:
1. The blessing of the new name of Abraham given at the time of circumcision (Gen. 17:5; Acts 7:8).
2. The blessing of a good reputation (Gen. 24:35)
3. The blessing of association with God (Gen. 24:12, 26:24, 28:13; Ex. 3:15; Mark 12:26-27).
4. The blessing of many nations who would revere his name (John 8).
5. The blessing of a name of faith as “the father of all who believe” (Rom. 4:11-16).

(f) Blessing of the Multiplicity of Seed
The blessing of multiplicity of seed was through the years given progressively:
1. To Abraham
   i. A great nation (Gen. 12:2)
   ii. Seed to be as the dust of the earth (Gen. 13:16)
   iii. Seed as the stars of heaven (Gen. 15:15)
   iv. To be a father of many nations (Gen. 17:4-8)
   v. Seed to be as innumerable as the stars and the sand (Gen 22:17-18).
2. To Sarah
   i. To be a mother of nations (Gen. 17:16)
3. To Rebekah
   i. To be the mother of thousands of millions (Gen. 24:60)
4. To Isaac
   i. Seed to be as the stars of the heaven (Gen. 26:4)
5. To Jacob
   i. Seed to be as the dust of the earth (Gen. 28:14)
   ii. Seed to be as innumerable as the sand of the sea (Gen. 32:12)
   iii. A nation and company of nations to come of him (Gen. 35:11)
6. To Joseph
i. Fruitfulness and a multitude of people (Gen. 48:4)

(7) To Ephraim and Manasseh
   i. Ephraim and Manasseh would grow together as a multitude in the earth (Gen. 48:16)
   ii. Ephraim would become a multitude of nations (Gen. 48:19)

(8) To Israel
   i. Israel was to be a holy nation (Ex. 19:6)
   ii. Israel was to be multiplied because of God’s covenant (Lev. 26:9)
   iii. Israel was to multiply and be blessed above all people in relation to the fruit of the womb (Deut. 7:12-14)
   iv. Israel was to be as numberless as the sands of the seashore (Hosea 2:10)

All these promises of multiplicity of seed, a nation, nations, and a multitude of nations find fulfillment in the following:

○ The nations which come from Abraham through Hagar and Ishmael; that is predominately the Arab nations
○ The nations which come from Abraham through Sarah and Isaac; that is in Bible times and history the united kingdom and nation of Israel, and then after the division of the nation the two nations of the House of Israel and the House of Judah
○ The nations which come from Abraham’s sons through Keturah and his concubines after Sarah’s death; that is other nations including some Arab nations which trace themselves back to Abraham
○ The holy nation, the Church, made up of believers out of every kindred, tongue, tribe and nation
○ The Church is the true and spiritual Israel of God (Gal. 6:15-16; Rom. 9:6-8). The believing Gentiles and believing Israelites are grafted into the olive tree and all together become on in “the commonwealth of Israel” (Rom. 11; Eph. 2:12). In Christ there is neither Jew nor Gentile but all believers are now the seed of Abraham (Gal. 3:28-29). Together they constitute the one new man and the body of Christ (Eph. 3:1-9).

g. Blessing of Land

God promised Abraham that his seed would also have a land to dwell in. For Abraham to be the father of many nations there would have to be lands for the seed to dwell in. God set the bounds of the other nations according to the number of the children of Israel (Deut. 32:8-9; Acts 17:26).

(1) To Abraham
   i. God promised to show him a land (Gen. 12:1)
   ii. God would give him and his seed the land forever (Gen. 13:14-18)
   iii. The land would extend from the Euphrates river to Egypt (Gen. 15:7-21)
   iv. All the land of Canaan would be an everlasting possession (Gen. 17:7-8)

(2) To Isaac
   i. God promised “all these countries” to his seed (Gen. 26:2-4)

(3) To Jacob
   i. His seed would spread abroad to the north, south, east and west (Gen. 28:13-15)
   ii. Land was promised for the nation and company of nations (Gen. 36:11-12)
   iii. Canaan land was given to his seed for an everlasting possession (Gen. 48:3-4)

h. Blessing of Victory over the Enemies

God promised Abraham that he would “possess the gate of his enemies” (Gen. 22:17). This promise of conquest of enemies was confirmed to Rebekah (Gen. 24:60) and to Judah (Gen. 49:8-12). This was fulfilled in:

(1) Joshua’s conquest of Canaan’s 33 kings (Joshua 11-12)
(2) Judah’s leadership in further victory in the land (Jud. 1)
(3) David’s victories over all his enemies (I Sam. 8; I Chr. 22:8)
The spiritual fulfillment in the Church’s victory over the gates of hell (Matt. 16:18)

i. Blessing of Kings
God promised that Abraham would have descendants that would reign as kings (Gen. 17:6). It was confirmed to Sarah (Gen. 17:16), to Jacob (Gen. 35:11), to Judah (Gen. 49:8-12), to Israel (Deut. 17:14-20; Num. 23:21), and finally to David (II Sam. 7).

This was fulfilled in:
1. The natural seed of Abraham (i.e. The Kings of Esau/Edom-Gen. 36)
2. The chosen natural seed of Abraham (i.e. The Kings of Judah and Israel-II Chr. 12:18-19, 14:15-18)
3. Jesus Christ, the King of kings and Lord of lords (Rev. 19:16)
4. The spiritual seed of Abraham, the Church (Rev. 1:6, 5:9-10)

j. Blessing of Divine Relationship
God promised Abraham that He would be a God unto him and to his seed after him (Gen. 17:7-8). This was confirmed to Moses (Ex. 6:1-8) and the Prophets (Jer. 24:7, 30:22, 31:31-34, 32:38-40; Ez. 11:19-20, 36:25-28).

This was fulfilled in:
1. Old Testament saints who knew God (i.e. Joseph, Joshua, Samuel, David, etc.)
2. New Testament saints who know God through Christ (Heb. 8:6-13; Rev. 21:3)

Note: Though this relationship was broken under the Mosaic Covenant, it is restored through Christ under the New Covenant (Hosea 1:6-11 with I Pet. 2:9-10; Rom. 9:25-29)

2. Promises of Cursing (Deut. 28:15-68)
In that the Abrahamic Covenant is distinctly a covenant of blessing, the only curse attached to this covenant is actually a blessing for Abraham and his seed. God said to Abraham: “I will curse him that curseth thee” (Gen. 12:3). It was also confirmed to Isaac (Gen. 27:26-29). Even Balaam recognized that he could not curse the people God had blessed (Num. 22:6, 23:8, 24:9).

The Terms of the Covenant

1. Faith
Both Old and New Testament clearly show that Abraham’s response to the promises of the covenant was one of faith. For this reason he has been called “the father of all who believe.” Romans 4:3 states that “Abraham believed God and it was counted unto him for righteousness” (Gen. 15:6, Ps. 106:31; Gal. 3:6; Heb. 11:8-19). His faith was tested and perfected as he progressed from “faith to faith” (Rom. 1:17).

2. Obedience
Abraham’s faith was proven by his unquestioning obedience and his obedience was sustained by his attitude of faith (Gen. 22:18, 26:5; Heb. 11:8; James 2:20-24).

The Oath of the Covenant
The Abrahamic Covenant was one of the few covenants having an oath attached to it to make its promises irrevocable. The first statement of oath is given in connection with the typical death and resurrection of Isaac, the only begotten son of the Old Testament (Gen. 22:16-18; Heb. 11:17-19). It was confirmed to Isaac (Gen. 26:2-5), and in subsequent Scriptures to Jacob and Israel (I Chr. 16:16; Ps. 105:8-10; Deut. 7:8, 29:9-13; Jer. 11:5; Micah 7:20; Acts. 7:17; Luke 1:72-73). Hebrews 6:13-18 explains that when God made promise to Abraham He confirmed it by an oath that by two immutable things (His promise and His oath) He bound Himself irrevocably to its fulfillment. The promises of the Abrahamic Covenant can never be annulled (Gal. 3:15-17).

The Book of the Covenant
Though there is no specific mention of the writing of a book in connection with this covenant, in due time, God inspired Moses to give the account of it when he wrote the first five books of the Bible, particularly Genesis and Exodus.
Blood of the Covenant

The Sacrifice of the Covenant

The sacrificial elements of the Abrahamic Covenant were progressively unfolded during Abraham’s lifetime.

1. The Bread and Wine (Gen. 14:18)
   When Melchisedek appeared to Abraham at the time of the covenant he blessed him and ministered to him the “communion” of bread and wine, which New Testament Scripture shows to be symbolic of the body and blood of Jesus Christ (Matt. 26:26-28).

2. The Animal Sacrifices (Gen. 15:7-17)
   When God was giving the covenant promises to Abraham He commanded him to sacrifice five specific offerings. God Himself, as a burning lamp and smoking furnace, passed between the pieces of the sacrificial body and blood and thus ratified the promises of the covenant (Jer. 34:18-19). The particular instructions God gave concerning the covenant sacrifices were later confirmed and expanded the five offerings of the Mosaic Covenant (Lev. 1-7). All of these sacrifices were fulfilled and abolished in the perfect sacrifice of Christ on Calvary (Heb. 10:1-10).

3. The Sacrifice of Isaac (Gen. 22)
   God also asked Abraham to offer a “human sacrifice. The supreme test of faith and obedience was passed by Abraham in this act. God the Father led father Abraham to do typically with his only begotten son, Isaac, on Mt. Moriah, what He Himself as the Father would actually do with His only begotten son Jesus, on Mt. Calvary (Heb. 11:17-19; James 2:20-23).

The Mediator of the Covenant

1. The Priesthood of Melchisedek
   When Abraham was returning from the slaughter of the kings he was met by Melchisedek who was “priest of the most high God” (Gen. 14). Melchisedek was not only a priest but a king. He blessed Abraham, ministered to him the bread and wine and received tithes from him. Subsequent Scripture shows that Christ’s king-priesthood is after the order of Melchisedek (Ps. 110; Heb. 7).

2. The Priesthood of Abraham
   The patriarchal priesthood that began with Adam, Noah and Job continued through the fathers, Abraham, Isaac and Jacob unto the Levitical priesthood. The fact that Abraham built an altar and offered sacrifices in obedience to God shows that he was priest of his household (Gen. 15). He also exercised his priestly ministry in his intercession for Lot (Gen. 18-19).

The Sanctuary of the Covenant

In that the altar was the place where the priest offered his sacrifice, it constituted the sanctuary of patriarchs. This altar became God’s meeting place with the fathers where He appeared to them and blessed them in connection with the sacrifice (Ex. 20:24-26).

Thus we have the following:
- Abraham’s altar where he called on the name of the Lord (Gen. 12:7-8, 13:1-4 &18, 22:9)
- Isaac’s altar where he called on the name of the Lord (Gen. 26:25)
- Jacob’s altar, where the Lord appeared unto him (Gen. 33:20, 35:1-15)

The altar was later incorporated into the Mosaic Covenant economy in the Tabernacle of Moses (Ex. 27:1-9).

Seal of the Covenant

The Abrahamic Covenant was called the “covenant of circumcision” because its seal was the rite of circumcision (Acts 7:8). It was referred to as: a token (Gen. 17:11); a seal (Rom. 4:11); and a sign (Rom. 4:11).
The Administration of the Rite

In administering the rite of circumcision, three things were involved:

1. The cutting off of the flesh, involving shedding of blood (Gen. 17:9-11).
2. The invocation of the name of the child (Gen. 21:4; Luke 1:59, 2:21).
3. The eighth day (Gen. 17:12; Luke 1:59, 2:21).

The Significance of the Rite

Only by obedience to the Commandment of circumcision could any of Abraham’s seed be in covenantal relationship with God and entitled to the promises, the privileges and the blessings of the covenant. To reject or neglect this rite would be to break the covenant and to cut himself off from its benefits (Gen. 17:14). Circumcision was the outward evidence of their inward commitment to the terms of the covenant.

The Importance of the Rite

So important was the rite of circumcision that God sought to kill Moses for failing to bring his own family into covenantal relationship with God by circumcision. Moses could not deliver God’s people Israel on the basis of the Abrahamic Covenant when his own family did not have the seal of that covenant (Ex. 2:23-25, 3:1-6, 4:24-26). So important was this rite that no Israelite or stranger could partake of the Passover Feast unless they had the seal of circumcision (Ex. 12:43-51).

The Fulfillment of the Rite

Though the Abrahamic Covenant focused on the external aspect of circumcision, the New Covenant focuses on its internal application. Even the Old Testament prophets reflected the New Testament reality (Deut. 10:16, 30:6; Jer. 4:4, 6:10; Ez. 44:7).

1. Fulfillment in Christ
   a. In His Experience as an Infant (Luke 2:21)
      (1) The rite of circumcision
      (2) The eighth day
      (3) The naming of the child, Jesus
   b. In His Baptism at Jordan (Luke 3:21-23)
      (1) Into the water—pointing to His death
      (2) Out of the water—pointing to His resurrection
      (3) Receiving the name Christ—pointing to His exaltation
   c. In His Experience on Calvary (Acts. 2:22-36)
      (1) His crucifixion—cutting off; His broken body and shed blood
      (2) His resurrection—the eighth day
      (3) His exaltation—the exalted name, Lord, received

2. Fulfillment in Christians
   a. In Water Baptism (Matt. 28:19-20; Acts 2:36-41; Col. 2:11-13)
      (1) Into the water—identification with His death
      (2) Out of the water—identification with His resurrection
      (3) In the name—invocation of the Godhead name
   b. In Circumcision of the Heart (Col. 2:11-13; Rom. 6:1-4).
      (1) Cutting off the flesh
      (2) Experiencing newness of life
      (3) Walking in the nature of the name of the Lord Jesus Christ.

The seal of circumcision of the Abrahamic Covenant is fulfilled in the New Covenant circumcision of the heart. New Covenant circumcision is not of the flesh, but of the heart; not of the letter but of the Spirit; not made by hands externally but made by the Spirit inwardly, whose praise is not of men but whose praise is of God (Rom. 2:24-29). Abraham believed God both when he was uncircumcised and circumcised. Thus he is the father of all who believe, whether the Circumcision or the Uncircumcision.
This confirms the truth of the matter that God’s desire is for the new creature that is circumcised in heart (Rom. 4:8-12; Eph. 2:11-13; Gal. 6:15-16).

Summary of the Abrahamic Covenant

The general promise of the Abrahamic Covenant concerning the Messianic seed of the woman which was narrowed down to the race of Shem under the Noahic Covenant was narrowed down further to Abraham, who would become the father of the chosen nation, Israel, through whom the Messiah would come. As the most comprehensive covenant of Old Testament times the Abrahamic Covenant, either explicitly or implicitly includes in itself all previous and subsequent covenants. Its ultimate fulfillment is in the New Covenant through Christ and His Church (Galatians 3).

Mosaic Covenant

The Mosaic Covenant was made with the chosen nation, Israel, after the Exodus and at Mt. Sinai. It was made to be a “schoolmaster” to bring Israel to Christ Jesus, the Savior of the World.

Introduction

The Mosaic Covenant is the most complicated and the most difficult of all covenants to interpret. The elaborate wording of the covenant, the prolific and intricate details of the sacrifices, priesthood and sanctuary and the complete governing of the national life of Israel by the Sabbaths and religious festivals make it the fullest expression of a covenant in Scripture. Its explicit external forms, when rightly interpreted, illustrate the more implicit elements of other covenants.

Why was the covenant given? Did it annul the Abrahamic Covenant? How does the New Covenant affect it? Is it in effect today? How these questions are answered has great theological implications.

1. With whom was the Covenant made?

The Mosaic Covenant was made strictly and only with the chosen nation of Israel (Ex. 24:7-8; Deut. 5:1-5; I Kings 8:9 &21; Jer. 31:31-32; Rom. 5:12-14 with John 1:17; Rom. 9:4-5).

2. When was the Covenant given?

The Mosaic Covenant was made 430 years after the Abrahamic Covenant (Gal. 3:14-18). It was given to Israel in the wilderness after their deliverance from Egypt. Before this time it was not in effect but was preceded by other covenants of grace and faith.

3. Why was the Covenant made?

There are two parts to the reason why God gave the Mosaic Covenant; that which pertains to Israel’s probation and that which pertains to the purpose of God.

a. Nation on Probation

(1) As Abraham’s seed was multiplying and becoming a nation in Egypt, according to the promise, they forsook the Lord and worshipped the idols of Egypt. They failed to maintain their covenantal relationship with God leading to bondage (Ex. 1:7-12; Joshua 24:14; Ez. 20:5-9).

(2) Exodus 1-4

In remembering the covenant with Abraham, God showed himself to be a covenant-keeping God by revealing His covenant name to Moses and promising to bring Israel into the covenant land (Ex. 2:23-25, 3:6&13-17, 6:1-8). God even gave Moses signs to perform
so that Israel would believe in the covenant promises (Ex. 4:1-9 & 27-31). However, God sought to kill Moses for failing to maintain the Abrahamic Covenant seal of circumcision in his own family. He could not deliver Israel on the basis of the covenant his own family was not keeping (Gen. 17:9-14; Ex. 4:24-26; Acts 7:8).

(3) Exodus 5-12
The falling of the ten plagues of judgment on Egypt and the miraculous preservation and deliverance of Israel in connection with the Passover Feast was all in fulfillment of the promise made with Abraham in Genesis 15. On the basis of grace and through their faith and obedience Israel experienced the benefits of the Abrahamic Covenant in their deliverance from Egypt.

(4) God took the nation from Egypt into the wilderness to prove them and to know what was in their heart (Deut. 8:2-3 & 15-16). Between Egypt and Sinai God gave them four tests of faith and obedience in which they failed (Ex. 14:10-12 & 31, 15:23-26, 16:1-12, 17:1-7).

(5) Though only a few weeks removed from the miracles of Egypt, their ungratefulness exposed their hearts of unbelief (Ps. 78:1-54, 106:1-15; Deut. 32:5 & 20-29).

(6) Their subsequent history shows them provoking God ten times (Num. 14:22). Though they promised God to obey all His commandments (Ex. 19:8, 24:3 & 7), the Lord lamented the fact that there was no such heart in them to obey (Deut. 5:28-29). Even after receiving the Mosaic Covenant this generation rejected the covenant land and wandered in the Wilderness for 40 years until they all had died (Num. 13-14 with Heb. 3-4 & Jude 5).

b. World in Court
Under the Abrahamic Covenant God chose Israel out of the nations to be a model nation through which He could reveal His redemptive purposes, His character and way of life to other nations (Deut. 5:6-8 & 31-40). In representing all other nations before God, Israel’s failure illustrated and confirmed the guilt of all the world, both Jew and Gentile, before God (Rom. 3:19).

Through the Mosaic Covenant God brought the whole world into the “courtroom” of His just judgment where the Divine attributes of righteousness, truth, mercy and peace were revealed. This judgment was actually to prepare the way for the New Covenant. Following are 12 aspects to the Divine purpose for the giving of the Mosaic or the Law Covenant:

(1) To set forth the Divine standard of righteousness (Ps. 19:7-10; Rom. 7:12-14)

(2) To give a clear, external definition of sin because of the inadequacy of man’s conscience (Rom. 3:10, 7:7; I John 3:4)

(3) To show Israel the exceeding sinfulness and deceitfulness of sin (Rom. 7:11-13; Gal. 3:19)

(4) To expose to all men their guilt before God (Rom. 3:19)

(5) To preserve the nation of Israel and the chosen Messianic seed line from total corruption by other nations (Gal. 3:19)

(6) To shut Israel up as a nation “in custody” under a schoolmaster and thus prepare them for Christ’s coming (Gal. 3:22-25, 4:1-3)

(7) To illustrate the 2 major ways of God’s dealings with man, which are seen in perfect balance in His own being: Law and Grace (John 1:17)

(8) To foreshadow and typify all the truths of grace and redemption in the ceremonial law, and to typify the person and the work of Christ (Rom. 2:20; Heb. 10:1; Col. 2:17)

(9) To provide in the ceremonial law a temporary atonement (covering) for sin by which Israel could approach God in worship and upon the basis of which He could dwell in their midst (Heb. 9-10)

(10) To illustrate more fully and clearly in visible and temporal form all the elements involved in covenantal revelation (Rom. 2:20)

(11) To show all the world that none can be justified (made righteous) by the Law, but only through grace and faith (Rom. 3:19-22, 9:30-32, 10:1-6; Gal. 3:10-16)

(12) To show that the Law Covenant could not give life, but that only the New Covenant “in Christ” could (Gal. 3:12 with Lev. 18:5)
4. What is the relationship of the Mosaic Covenant to the Abrahamic Covenant?
   a. The Mosaic Covenant did not annul nor replace the promises of the Abrahamic Covenant. The Abrahamic Covenant had been made irrevocable by its promises being confirmed with an oath (Gal 3:8-9 &14-18; Heb. 6:13-20).
   b. The Mosaic Covenant was added to or “placed alongside” the Abrahamic Covenant because of Israel’s transgressions (Gal. 3:19).
   c. The Mosaic Covenant once instituted was to run parallel or co-exist with the Abrahamic Covenant. For this reason the prophets spoke of the covenants co-existing in their day (Gal. 3:15-19; Ez. 16:59-63).
   d. The Mosaic Covenant was imposed or laid upon Israel to prefigure the person and work of Christ (Heb. 9:9-10).
   e. The Mosaic Covenant was temporal, given until Christ the seed of Abraham would come and until the time of reformation which would be brought about by the New Covenant (Gal. 3:19; Heb. 9:10).

Words of the Covenant

The Mosaic Covenant contains more words than any other covenant given in Old Testament times (Ex. 20-40; Lev. 1-27; Num. 1-10, 15, 18, 19, 28-29, 30-36; Deut. 1-34).

   o The Moral Law
      This consisted of the Ten Commandments. These were particularly called “His Covenant” and “The Ten Words” (Deut. 4:13 & 23, 10:1-5). The Ten Commandments set forth the Divine righteous standard of morality for human conduct in relation to both God and Man (Ex. 20, 34:37-38).

   o The Civil Law
      This multiplied variety of regulations were simply amplifications of the basic principles stated in the Moral Law (Ex. 21-23 being sample chapters). These applications of law governed every area of Israel’s life: civilly, socially, economically, personally, and legally.

   o The Ceremonial Law
      This detailed and explicit set of laws governing the sacrifices, the priesthood, the sanctuary and the festival occasions provided atonement for the sins and uncleanness of Israel, individually and nationally. It foreshadowed the person and work of Christ in grace.

The Promises of the Covenant

1. Promises of Blessing
   In that Israel was to receive the promises of blessing in the Abrahamic Covenant, the Mosaic Covenant was primarily an addition of conditions to the receiving of these blessings. The statements of promise found in the words of the Mosaic Covenant are actually affirmations of the promises God made in the Abrahamic Covenant involving personal, national, geographical and spiritual blessings (Ex. 23:25-33; Lev. 25-26).

2. Promises of Cursing
   Though no specific curses are uttered at Mt. Sinai, the consequences of unbelief and the punishments for disobedience were clearly spelled out to the first generation out of Egypt (Ex. 22:22-24; Lev. 26:14-46). They broke the conditions of covenant, bringing the curse of punishment upon themselves though the prophet of Balaam could not curse them (Num. 22-24; Gal. 3:10). The curses of the broken covenant were fully spelled out in the curses of the Palestinian Covenant which was given to the second generation as an extension of the Mosaic Covenant.

The Terms of the Covenant

Though under previous covenants the terms involved an obedience that rose out of faith, under this covenant faith obedience was replaced with legal obedience (Lev. 18:5; Gal. 3:10-12). Under this covenant Israel could obtain the promise of life only by fulfilling the words of the law to obtain righteousness (Deut. 6:25; Lev. 18:5; Rom. 10:1-5; Gal. 3:21). However, under other covenants they could receive
righteousness by faith in God’s promises and therefore be able to do His will (Gal. 3:11; Rom. 4:1-5). The Mosaic Covenant said “Do and therefore live” while the New Covenant says “Receive life and therefore do”.

It was Israel’s arrogant self-confidence that provoked God to impose these kinds of terms upon them. Israel boasted “All that the Lord hath said, we will do” and thus moved themselves off the ground of faith to the ground of law and works (Ex. 19:7-9, 24:3 &7; Deut. 5:26-29). In doing this, Israel as a nation showed their ignorance of God’s righteousness, and for 1500 years tried to establish their own righteousness by the Law, refusing to submit themselves to the faith righteousness of the Abrahamic Covenant (Rom. 10:1-3; Phil. 3:6-9; Is. 64:6).

1. The Ten Commandments (Ex. 20:1-17; Deut. 5:1-21)
   a. Relationship to God
      (1) No other gods before Him.
      (2) No graven images to be made or worshipped.
      (3) No taking the name of the Lord in vain.
      (4) Keep the Sabbath day holy to the Lord.
   b. Relationship to Man
      (5) Honor father and mother.
      (6) No murder.
      (7) No adultery.
      (8) No stealing.
      (9) No False witness.
      (10) No coveting.

2. Obedience
   The giving of these commandments automatically required Israel’s obedience to them. This was a legal obedience which demanded strict adherence to the commandments. If they obeyed the commandments there was blessing, but if they disobeyed there was a curse (Deut. 11:26-28, 13:4; Jer. 11:1-10).

3. Love
   The only heart that this kind of obedience could arise from was a heart of love for the Lord (Deut. 6:4-6, 10:12-16, 30:6-8). It was only as they loved, feared and served the Lord that they would be able to perfectly obey His commandments.

The heart condition required to be able to perfectly fulfill these terms of keeping God’s commandments out of loving obedience was not within Israel’s reach because of the law of sin that was at work in their hearts (Deut. 5:28-29; Rom. 7:7-22). Israel’s history under the Mosaic Covenant proved that unless God changed man’s heart he would never be able by self-effort to develop a perfect heart of loving obedience toward the Lord. Their failure to keep the law was intended to prepare them for the New Covenant which would bring them “a new heart and a new spirit” and would enable them to obey God (Ez. 36:24-27). While the Mosaic Covenant commandments were written externally on tables of stone by the finger of God, the New Covenant commandments are written internally on the tables of our heart and mind by the spirit of God (Jer. 31:31-34; Heb. 8; II Cor. 3). The Mosaic Covenant gave commandments to keep, but no power to keep them, while the changing and enabling power of God to fulfill them (Rom. 8:1-6).

The Oath of the Covenant
The Mosaic Covenant was not made irrevocable by a confirming oat. This sets it in contrast with the Abrahamic Covenant which was made everlasting and irrevocable by the giving of an oath (Gal. 3:15-17; Heb. 6:13-18).
The Book of the Covenant
The Scriptures record that this covenant was specifically written in a book. This “book of the covenant” was sprinkled with blood, and was to be read in the audience of the people. It was later placed in the side of the Ark of the Covenant (Ex. 24:7-8; Heb. 9:19-20; Deut. 31:24-26).

Blood of the Covenant
The Sacrifice of the Covenant
1. The Body
   At times the body was to be burnt upon the altar. At other times it was to be burnt outside the camp. On other occasions God, the priest and the offerer shared portions of the body of the sacrificial victim. These complex requirements find their fulfillment in the sacrifice of the body of Jesus (Matt. 26:26-28; Heb. 10:1-10, 13:11-14).

2. The Blood
   God was also very particular about how the sacrificial blood was handled. At times the blood was sprinkled upon the furnishings of the Tabernacle, though most often it was upon the brazen altar. On the Day of Atonement the blood was brought within the veil and sprinkled upon the Mercy seat. These rituals find their fulfillment in the blood of Jesus (Matt. 26:26-28; Heb. 9, 13:11-14).

3. The Offerings
   a. The Five Offerings (Lev. 1-7)
      (1) The Burnt Offering
      (2) The Meal Offering
      (3) The Peace Offering
      (4) The Sin Offering
      (5) The Trespass Offering
   b. The Two Birds for the cleansing of leprosy (Lev. 13-14)
   c. The Daily Sacrifices (Num. 28:1-8)
   d. The Sabbath Day Sacrifices (Num. 28:9-10)
   e. The Festival Sacrifices (Lev. 16:23; Num. 28-29)
   f. The Sacrifice of the Red Heifer and the Waters of Purification (Numbers)

This elaborate sacrificial system with its multiplied continual sacrifices was given for two major reasons. First, it was to illustrate that no amount of continued animal sacrifices could effectively take away man’s sinfulness. Second, it was to point to Christ’s perfect, sinless, and once-for-all sacrifice that could take away man’s sinfulness (Heb. 9-10). It was the multiplicity of sacrifices that caused the Mosaic Covenant to become known as “the blood covenant” (Zech. 9:11; Ex. 24:6-8; Heb. 9:19-20). There are 5 major truths which God revealed in the blood of the covenants:
   o The blood has a voice (Gen. 4:10; Heb. 12:22—24)
   o The blood is the life (Gen. 9:4-6; Deut. 12:23)
   o The blood is given as an atonement for the soul (Lev. 17:10-14)
   o The blood is the evidence of out-poured life (Deut. 12:16 &23-24)
   o The blood is the evidence of judgment on sin by death (Ex. 12:13; Lev. 16:15-16)

The Mediator of the Covenant
Though the Adamic, Noahic, and Abrahamic Covenants were characterized by patriarchal priesthood, the Mosaic Covenant gives the fullest demonstration of priestly service. The mediating priesthood involved two particular persons and the entire tribe to which they belonged.
1. Moses
   Moses, of the tribe of Levi, acted as the king of the people of Israel and thus became the mediator of the words of the covenant (Deut. 33:15). He was the law-giving mediator between God and Israel (Acts 7:31 &38 &53; Gal.3: 19-20; Deut. 5:22-27).
2. **Aaron**
   Aaron, also of the tribe of Levi, acted as the *priest* of the people of Israel and thus became the mediator of the *blood* of the covenant (*Heb. 5:1-5*). He was the atoning mediator between God and Israel (*Ex. 28-29; Lev. 8-9*). It was from Aaron’s household that the succession of High Priests ministered for Israel.

3. **Levites**
   Upon Israel’s failure to enter into the national priesthood, God chose the tribe of Levi to minister before Him (*Ex. 19:1-6; Gen. 49:5-7; Deut. 33:8-11; Num. 3*). It was to this tribe that God gave “the covenant of priesthood” (*Mal. 2:4-10; Neh. 13:29; Num. 25:10-13*). The dual king-priesthood of Moses ad Aaron prefigured the Priesthood of Christ after the Order of Melchisedek (*Heb. 3:1, 5:1-5; Ps. 110; Heb. 7*) and the priesthood of all believers in Christ (*I Pet. 2:5-9; Rev. 5:5-9, 1:6*).

### The Sanctuary of the Covenant

The sacrificial system and the priesthood ministry both centered on the Tabernacle of Moses—the sanctuary of the covenant (*Ex. 25:8; Ex. 25-40*).

1. **The Most Holy Place**
   The inner chamber was the actual dwelling place of God—containing only the Ark of the Covenant. Upon its blood-stained Mercy seat the very presence and Shekinah glory of God dwelt. God’s redemptive covenant name was invoked upon the Ark (*Ex. 25:10-22; Num. 7:89; II Sam. 6:2*). In the Ark were the Tables of the covenant, Aaron’s rod that budded and the golden pot of manna (*Heb. 9:1-4; Ex. 34:27-28; Deut. 4:13, 9:9-15*). In the side of the Ark was the Book of the Covenant (*Ex. 24:7-8; Deut. 31:24-26*). The High Priest entered this place only once each year on the great Day of Atonement (*Lev. 16; Heb. 9*).

2. **The Holy Place**
   This second chamber was before the Holiest of All and was separated from it by a veil. It contained the golden altar of incense, the golden candlestick, and the golden table of shewbread (*Ex. 40; Heb. 9:1-2*). Aaron’s household daily ministered in this place attending to the furniture (*Heb. 9:1-6*).

3. **The Outer Court**
   This third area, which surrounded the Holy Place and the Most Holy Place, was enclosed by a curtain fence. It contained the brazen altar and the brazen laver, the places of ceremonial cleansing by blood and water (*Ex. 27:1-19; 30:17-21*). Here the Levitical priesthood performed its daily sacrifices and ceremonial cleansings for themselves and the people (*Heb. 10:1-11*).

All that pertained to the sacrifices, priesthood, and sanctuary ministrations belonged to the division of the law spoken of as the ceremonial law. The mediatorial work of the High Priest and the blood-stained Mercy seat in the sanctuary covering the moral law were both illustrations of the grace under law. It was only on that basis that God could dwell with Israel even under this Mosaic Covenant. At the establishing of the New Covenant, all that which pertained to the shadow of the ceremonial law was fulfilled and abolished. The spiritual reality in Christ remains (*Col. 2:14-17; Heb. 10*).

### Seal of the Covenant

The sign or seal of the Mosaic Covenant was the weekly Sabbath day. It is distinctly spoken of as a *sign* between God and the nation of Israel (*Ex. 31:12-17; Ez. 20:10-26; Lev. 19:30; Neh. 9:14; Lev. 23:3*). The Lord reminded Israel of the fact that He made the heaven and the earth in six days work, and then sanctified the seventh day as a day of rest. The Sabbath was to be observed perpetually throughout their generations. Anyone who violated the Sabbath would be put to death (*Ex. 31:16*).
The Sabbath of the Old Testament

There are a number of important facts which need to be noted to see how it finds its fulfillment in the New Covenant.

1. There is no mention of keeping the Sabbath from Adam to Moses (2500 years).
2. The first mention of keeping the Sabbath is found in Exodus 16:23-26.
3. The keeping of the Sabbath was the 4th commandment (Ex. 20:9-11, 31:18).
4. It is the 4th commandment that God took to be the sign and seal of the Mosaic Covenant (Ex. 31:12-17; Deut. 5:12-15).
5. Though the 10 Commandments are spoken of as the Moral Law, the 4th commandment concerning the Sabbath was actually a ceremonial law. It was this “ceremony” that attached to the Mosaic Covenant as its seal.
6. There were other special Sabbaths given to Israel—The holy days of the Festivals of Passover, Pentecost and Tabernacles, and these Sabbaths fell in their appointed weeks as well as the weekly seventh day Sabbath (Lev. 23:7-8 &21-39).
7. Relative to the land of promise, there were Sabbath years as well. Every seventh year, and ever fiftieth year were Sabbath years of rest for the land as pertaining to the Palestinian Covenant (Lev. 25:1-22).

The tragic history of the chosen nation shows how they failed to keep the Sabbaths, both for the people and the land, thus breaking the sign and seal of the Mosaic and Palestinian Covenants. The reason for the Babylonian Captivity was the failure of Israel to keep the Sabbaths. The Sabbath days and years became burdensome to them and they despised them and thus brought Divine judgment upon themselves (II Chr. 36:21; Ez. 20:1-26; Neh. 13:15-22; Ez. 22:8 &26, 23:38; Is. 56:2 &6 &13; Jer. 17:21-27).

The Sabbath in the New Testament

The New Testament shows clearly how the Jews had misinterpreted and corrupted the Sabbath. They crucified their Messiah, the very one who came to bring to them by the New Covenant the reality of the Sabbath of the Mosaic Covenant (Matt. 12:1-14; John 5:1-18, 9:1-14). The New Testament also reveals that the Sabbath is fulfilled in Christ and that the believer under the New Covenant is no longer obligated to keep the Mosaic Covenant Sabbaths.

Following are a number of important facts from the New Testament concerning the seal of the Sabbath and its relationship to the New Covenant seal:

1. Jesus clarified that the Sabbath was made for man and not man for the Sabbath. Man needs physical rest and recuperation, as well as time for spiritual refreshment (Mark 2:27-28).
2. Jesus presented Himself as the Lord of the Sabbath. He is higher than the keeping of a day. The Jews exalted a day of rest above the only person that could give them true rest (Mark 2:27-28).
3. Even in Old Testament times when Israel kept the Sabbaths God condemned them for their hypocritical observances (Is. 1:10-17; Lam. 2:6), and predicted the cessation of their feast days and Sabbaths (Hosea 2:11). Paul taught that the holy days, new moons and Sabbath days were merely a shadow of things to come and had been abolished at the cross (Col. 2:11 &16-17).
4. All of the moral commandments of the Mosaic Covenant are repeated and endorsed in the New Testament, with only one exception, the ceremonial 4th commandment—never stated as a requirement for New Testament believers.
5. Paul clearly tells us that the Old Covenant was decaying and ready to vanish away—a ministration of death which was to be done away with (II Cor. 3:1-18; Heb. 8:6-13). The New Covenant has its own sign and seal which is the baptism of the Holy Spirit (Is. 28:9-11; Acts 2:1-4). To take the Sabbath and impose its keeping on Christians today is to take the sign and seal of the Old Covenant and add it to the sign and seal of the New Covenant. It then becomes a confusion of covenants.
6. The Sabbath rest is fulfilled in the New Covenant rest. The New Testament clearly shows that the seal of the New Covenant is the receiving of the Holy Spirit which is true spiritual rest (Eph. 1:13-14, 4:30; Is. 28:11-12).
7. It is “in Christ” that there is everlasting rest. This fulfills the “perpetual covenant” of Sabbath rest. It is not the keeping of a day but the receiving of a person—Christ—that one finds the rest of God (Matt. 11:28-30).

Summary of the Mosaic Covenant

The Mosaic Covenant finds its perfect fulfillment in Christ. He was the only Man who ever perfectly kept the law in all its requirements. He fulfilled and abolished in His cross all that which pertained to the ceremonials and the externals of the law. That righteousness which is in the law, which is holy, just, good, spiritual and perfect, finds its fulfillment in Christ Himself re-living His sinless life in the believer “who walks not after the flesh but after the Spirit” (Rom. 8:1-4). Christ’s new law of love to God and Man, written upon the tables of the heart, by the Spirit, enable the believer to live that life which is pleasing to God.

Palestinian Covenant

The Palestinian Covenant was made in the land of Moab with the second generation out of Egypt of the chosen nation of Israel. It was given at the end of the forty years wanderings in the wilderness and just before they entered into the land promised in the Abrahamic Covenant. It laid down for all generations the conditions for entering and maintaining the promised land.

Introduction

Because of its close association with the Mosaic Covenant, the Palestinian Covenant has often not been recognized as a covenant in its own right. However, Deuteronomy 29:1, clearly distinguishes it from the Mosaic Covenant. While the Mosaic Covenant was made at Mt. Sinai with the first generation out of Egypt and gave laws for the people, the Palestinian Covenant was made in the plains of Moab with the second generation and gave laws for the land. Thus these are two distinct covenants given in two distinct places to two distinct generations for two distinct reasons.

While the new generation received a new covenant, the Palestinian Covenant, it also received a rehearsal of the Moral and Civil Laws of the Mosaic Covenant. This constitutes the book of Deuteronomy, “The Second Law”. Thus the generation was under the Mosaic Covenant, received the Palestinian Covenant and entered the land promised in the Abrahamic Covenant.

The failure of the first generation to keep the Abrahamic and Mosaic Covenants precipitated the giving of the Palestinian Covenant. The climax of their failure is recorded in Numbers 13-14. At Kadesh-Barnea they searched the land for 40 days, believed the “evil report” and in unbelief rejected the covenant land promised to Abraham. God transposed the 40 days into 40 years of wandering in the wilderness to experience His “breach of promise” (Numbers 14:34). Thus, the first generation died in unbelief failing to enter the covenant rest (Heb. 3-4; Deut. 8:1-16). The old generation experienced the cycle of probation, failure, and judgment which led to the new generation receiving the next covenant. The Palestinian Covenant reaffirms and fully amplifies the conditions of the Mosaic Covenant for the keeping of the land promised in the Abrahamic Covenant.

Words of the Covenant

The word “land is used approximately 180 times in Deuteronomy. This illustrates that the primary focus of the Palestinian Covenant was on the promised land. It was made with the generation that was about to enter into the land, giving them the conditions of living in the land.
The Promises of the Covenant

The Book of Deuteronomy gave that generation a graphic description of the promised land. God had distinctly said that it was “His land” (Lev. 25:23-24), and that He was allowing them to enter into that land as stewards over it. God described this land as:

- A land of hills and valleys.
- A land watered by early and latter rains.
- A land of fruitfulness.
- A land watched over by the Lord God.
- A land of rivers and fountains.
- A land of mineral wealth.
- A land of prosperity.

(Deut. 8:7-10, 11:9-17, 26:15, 28:11-13; Lev. 26:3-13)

1. Promises of Blessing (Deut. 28:1-14)

God promised that if they were obedient many blessings would come upon Israel and overtake them. They would be placed high above all nations. Moses also gave particular blessings to each of the twelve tribes, even as Jacob had blessed each of his twelve sons (Deut. 33 with Gen. 49).

   a. Blessed in the city
   b. Blessed in the field
   c. Blessed in fruitfulness
   d. Blessed in daily provision
   e. Blessed in daily activities
   f. Blessed in victory over their enemies
   g. Blessed in storehouses
   h. Blessed in labor
   i. Blessed in seasonal rains
   j. Blessed in national position
   k. Blessed in commerce

The fulfillment of these promises of blessing began with the ministry of Joshua (Joshua 11:23, 21:43-45).

2. Promises of Cursing (Deut. 28:15-68)

God promised that if they were disobedient many curses would come upon Israel and overtake them. These were distinctly referred to as curses of the covenant, meaning that God would be bound by His word to judge them for their disobedience (I Kings 8; Lev. 26; Deut. 27:15-26).

   a. Cursed in the city
   b. Cursed in the field
   c. Cursed in daily provision
   d. Cursed in fruitfulness
   e. Cursed in daily activities
   f. Cursed in labor
   g. Cursed in diseases
   h. Cursed in the land
   i. Cursed in the lack of rains
   j. Cursed in defeat by their enemies
   k. Cursed in captivities
   l. Cursed in domestic life
   m. Cursed in possessions
   n. Cursed in national position

The fulfillment of these promises of cursing began in the time of the Judges when the people turned away from God to idols and suffered for it (Judges 2). The ultimate fulfillment of these curses in the Old Testament came with the captivities of the houses of Israel and Judah (II Kings; II Chronicles).
The Terms of the Covenant
In that God had already stated that “the land is Mine” (Lev. 25:23-24) He had established the fact of His ownership and rulership over the land. He presented Himself to Israel as the Lord of the land and as such He laid down the conditions for their possessing the land. Though under the Abrahamic Covenant the land had been promised as an “everlasting possession” (Gen. 17:8), under the Palestinian Covenant conditions were added that had to be met in order for the promise to be fulfilled. The Palestinian Covenant being attached to the Mosaic Covenant had the same terms. However, the overwhelming emphasis in the Palestinian Covenant was on obedience. There had to be obedience to the moral laws as well as the laws of the land.
1. Obedience to the Ten Commandments (Deut. 5:1-21, 27:1-4)
2. Love for God (Deut. 6:4-6, 10:12-16, 30:6-8)
3. Rest for the Land
   a. Every seventh year was to be a year of rest for the land (Lev. 25:1-7)
   b. Every fiftieth year was to be a jubilee year of rest for the land (Lev. 25:8-17)
   c. God promised tremendous blessing of fruitfulness in the years of labor to provide for them through these Sabbath years (Lev. 25:18-22)
The tragic history of Israel reveals their failure to keep the terms of this covenant as well as their judgment by expulsion from the land. God foreknew and foretold this result by Moses even before they entered the land (Deut. 31:15-21). They experienced the curses of the covenant, the sicknesses and plagues of the land, being overthrown like Sodom and Gomorrah, and finally being rooted out of their land and cast into another land because of their forsaking of the covenant as other nations before them (Deut. 29:16-29; Lev. 18:24-28).

The Oath of the Covenant
Though there is no oath attached to the blessings of this covenant, there is an oath attached to its curses. This oath was meant to assure Israel of the certainty and severity of God’s punishment upon their covenantal disobedience, even though they were His chosen nation. Daniel 9:11 refers to the oath of this covenant, as being part of the “law of Moses”. To properly interpret this it must be remembered that both the Mosaic and Palestinian Covenants were given by Moses and both can be referred to as “his law”.

The Book of the Covenant
The Book of the Covenant is referred to in Deuteronomy 31:9-10 & 24-26. Moses was told to write the law in a book and place it in the side of the Ark of the Covenant. It was to be there as a witness against Israel. It was to be read especially to Israel every seventh year, or the Sabbath year, and this was to be done during the Feast of Tabernacles, the feast of the seventh month.

Blood of the Covenant

The Sacrifice of the Covenant
The Palestinian Covenant sacrifices follow the pattern laid down in the Mosaic Covenant sacrifices.
1. The Body
   Moses told Israel that they were to build an altar of unhewn stones on the day that they passed over Jordan into the land. Upon this altar they offered the sacrifices of burnt offerings and peace offerings unto the Lord. The body of the sacrificial victims was presented as voluntary offerings (Deut. 27:5-7 with Lev. 1-3).

2. The Blood
   The offerings of the burnt and peace offerings involved the shedding of sacrificial blood (Deut. 27:5-7). It was upon the basis of voluntary offerings, the body and blood of innocent victims that Israel inherited the land of promise. There could be no land of rest apart from sacrifice.
The Mediator of the Covenant

The same priesthood established under the Mosaic Covenant was in mediatorial work under the Palestinian Covenant. This is seen in the order of their religious service when Israel entered the land (Deut. 27:1-14; Joshua 8:30-35).

1. Eleazar

After the Law giving Mediator, Moses, and the death of the Atoning-Mediator, Aaron, Eleazar was chosen to be the next High Priest. Under Eleazar’s priesthood Joshua would receive direction from the Lord concerning the conquest and division into its tribal inheritances (Num. 27:15-23; Deut. 27:9-10; Joshua 14:1, 17:4). Thus Eleazar was the High Priest during the initial fulfillment.

2. Levites

Associated with Eleazar the High Priest were the priests and Levites. As the people of Israel stood on the respective mountains of blessing and cursing, the Levites were to declare to all the men of Israel the curses of the Law. The Levites were to teach the people the laws of God and thus be the mediators of the words of the covenant (Deut. 27:9-26, 33:8-11).

The Sanctuary of the Covenant

The land itself was considered to be God’s sanctuary. In order to appreciate the significance of this fact it is worthy to note the order of the dedicatory service which God, through Moses, commanded Israel to perform the day they entered the promised land. These facts together show how the land of Canaan was the sanctuary of this covenant.

1. Upon Israel’s entering the land they were to write the words of the covenant on great plastered stones (Deut. 27:1-4; Joshua 8:32).
2. Then upon the altar the sacrifices of the covenant were to be offered, thus dedicating the land of God by blood atonement (Deut. 27:5-7; Joshua 8:30-31).
3. The Ark of the Covenant was centered between two mountains, Gerizim and Ebal (Joshua 8:33).
4. The priests and the Levites as mediators of the covenant, along with Eleazar stood in their places relative to the Ark of the Lord.
5. The tribes of Israel stood at the Mount of Blessing (Gerizim) and the Mount of Cursing (Ebal) as the words of the covenant, the blessings and curses were read to them by Joshua and confirmed to them by the Levites (Deut. 27:11-14; Joshua 8:34-35).
6. Palestine, the blessed and rich land of promises was spoken of in very glorious terms.
   a. It was the land of promise (Gen. 17:8)
   b. It was the pleasant land (Dan. 8:9; Ps. 106:24)
   c. It was the glory of all lands (Ez. 20:6 &15)
   d. I was the glorious land (Dan. 11:41)
   e. It was Immanuel’s land (Is. 8:8)
   f. It was the land of rest (Heb. 4)
   g. It was the Sanctuary land of the Lord (Ex. 15:17; Ps. 78:54)

When God set the boundaries of the inheritances of all other nations, He gave to each their own land but He chose Palestine as “His land”, His sanctuary. In this land was “the holy city” (Neh. 11:1 &18); “the holy hill” (Ps. 15:1); “the holy temple” (Ps. 5:7); “the holy mountains” of Sinai and Zion (Ps. 68:17, 87:1; Dan. 9:16 &20). It was to this land the Messiah would come and fulfill the Covenants. Hence it is spoken of as “the holy land” (Zech. 2:12). Thus when God looked down upon all the countries of the earth, the promised land was His Sanctuary, the most holy place, the earth’s “Holiest of All”, because of God’s covenantal purposes which would ultimately lead to the New Covenant and the cross of Jesus Christ. The scene enacted in Joshua 8 as Israel entered the land included an Altar of Sacrifice, the Ark of the Covenant, the Priesthood, and two mounts of blessing and cursing. This constituted the land as “the sanctuary” of the Palestinian Covenant.
Seal of the Covenant
The Sabbath Rest

As the Sabbath day of rest for the people was the seal of the Mosaic Covenant, so the Sabbath year of rest for the land was the seal of the Palestinian Covenant. Every seventh year was to be a year of rest for the land. During that year the Israelites were not to till the land (Lev. 25:1-7). Also, every fiftieth year was to be a jubilee year of rest for the land (Lev. 25:8-17). This was the part of the seal of the covenant that Israel was responsible to keep.

The Early and Latter Rains

Upon Israel’s obedience to this covenant God promised to send the early and latter rains as His seal upon the land, the token of His covenant blessings. However, if they failed to keep the terms of the covenant, including rest for the land, God promised to withhold the rains from the land (Lev. 25:18-22; Deut. 11:10-17, 28:1-8; Kings 8:35-50; Joel 2).

Israel’s history reveals their suffering the consequences of breaking both the Mosaic and Palestinian Covenants. Their major violations were their repeated idolatry and immorality as well as their continued failure to keep the Sabbaths (Lev. 26:33-34; Ez. 20:1-26; II Chr. 36:21). These sins forced God to judge them by withholding the rains repeatedly through their history and eventually by spewing them out of the land, as He had done to the previous nations (Jer. 5:24; Amos 4:6-12; I Kings 17:1; Joel 1; Haggai 1:1-11). The Northern Kingdom of Israel was cast out of the land in 721 B.C. by Assyrian Captivity and never returned to the land as a nation. They were scattered among all nations and were to wander into other lands by God’s appointment to fulfill their destiny as seen in the Abrahamic Covenant (Amos 9:2-8; II Sam. 7:10).

The Southern Kingdom of Judah was cast out of the land in 606 B.C. by Babylonian Captivity and returned to the land after 70 years. These 70 years were to make up for the 70 seventh-year Sabbaths in which they had not allowed the land to rest (II Chr. 36:21). At the close of the 70 year captivity the remnant of Judah was allowed to return to Jerusalem to rebuild the city and the sanctuary (Ezra 1:1-4). God’s purpose in this was to hold them in the land until the coming of the Messiah and the establishing of the New Covenant. Ironically, as a nation, they rejected their own Messiah (John 1:11-12). Because of this Jesus foretold the desolation of the city, the temple, the people and their expulsion once again from the land (Luke 19:41-44, 21:20-24; Dan. 9:26; Matt. 23:38, 24:1-2). With the dispersion of the house of Judah the land itself became desolate, with the cessation of the early and latter rains, for centuries. Just as God was careful to bring a remnant of Judah out of Babylonian Captivity to be in the land for Messiah’s first coming, so today God has, as a sign, allowed a remnant of Judah out of all nations to return to the land in preparation for the second coming. The Scriptures indicate that the Jews will receive an outpouring of the Holy Spirit and will be grafted back into the olive tree by faith in the New Covenant in Christ (Zech. 12; Rom. 9-12). All of this illustrates the fact that God’s covenantal purposes for His natural people center around the land.

Summary of the Palestinian Covenant

The Palestinian Covenant is undoubtedly a “land covenant”. The land promised in the Abrahamic Covenant and confirmed in the Mosaic Covenant was made conditional under the Palestinian Covenant. Though before the cross the land was exalted geographically and spiritually as the base for God’s redemptive purposes for the earth, since the cross the land has ceased to be the focal point for redemption. It is no longer a “holy” land having spiritual elevation. The focal point of redemption is no longer a promised place but a promised person: Christ (John 4:20-24; Gal. 4:22-31; Rev. 11:8).

The natural language of the Palestinian Covenant is given spiritual significance in the New Testament in relation to the Church. Just as the principles of rest and rain upon obedience to the covenant are applicable to any land or nation naturally, so it is applicable to the Church spiritually. The New Testament speaks of the Church as being God’s land which He tills with the expectation of receiving its fruit (I Cor. 3:9). In this way the outpouring of the early and latter rains represent the outpouring of the Holy Spirit on the Church and upon all flesh (James 5:7; Joel 2:18-32). This also is dependent upon obedience to the terms of the New Covenant.
Davidic Covenant

The Davidic Covenant was made with David after the death of Saul and David's enthronement at Jerusalem. It involved David's Seed, House, Throne, and Kingdom both naturally and spiritually. It pointed ultimately to the everlasting Throne and Kingdom of the Lord Jesus Christ, David's greatest Son.

Introduction

The Davidic Covenant is an extension of the Abrahamic Covenant in that the major promises of the Abrahamic Covenant are confirmed and amplified in the Davidic Covenant. It also confirms the Mosaic Covenant. The chief promise of the Davidic Covenant is the promise of kingship:

1. Kingship was promised in the Abrahamic Covenant:
   a. To Abraham—The Covenant Father (Gen. 17:6)
   b. To Sarah—The Covenant Mother (Gen. 17:16)
   c. To Jacob—The Covenant Father (Gen. 35:11)
   d. To Judah—The Covenant Tribe (Gen. 49:8-12)

2. Kingship was promised in the Mosaic Covenant:
   a. To Israel—The Covenant Nation (Num. 23:21; Deut. 17:14-20)

3. Kingship was promised to the Davidic Covenant:
   a. To David—The Covenant House (II Sam. 7; Ps. 132; I Chr. 17; Ps. 89)
   b. To Christ—The fulfillment of the promise of kingship
      (1) Rule over the House, throne, and kingdom of David forever and of “increase of His government there would be no end” (Luke 1:30-33; Is. 9:6-9; Matt. 1:1)
      (2) Given the “key of David” (Is. 22:20-25; Rev. 3:7-13)

An understanding of the linking promises in these covenants reveals that it was God’s will that Israel have a theocratic monarchy to establish them as a nation and kingdom. However, as seen in the “probation cycle”, Israel failed to wait for God’s will and time in the establishing of the kingdom. While under the probation of the Mosaic and Palestinian Covenants, and while developing as a nation, Israel’s form of government was theocratic. God, as their king, sovereignly raised up ministries to lead them, beginning with Moses and Joshua and continuing through the Judges until Samuel, who was priest, judge, and prophet. However, during this time there was the recognition of the need for a godly king (Judges 17:6, 18:1, 19:1, 21:25). Without a king to command them Israel wondered from the Lord (Judges 17-21).

It was in the time of the failure of both the people and the priesthood that God raised up Samuel the prophet (I Sam. 1-6). Though Samuel was a godly man his sons as judges over Israel became perverse in their judgments (I Sam. 8:1-4). This precipitated the people’s rejection of Samuel’s household and their premature desire for a king to judge them. In desiring the kind of king that other nations had they impatiently rejected God’s kind of kingship which He desired to give them (I Sam. 8:5-8). Though it was not God’s perfect will, He permitted them to have a king and chose Saul of the tribe of Benjamin (I Sam. 8:9-18, 9:10).

It was God’s will for them to have a king, but it was not His time nor was Saul from the tribe having the covenant promise of kingship (Gen. 49:10). The Abrahamic Covenant promise of the land was fulfilled 40 years late because of Israel’s unbelief (Num. 13-14). The Abrahamic Covenant promise of a king was precipitated 40 years early because of Israel’s impatience. It was after the 40 years reign of Saul and the enthronement of David over all Israel that God made this covenant with David.

The primary chapters containing the elements of the Davidic Covenant are: II Sam. 7; I Chr. 17; Ps. 89, 132; Jer. 33.
Words of the Covenant

Though the full words and details of the Davidic Covenant were not given until David was anointed king over all Israel, certain words of the promises of his kingship were given at his anointing by Samuel and during the period of his rejection under the reign of Saul (II Sam. 3:1&9-10).

This is seen in the following:

1. The Lord told Samuel the prophet to anoint David the shepherd to be the future king. The Spirit of the Lord came upon David from that day forward (I Sam. 15:28, 16:1-13, 28:17).
2. The men of Achish spoke of David as being the king of the land (I Sam. 21:11).
3. Jonathan knew also that David would be king over Israel in due time (I Sam. 23:17).
4. King Saul also knew that David would be king over Israel (I Sam. 24:20).
5. The men of Judah came and anointed David king over the House of Judah. This was David’s second anointing (II Sam. 2:1-4).
6. In due time all the elders of Israel anointed David as king over all Israel. This was David’s third anointing (II Sam. 5:1-5).

The Promises of the Covenant

1. Promises of Blessing
   a. Appointed Land (II Sam. 7:10; I Chr. 17:9)
      Even though in David’s time Israel was dwelling in the Abrahamic Covenant land, God promised that they would be planted in an ordained place. They would move no more nor be wasted as they had been both in Egypt and in Canaan—this would happen after the “rooting up” referred to in I Kings 14:15. This was particularly fulfilled in relation to the House of Israel in their Assyrian Captivity and wandering among all nations to their newly appointed place and “promised land” (Amos 9:8-9).
   b. Victory over Enemies (II Sam. 7:11; I Chr. 17:10)
      This promise is an extension of the promise God made to Abraham (Gen. 22:17, 24:60). This began with the conquests of Joshua, continued with the tribe of Judah and was consummated with David’s victories (Josh. 11-12; Judg. 1; II Sam. 8; I Chr. 22:8). David not only regained territory that had been lost but he also conquered all the land promised to Abraham (II Chr. 9:26). His victories pointed to the spiritual victory of Christ, the Lion of the tribe of Judah, and of the Church (Rev. 5:5; Matt. 16:18).
   c. Ruling Dynasty (II Sam. 7:11-16; I Chr. 17:11-15)
      This promise is also an extension of the Abrahamic Covenant promises of kingship (Gen. 17:6&16, 35:11, 49:10). God promised David He would build his household by establishing his seed upon his throne to rule over his kingdom forever:
      1. Davidic Seed—his descendants
      2. Davidic House—his dynasty
      3. Davidic Throne—his authority
      4. Davidic Kingdom—his dominion
      Under the Abrahamic Covenant God chose a nation (Israel) and from the nation He chose a tribe (Judah). Under the Davidic Covenant He chose a family (David of Jesse) from the tribe (Gen. 17:6&16, 49:8-12; Ps. 78:67-72, 89:3-4). The promise finds its fulfillment in the unbroken dynasty of Davidic kings:
         i. Solomon—I Kings 1:1-11
         ii. Rehoboam—I Kings 12-14
         iii. Abijam—I Kings 15:1-8; II Chr. 13:1-22
         iv. Asa—I Kings 15; II Chr. 14-16
         v. Jehosaphat—I Kings 15:24; II Chr. 17-20
         vi. Jehoram—I Kings 22:50; II Kings 8:16-24; II Chr. 21
         vii. Ahaziah—I Kings 8:24-29, 9:27; II Chr. 22:1-9
         viii. Joash—I Kings 11:4-21; II Chr. 22-24
         ix. Amaziah—I Kings 12:21, 14:1-20; II Chr. 24-25
         x. Uzziah—I Kings 14-15; II Chr. 26
xi. Jotham—II Kings 15:32-38; II Chr. 27
xii. Ahaz—II Kings 15:38, 16:1-2; II Chr. 28
xiii. Hezekiah—II Kings 18-20; II Chr. 28, 30-32
xiv. Manasseh—II Kings 21:1-18; II Chr. 33
xv. Amon—II Kings 21; II Chr. 33:20-25
xvi. Josiah—II Kings 22-23; II Chr. 34-35
xvii. Jehoahaz—II Kings 23:31-34; II Chr. 36:1-4
xviii. Jehoiakim—II Kings 23:34-37, 24:1-6; II Chr. 36:10-21
xix. Jehoiachin—II Kings 24:6-17; II Chr. 36:8-10
xx. Zedekiah—II Kings 24:17-20, 25; II Chr. 35:10-21
d. **Sure Mercies** (II Sam. 7:15; I Chr. 17:13)
   God promised David that if his seed committed iniquity He would chastise them but not take His mercy away from them as He did in cutting off the household of Saul by death. For this reason David continually spoke of the covenant mercy of the Lord (Ps. 51:1, 56:1, 57:1-3). The Davidic Covenant psalm also speaks of the mercy of the Lord (Ps. 89:1-2&14&28-34). The New Testament shows the ultimate fulfillment of the sure mercies of David to be the resurrection of Jesus from the dead as well as the resurrection of believers (Acts 13:34; II Tim. 2:8; Rev. 20:6).
e. **Messianic Seed** (II Sam. 7:11-16; I Chr. 17:11-15)
   As an extension of the Abrahamic Covenant this is the final covenant “seed promise” of the Old Testament era. The seed of David finds its fulfillment ultimately in the Lord Jesus Christ. He was David’s Lord and Root as to His Divinity but was David’s son and offspring as to His humanity. The writer to the Hebrews applied the “father-son” clause of the Davidic Covenant to Jesus Christ (II Sam. 7:14 with Heb. 1:5).
   1. A virgin of the House of David would bring forth Immanuel (Is. 7:13-14)
   2. A Righteous Branch would be raised up to David (Jer. 25:5-6, 33:15)
   3. Jesus Christ is the son of Abraham and the son of David (Matt. 1:1; Acts 13:22-23)
   4. He is the seed of David after the flesh (Rom. 1:3-4)
   5. He is the root and offspring of David (Rev. 22:16)
   6. He is the lion of the tribe of Judah (Rev. 5:5)
   7. He is to receive the throne of His father David and reign over the house of Jacob forever so that His kingdom shall have no end. He will have an eternal ruling dynasty (Luke 1:31-33; Is. 9:6-9)
f. **The Temple** (II Sam. 7:13; I Chr. 17:11-15)
   It was David’s desire to build a house for God that prompted the giving of the Davidic Covenant (II Sam. 7:1-10; I Chr. 17:1-10). Though David wanted to build God’s house, God promised that he would build David a house by raising up his seed as an enduring dynasty. He would, however, allow David’s son to build a house for His name. This house became known as the Temple of Solomon (I Chr. 28, 29; II Chr. 2:1) and prefigured to Christ and His Church (John 2:18-21; I Cor. 3:16; Eph. 2:19-22; I Tim. 3:15).

2. Promises of Cursing
   Like the Abrahamic Covenant, the Davidic Covenant was primarily a covenant of blessing having no cursing attached to it. However, some kings of the Davidic line did bring judgment upon themselves by their willful transgressions and violations of the terms of the covenant (II Chr. 36; Jer. 22:18-30).

**The Terms of the Covenant**
1. Faith
   David was a man of faith having a responsive heart to the word of God (Rom. 4:6-8; Ps. 27:13; Heb. 11:32-34). The covenant God made with him required a faith response to see it fulfilled. After David received the covenant words he worshipped the Lord, expressing his covenant faith (II Sam. 7:18-29; I Chr. 17:16-27). God expected David’s descendants to continue in the faith of David.
2. Obedience

God’s testimony concerning David was that he was “a man after Mine own heart, which shall fulfill all My will” (Acts 13:22). The covenant God made with David required obedience to His word (II Sam. 7:14; Ps. 89:30-33, 132:11-12). Upon disobedience God could transfer the throne to another of the seed of David as He said in a warning to Solomon (II Chr. 7:12-22).

The Oath of the Covenant

Being a part of the Abrahamic Covenant, the Davidic Covenant was confirmed with an oath which made its promises irrevocable (Ps. 89:3-5 & 27-35, 132:11; II Sam. 3:9-10). Though God promised to chasten David’s seed for their transgressions He also vowed to remember His mercy. There could be chastisement of the covenant kings but not abrogation of the covenant promises (II Sam. 7:14-15; Ps. 89:30-34). The ultimate fulfillment of this oath was fulfilled in the sinless Christ of God, the Son of David, who received the oath of eternal kingship (Acts. 2:29-35).

The Book of the Covenant

Although there is no specific mention of the writing of a book in connection with this covenant, it was recorded under inspiration of the Holy Spirit in due time in the Books of II Samuel, I Chronicles and Psalms.

Blood of the Covenant

As a covenant man, David was particularly under the Abrahamic Covenant, the Mosaic Covenant, the Palestinian Covenant and the Davidic Covenant. His relationship to the Mosaic and the Davidic must be particularly distinguished:

- In relation to the Sacrifices, according to the Mosaic Covenant, David could not offer compulsory offerings. However, under the Davidic Covenant he did offer the sacrifices of thanksgiving and praise, as well as voluntary offerings.
- In relation to the Priesthood, David could not participate in the Levitical priesthood of the Mosaic Covenant but he could act as a king-priest in relation to the Davidic Covenant.
- In relation to the Sanctuary, David did not despise the Tabernacle of Moses of the Mosaic Covenant at Gibeon, but he did establish the Tabernacle of David of the Davidic Covenant at Zion.

The Sacrifice of the Covenant

1. The Body

When David brought the Ark of the Covenant to Jerusalem he offered the voluntary burnt offerings and peace offerings before the Lord (II Sam. 6:17-18; I Chr. 16:1-3). The bodies of these sacrificial victims were presented to God as free-will offerings in this dedicatory service (Lev. 1, 3).

2. The Blood

The burnt and peace offerings involved the shedding of sacrificial blood. The authority of the king was to be based on blood atonement (II Sam. 6:17-18; I Chr. 16:1-3).

3. Spiritual Sacrifices

Though David offered animal sacrifices according to the requirements of the Mosaic Covenant, he also offered the spiritual sacrifices of praise and thanksgiving under the Davidic Covenant. These later became part of the New Covenant order of worship (Ps. 27:6, 141:1, 116:17-19; Heb. 13:15-16; I Pet. 2:5).

The Mediator of the Covenant

1. David—The King-Priest

Although David was not a priest after the Levitical order, he did act in the order of Melchisedek. The evidence of David touching this priesthood:

- David wore a linen ephod, a priestly garment, symbolic of righteousness (II Sam. 6:14; I Chr. 15:27)
b. David offered priestly sacrifices before the Lord (II Sam. 6:17)

David officiated in pronouncing the Aaronic priestly blessing upon the people in the name of the Lord (I Chr. 16:1-2; Num. 6:24-27)

d. David set up another Tabernacle and placed the Ark of the Covenant of the Lord on it (I Chr. 16:1; II Sam. 6:17)

e. David’s horn was to be like Aaron’s priestly rod, and the Lord would cause it to bud; thus combining the King (horn) and Priest (rod) in the one person of David (Ps. 132:17; Num. 17; Luke 1:69)

When king Saul and king Uzziah presumed into priestly ministrations, God judged them for seeking to combine the king-priestly ministry (I Sam. 15; II Chr. 16). However, he did not judge David for this. David was anointed king over the House of Judah and House of Israel. But he also touched something pertaining to priesthood, thus shadowing forth Jesus Christ, the Son of David, as King-Priest, after the Order of Melchisedek (I Sam. 16:1; II Sam. 2:4, 5:1-5). In these things David, though under the Aaronic Priesthood and Mosaic Covenant, shadowed forth the Melchisedek Priesthood under the New Covenant (Ps. 110, 133; Heb. 7).

2. The Levitical Priesthood

Though David left the majority of the Levitical priesthood to minister in the Tabernacle of Moses, according to the Mosaic Covenant, he appointed a great number of priests to minister in the Tabernacle of David according to the Davidic Covenant.

This company of priests were under the leadership of Chenaniah, the Master of Song, as well as Heman, Asaph, and Ethan (I Chr. 15:16-28, 16:1-6, 25:1-7). There were two companies of priests, performing two orders of worship, in two different sanctuaries, on two different mountains, according to two different covenants. The New Testament reveals that the Levitical priesthood was done away with and that the priesthood Order of Melchisedek was established. That which took place under the Davidic Covenant pointed to the ultimate Fulfillment of the New Covenant (I Pet. 2:5; Acts 6:7; Rev. 1:6, 5:9-10).

The Sanctuary of the Covenant

Though David maintained the order of service in the Tabernacle of Moses, he was led by God to establish a Tabernacle on Mt. Zion. There he brought the Ark of the Covenant which Eli’s sons of the Aaronic order had removed from the Tabernacle at Shiloh and had lost in battle to the Philistines. He placed it in the tent he had pitched for it in Zion (I Chr. 13, 15-16; II Sam. 6:12-17; Acts 7:46, 15:16; Is. 16:5; Amos 9:11).

The order of service of the Tabernacle of Moses was characterized by continual animal sacrifices and holy place ministrations without the Ark of God. The order of the Tabernacle of David was characterized by continual sacrifices of singing of praise with instruments for worship before the Ark of the Lord. It was this place of worship in Zion which God chose for His eternal habitation (Ps. 132).

From this point on in Scripture, Zion carried a twofold significance commensurate with the ministry of David:

1. Zion—The City of David—The Political Centre
   a. Zion became the capital city, governing city of the nation and the city of the throne of King David. Here many of the kingly Zion Psalms were born (Ps. 48, 72, 110).
   b. Earthly Zion foreshadowed heavenly Zion from which king Jesus rules and reigns over His people, the Church (Heb. 12:22-24; Rev. 14:1-4; Ps. 2:6-7, 146:10; Acts 4:23-36).

2. Zion—The Tabernacle of David—The Religious Centre
   a. Zion was also a sacred city, the religious capital of the nation. Here the people of Israel gathered to worship and praise God hence many Zion psalms of worship were born (Ps. 9:11, 48:2&11, 50:2).
   b. Zion with its throne and tabernacle involved both King and Priest together—here spiritual sacrifices of praise, worship and thanksgiving were offered (Ps. 65:1, 87:1-6, 99:1-2; 102:13-21, 134:3).
The fulfillment of the Tabernacle of David is found in Christ and the Church. Both Old and New Testament show that Christ would sit in the Tabernacle of David, His Church, and that both Jew and Gentile would gather together to worship Him who is the greater Son of David (Is. 16:5; Amos 9:11-12; Acts 15:15-18). The writer to Hebrews reveals that after the cross, the believer is no longer under the Tabernacle of Moses in Sinai or the Mosaic covenant with its Aaronic priesthood but is under the Tabernacle of David in Zion and the New Covenant with its Melchisedek priesthood (Heb. 5-12).

Seal of the Covenant

In the Davidic Covenant, God used the heavenly bodies of the sun, moon and stars to be its sign and seal (Ps. 89:34-37; Jer. 32:35). The sun, moon, and stars were to be signs, seasons, days and years (Gen. 1:14-19). God promised David that as long as the ordinances of heaven remained, the sun to govern the day and the moon and stars to govern the night, that David would have a seed upon his throne (Jer. 32:35-37, 33:19-26). Therefore, because these heavenly signs are still functioning, the throne of David continues to exist.

The ultimate fulfillment of the seal of the David Covenant is found in Jesus Christ, who is the King of kings and Lord of lords, ruling and reigning over the redeemed, the spiritual Israel of God. The reign is in the eternal city of God that has no need of the light of the sun or the moon, for the Lord God and the Lamb are the light and glory thereof (Rev. 19:16, 21:1-27, 22:1-5).

Summary of the Davidic Covenant

Christ Himself is the ultimate fulfillment of the Davidic Covenant. In him David finds both his Lord (as to His Divinity) and his Son (as to His Humanity). He will return the second time without sin unto salvation and reign over all His redeemed Israel. The Kingdom shall be His and of the increase of His government and peace there shall be no end. He shall order it and establish because the zeal of the Lord of Hosts has spoken it and will perform it (Is. 9:6-9).

New Covenant

The New Covenant was made by the Lord Jesus Christ immediately prior to His death at Jerusalem. It was made with the twelve apostles, who represented the House of Israel and the House of Judah, after the flesh, but were the foundation of the New Covenant Church, being the twelve apostles of the Lamb. It became the fulfillment of all previous covenants, fulfilling and abolishing in itself their temporal elements and making possible their everlasting elements. The New Covenant makes possible and brings the believer into the Everlasting Covenant, thus completing the cycle of Covenantal relationship.

New Covenant Typified:

1. In Abraham's Two Sons

In Galatians 4:21-31, Paul used the two sons of Abraham as an allegory to explain their representation of two covenants. When Isaac was weaned it became apparent that Ismael could not be the heir of the Abrahamic Covenant (Gen. 21). This foreshadowed that the Mosaic Covenant would be fulfilled and abolished when the New Covenant was ratified. (Heb. 10:9,16-17).

a. Ismael (Gen. 16)—represented the Mosaic Covenant of law & works
b. Isaac (Gen. 21-22)—represented the New Covenant of grace & faith
2. **In Moses Law**
   In II Corinthians 3, Paul illustrated how the Mosaic Covenant was typical of the New Covenant. The words of the Old Covenant written on two tablets of stone were to be done away with, pointing to the words of the New Covenant written on two tablets of the heart and mind. These are more glorious and are to last forever (Ex. 20, 31:18; Heb. 8:6-13, 10:16-17).

3. **In Marriage Laws**
   In Romans 7:1-4, Paul illustrated how the Old Covenant marriage laws typified the transfer from the Mosaic Covenant to the New Covenant. Israel’s marriage, made on the basis of the Mosaic Covenant, ended in divorce by reason of adultery (Jer. 3:1-14, 31:31-34; Is. 50:1). Because of the death and resurrection involved in the New Covenant Israel may now be joined to Christ in a new marriage.

4. **In Circumcision**
   In Romans 4 Paul referred to Abraham’s being justified by faith, while uncircumcised, as an example of the Gentiles, the Uncircumcision, being justified by faith under the New Covenant. He also referred to the Jews, who were the Circumcision, under the Mosaic Covenant, as being justified by faith also under the New Covenant. Therefore, by reason of the New Covenant, Abraham is the father of all who believe, whether Jew or Gentile, Circumcision or Uncircumcision. Now the true believer is one who has experienced the spiritual circumcision of the heart (Rom. 2:24-29; Phil. 3:3).

**New Covenant Prophesied:**

1. **By Isaiah**
   Isaiah foretold the coming of the Redeemer to Zion and the turning from transgression by reason of the words and spirit of the coming New Covenant (Is. 59:20-21, 61:8—confirmed as prophetic by Paul in Romans 11:26-27).

2. **By Jeremiah**
   Jeremiah gave the clearest, fullest prophecy concerning the New Covenant that the Lord said He would make the House of Judah and the House of Israel in the last days (Jer. 31:31-34, 32:38-40; Heb. 8). The Mosaic Covenant had become old, decayed and was ready to vanish away once the New Covenant was established (Heb. 8:6-13, 10:16-17&29, 12:24, 13:20).

3. **By Ezekiel**
   Ezekiel also foretold the coming of the New Covenant (Ez. 16:60-62). He prophesied the covenant would be of peace (Ez. 34:25) and would involve cleansing by water, the reception of a new heart and new spirit by the power of the Holy Spirit’s work and the removal of the stony heart (Ez. 11:16-21, 20:37, 37:25-27).

4. **By Hosea**
   Hosea foretold the New Covenant by his utterances and the symbolic marriage he experienced (Hosea 1:6-9, 2:1-2). This was symbolic of Jehovah’s marriage to Israel. Because of Israel’s national adultery, He gave her a bill of divorce (Jer. 3:1-14; Is. 50:1). Through Hosea, God said that the people, though cast off, would be as the sand of the sea (Abrahamic Covenant promise) and in due time would become the sons of the living God (a New Covenant promise) (Hosea 1:10-11). Though national Israel was divorced under the Old Covenant, by redemption under the New Covenant, at the cross, they could be restored back to God in covenantal relationship. The New Testament writers took the utterances of Hosea that under the New Covenant, all can find mercy and become His people and He becomes their God (Romans 9:24-33, 11:26-32; I Pet. 2:9-10).
New Covenant Personified:
Jesus Christ is the SEED of the Adamic, Noahic, Abrahamic, Mosaic, and Davidic Covenants. The Father God, by the Spirit saying “I will give THEE for a covenant of the people (Is. 42:6-7, 49:5-8 with II Cor. 6:2).

1. Temporal Elements Fulfilled and Abolished
   a. Christ is the fulfillment of the “seed promises”.
   b. The seal of the Abrahamic Covenant was circumcision, but the sacramental value of this physical seal was abolished by the cross and replaced by circumcision of the heart and spirit (Matt. 1:1; Rom. 2:25-29; Col. 2:11-12).
   c. The Mosaic had numerous temporal elements: its laws on tablets of stone, ceremonial sacrifices, priesthood, festival and sanctuary services—all done away with by fulfillment (II Cor. 3; Heb. 9-10).

2. Everlasting Elements Remain
   a. Things can only be eternal or everlasting by reason of Him who lives in the power of an endless life, and gives everlasting life to all who believe on Him (Heb. 7:16; John 3:16).
   b. It is the everlasting New Covenant, which is primarily spiritual and eternal in its elements that makes possible all the everlasting elements in former covenants.
      (1) Abrahamic Covenant—“everlasting inheritance”
      (2) Mosaic Covenant—“everlasting priesthood”
      (3) Davidic Covenant—“everlasting throne and kingdom”

Words of the Covenant
When considering the words of the New Covenant it is necessary to begin with all the words of Jesus spoken in the Gospels. The preaching, teaching, saving, and healing ministry of Jesus Christ was all a confirmation of the covenants made with Adam, Abraham, Noah, Israel and David. All were intended to restore Man back to the blessing and purpose God intended in the Edenic Covenant.

The Promises of the Covenant
1. Promises of Blessing
      “Salvation” means safety, security, preservation, deliverance and wholeness”
      (2) Justification—the pronouncing just, a declaration of righteousness and right standing before God through Christ (Romans 5:1, 3:19-20&24-26; Acts 15:8-11)
      (3) Regeneration—by which one is born again into the family of God and can call God “Father” (John 3:1-5; Matt. 6:9; I Pet. 1:23)
      (4) Assurance—whereby one has the witness of the Spirit and he is secure in obedience to the Word of God (Heb. 5:8-9, 6:10-12, 10:38-39; I John 3:19)
      (5) Sanctification—whereby one is set apart unto the Lord and His holy service and use (John 17:17; I Thes. 5:23-24; Eph. 5:26-27)
      (6) Adoption—whereby one is placed as a son in the family of God and receives an inheritance (Rom. 8:15&23; Gal. 4:5; Eph. 1:13-14; Matt 11:46-50; Rom. 8:29)
      (7) Glorification—to render or esteem glorious, honorable, or to magnify (Rom. 3:23, 8:17&30; John 17:22-24; II Cor. 3:18).

Though saints under previous covenants may have experienced some of these blessings in measure there is a uniqueness to these blessings because of New Covenant believer’s experience of being “in Christ” by the miracle of the new birth. Those under the Adamic, Noahic, Abrahamic, and Davidic Covenants certainly knew pardon and justification by faith, all in anticipation of that which would come under the New Covenant (Heb. 11; Rom. 4). There were those even under the Mosaic Covenant who experienced pardon, justification, and sanctification by faith in the coming New Covenant. However, the New Covenant sacrifice of Christ would make available redemption and salvation for all believers (Heb. 9:6-15). Such salvation and righteousness had been prophesied by the Old Testament prophets.
b. Blessing of the Gospel of the Kingdom

(1) The New Birth into the Kingdom (John 3:1-21)
(2) The Beatitudes (Matt. 5:1-12)
(4) The Principles of Kingdom Living (Matt. 6-7)
(5) The Parables of the Kingdom (Matt. 13, 20-22, 25; Mark 4, 8; Luke 15, 19, 20)
(6) Heart Condition (Matt. 11:1-30, 12:31-50, 15:10-20; Mark 7:14-23)
(7) Principles of the Ministry (Matt 10; Luke 10)
(8) Traditions versus the Word of God (Matt. 15:1-9; Mark 7:1-13)
(9) The Bread of Heaven (John 6; Matt. 16:1-12)
(10) The Church & the Keys of the Kingdom (Matt. 16:15-28, 24:14)
(11) Concerning Offenses & Forgiveness (Matt 18; Mark 9; Luke 17:1-6)
(12) Concerning Divorce, Marriage, & Children (Matt. 19:1-5; Mark 10:1-16)
(14) Having a Servant Spirit (Matt 20; 17-28; Mark 10:32-45)
(15) The Cost of Discipleship (Luke 14)
(16) Concerning Taxes (Matt 17:24-27, 22:15-22)
(17) Concerning Hell (Luke 16:18-31)
(18) Concerning Resurrection (Matt 22:23-33; John 5)
(19) The Two Great Commandments of Love (Matt. 22:34-40)
(20) Concerning Hypocrisy (Matt 23; Mark 11:37-54)
(21) Concerning Worship (John 4)
(22) Concerning True Judgment (John 8:1-11)
(23) Concerning the Father God (John 8:12-59)
(24) Concerning True Shepherds (John 10)
(25) Concerning Washing one another’s feet (John 13)
(26) Concerning the Ministry of the Holy Spirit (John 14-16)
(27) Concerning Prayer for Unity among Believers (John 17)
(28) Concerning Apocalyptic Events (Matt. 24; Mark 13; Luke 17:20-37, 21)
(29) Concerning the Lord’s Covenant Table (Matt. 26:17-30)
(30) Concerning the Great Commission to Evangelize (Matt. 28:16-20; Mark 16:15-20; Luke 24:49-53)

The preaching and teaching of Jesus was an integral part of the words of the New Covenant, the Gospel of the Kingdom (Matt. 4:23-25, 9:35, 10:1-42, 24:14). The Church is to be the instrument to continue the work that Jesus began to do and teach (Acts 1:1; Matt. 16:15-20). The Gospel of the Kingdom has to be preached to all the world for a witness to all nations before the end comes (Matt. 24:14, 28:18-20). The Church in Acts preached and demonstrated that Kingdom (Acts 1:3&6, 8:1&12, 19:8, 20:17-27, 28:23&31). By the preaching and reception of the Gospel people are born into the kingdom of God (John 3:1-5) and added to His Church (Acts 2:41-47, 5:14, 11:24). They are translated from the kingdom of darkness, given citizenship in the heavenly kingdom and seated with Christ on the throne of the kingdom (Col. 1:13-14; Eph. 2:5-19).

c. Blessing on the Gentiles

The origin of the nations was seen in the Noahic covenant. The blessing of all these nations was promised in the Abrahamic Covenant. But under the Mosaic Covenant the Gentile nations were excluded from blessing until the Messiah would come. In the beginning of His ministry Christ forbade His disciples to go to the Gentiles but rather to focus upon the lost sheep of the House of Israel (Matt. 10:1-8). This was to give the Jews the first opportunity to receive the Messiah. However, as the unbelief and hardness of the Jews’ heart was exposed Christ began to minister to Gentiles, illustrating His intention to open the door of faith to the Gentiles in due time (John 1:11-12; Matt. 8:5-13; John 4:1-42; Matt. 15:21-28; Acts 14:27). After His death and
resurrection, but before His ascension, Christ commissioned His disciples to take the Gospel to all nations (Matt. 28:18-20; Mark 16:15-20; Acts 1:8; Gal. 3:8). This was to fulfill the mystery of the Gentiles coming into Messianic blessing and becoming one body in Christ with believing Jews. This mystery was predicted by the Old Testament prophets (Eph. 2:11-22, 3:1-12; Rom. 9-11, 15:8-16; Ps. 18:49; Deut. 32:43; Ps. 117:1; Is. 11:1-10, 42:1-4, 52:13-15, 60:1-3, 65:1-2).

d. Blessing on the Outpoured Spirit

The Old Testament prophets spoke of the coming outpouring of the Spirit under Messiah’s ministry and in New Covenant times (Joel 2:28-32; Is. 44:3; Ez. 36:25-27; Zech. 12:10). The blessing that was to come upon all nations through Abraham’s seed was “the promise of the Spirit” (Gal. 3:8, 9, 14, 16, 29; Luke 11:9-13; John 7:37-39,14:16-17. 15:26, 16:7-15; Acts 2,10, 11).

e. Blessing of Healing

Old Testament saints experienced touches of the healing power of the Lord at times. Israel had been given the covenant of healing from Jehovah Rapha, the Lord that heals (Job 42:10; Ex. 15:20-27; Ps. 105:37; II Chron. 30:18-20). David spoke of the twin blessings of forgiveness of sin and healing of diseases (Ps. 103:1-4). Messiah would take all our sickness and disease, as well as our sins, in His body on the tree and that by His stripes we would be healed (Is. 35, 53). Messiah’s healing ministry is one of the physical and spiritual (Matt. 8:16-17; I Pet. 2:24). Jesus, as the New Covenant personified, did the Father’s will and confirmed the promises made to the fathers (Matt. 8-10; Luke 10:1-16; Rom. 15:8). The healing ministry of Christ continues on in the Church (Mark 16:15-20; Acts 4; I Cor.12:1-12; Jam. 5:14-16).

f. Blessing of Miracles

(1) Feeding the multitudes with bread and fish
(2) Walking on the water
(3) Calming the troubled sea
(4) Water turned to wine

Jesus was indeed confirming the covenant promise made to the fathers (John 20:30-31; Rom. 15:8; Dan. 9:24-27). Miracles took place under Christ’s ministry that never took place under previous covenants. The gift of miracles has also been set in the Church to continue the New Covenant ministry of Christ (I Cor. 12:1-13).

g. Blessing of Deliverance

One of the greatest blessings that the New Covenant Christ brought was deliverance from the power of Satan and from demonic possession, oppression, and bondage. Jesus cast out the spirits with His word, and loosed people from Satanic power (Matt. 8:16-17; Mark 1:23-27&39, 5:1-20; Acts 10:38). All this was in fulfillment of that promise given in the Adamic Covenant, that the seed of the woman would bruise and crush the serpent’s head (Gen. 3:15). There is no record in the Old Testament era of any ministry having such power over Satan and his demonic forces. The same ministry of deliverance was given to the Twelve, the Seventy and the Church, Christ’s Body (Luke 9:1-2, 10:1-20; Mark 16:15-20; Acts 16:16-18; Rom. 16:20).

h. Blessing of Resurrection

When Adam and Eve broke the Edenic Covenant they came under the penalty of death, which was Satan’s greatest power (Gen. 2:16; Heb. 2:14-15). Old Testament saints looked forward to the breaking of the power of death (Ps. 16:9, 17:15; Is. 26:19;; Job 19:25-27; Hos. 13:14; Dan. 12:1-4). There were even foreshadowings and examples of God’s power over death being broken (Gen. 5:24; Heb. 11:5; I Kings 17:17-24; Jude 9). It was Christ who both taught and demonstrated that He was the resurrection and the life, who conquered death for all mankind (John 5:28-29, 6:39-54, 11:25-26&43-44; Matt. 9:18-26; Luke 7:11-23). In defeating Satan, who had the power of death, Jesus obtained the keys of death and hell (Heb. 2:14-15; Rev. 1:18). Man must experience spiritual resurrection from being dead in sin to be able to experience the physical resurrection (John 5:24-29; Eph. 2:1-4; Rev. 20:1-6; Acts 24:15; I Cor. 15). God has given the Church at times to raise people from the dead (Acts 9:36-42, 20:7-12).

i. Blessing of Eternal Life

In contrast to the fullness of death brought by sin, the greatest promise of the New Covenant is
the fullness of eternal life brought by faith in the righteousness of Christ (John 3:16). This is to restore to man access to the tree of life taken from him under the Adamic Covenant after Adam had broken the Edenic Covenant (Gen. 2:17; Rev. 2:7, 22:2&14). This eternal life includes the sharing in God’s life, relationship with Him, the quality of His Divine life and the duration of life everlasting (I John 5:11-12; John 5:39-40; Gal. 2:20; Heb. 7:16).

2. Promises of Cursing
   The greatest curse ever to be uttered is that which is uttered by the Lord Jesus, the New Covenant Messiah (Heb. 12:22-29).
   
a. The Curse on the Jewish Nation
   Jesus came to His own people, the House of Judah, but His own did not receive Him (John 1:11). In spite of the fact that Jesus Christ was the fulfillment of the covenants given to them and they witness the greatest ministry ever in the history of mankind, they crucified. There is no other covenant to be made beyond the New Covenant. The curse was symbolized by Jesus cursing the fig tree symbolic of the Jewish nation, who was fruitless, having nothing but the leaves of hypocritical religion (Mark 11:12-14&20-22; Jer. 24). Also, when the Jews rejected Christ, they invoked upon themselves and their unborn generations the curse of innocent blood. This curse cannot be lifted until they accept that blood for cleansing (Matt. 27:24-25; Deut. 19:10; Num. 35:33-34).

b. The Curse on the Wicked Nations
   All nations will be judged for rejecting Christ. Throughout their history, all nations have been judged for their idolatry and immorality (Rom. 1:18-32; Is. 60:12; Jer. 18:9-10). This progression of judgment will culminate in the cursing of the nations in the Anti-Christal world system at the second coming of Christ (Dan: 2, 7; Rev. 18:1-5; Matt. 25:31-46).

c. The Eternal Curse
   This curse of curses is executed at the Great White Throne judgment when all those who have rejected covenantal relationship with God will be banished to the lake of fire for eternal damnation (Rev. 14:9-11, 20:11-15; Matt. 25:41).

The Terms of the Covenant
   Though this covenant is irrevocable it is not unconditional. Man must willingly receive what has been freely given (John 1:11-13).
   
1. Repentance
   To restore covenantal relationship man must respond to God’s covenantal initiative by turning from sin back to ta posture of receiving and keeping God’s covenant. Under the New Covenant man is called first to repent (Matt. 3:1-18, 4:17; Acts 2:37-38, 17:30, 26:20-21; Heb. 6:1&21; Luke 24:49). Genuine repentance brought about by the Word and Spirit of God is evidenced by genuine sorrow and change. With faith, it results in the assurance of forgiveness of sins.

2. Faith
   Any covenant that is made requires trust and agreement with its words. The recipients of previous covenants were men of faith (Heb. 11). Though in the New Covenant, repentance is the initial step, it is faith that becomes the channel through which the covenant benefits are received. Faith is the attitude in which the covenant must be held (Mark 1:15; Acts 20:21; Heb. 11:6; Eph. 2:8). In that Christ is the New Covenant personified, to be “in Christ” by believing in Him is to be in covenant with God (Acts 16:31; John 3:16&36, 6:47; Eph. 1:1-4).

3. Obedience
   Faith is not only a passive attitude of trust in the person and words of the covenant, it also involves active obedience to the terms (Jam. 2:17-26; Heb. 11:7-8). Jesus Himself said “If you love Me, keep My commandments” (John 14:15, 15:10). Jesus often attached the word “if” to His covenantal promises (John 15:1-10, 7:37; Mark 11:22-26; Matt. 5-7). Through the New Covenant, Jesus is “the author of eternal salvation to them that obey Him” (Heb. 5:8-9). Though the believer of the New
Covenant is not under the law of Moses, he is under the law of Christ (I Cor. 9:20-21). The Old Covenant required legal obedience while the New Covenant requires loving obedience (John 14:15; 1 John 3:22-24). The Old Covenant gave an external standard and required strict and full obedience to it before mercy was given; the New Covenant imparts an internal standard as well as the grace to be able to keep it (II Cor. 3; Heb. 8:6-13; Jer. 31:31-34). Jesus gave numerous commandments:

a. The first commandment to love God (Matt. 22:37-38)
b. The second commandment to love our neighbor (Matt. 22:39-40; John 13:34)
c. Witness (Matt. 5:13-16)
d. Righteousness (Matt. 5:17-20)
e. Reconciliation (Matt. 5:21-26)
f. Adultery and Divorce (Matt. 5:27-32, 19:1-9)
g. Oaths (Matt. 5:33-37)
h. Retaliation (Matt. 5:38-42)
i. Enemies (Matt. 5:43-47)
j. Perfection (Matt. 5:48)
k. Alms (Matt. 6:1-4)
l. Prayer (Matt. 6:5-13)
m. Forgiveness (Matt. 6:14-15, 18:21-35)
n. Fasting (Matt. 6:6-18)
o. Values (Matt. 6:19-34)
p. Criticism (Matt. 7:1-5)
q. Discretion (Matt. 7:6)
r. Requests (Matt. 7:7-11)
s. Consideration (Matt. 7:12)
t. Self-discipline (Matt. 7:13-14)
u. Character and Ministry (Matt. 7:15-23)
v. Obedience (Matt. 7:24-27)
w. Communion (Matt. 26:26-29)
x. Water Baptism (Matt. 28:19-20)
y. Gospel (Mark 16:15-18; Acts. 1:8)
z. Holy Spirit (Luke 24:49; Acts 1:4-5)

Jesus’ commandments are summarized in the word “love” (Matt. 22:37-40; I John 5:3; II John 6; Rom. 13:8-10). While salvation is by grace through faith, the New Covenant believer who loves Jesus will keep His commandments.

**The Oath of the Covenant**

The oath of this covenant is particularly focused on the priesthood of Christ. Because the Abrahamic and Davidic Covenants were preparatory to the New Covenant, their King-Priesthood finds its fulfillment in Jesus. Christ’s priesthood is after the order of Melchisedek in that He lives in the power of an endless life (Heb. 7). Thus the oath of an unchangeable priesthood was given prophetically in the Old Testament and is fulfilled in the person of Jesus Christ. It is this eternal priesthood of Christ that fulfills and abolishes the Aaronic priesthood of the Mosaic Covenant and makes the New Covenant irrevocable.

**The Book of the Covenant**

1. The Gospels—*Words and Sacrifice of the Covenant*
2. The Acts—*Sign and Seal of the Covenant*
3. The Epistles—*Sanctuary of the Covenant*
4. The Revelation—*Consummation and Realization of the Covenant*
Blood of the Covenant

The Sacrifice of the Covenant

1. The Fulfillment of Old Testament Sacrifices

The sacrifice of the New Covenant fulfills all previous covenantal sacrifices. All others merely pointed to and were anticipatory of this once-for-all sacrifice for sin (Heb.9, 10).

2. The Body and Blood of Jesus

The body of the Burnt Offering had to be wholly burnt on the alter; the blood had to be sprinkled according to God’s command (Lev. 1). The body and blood of the Sin and Trespass Offerings were dealt with in the God-ordained way (Lev. 4, 5). The same was true concerning the sacrifices on the Day of Atonement (Lev. 16); the sacrifice of the red heifer (Num. 19), and the festival sacrifices (Ex. 12; Num. 28, 29; Lev. 23).

a. His Body

(1) His Body in heaven is the result of the miraculous incarnation. It is His virgin born body, prepared of the Holy Spirit in the virgin Mary on earth (Heb. 10:5-8; Luke 1:30-33; Matt. 1:18-21).

(2) His body in heaven once experienced sinless infirmities, suffering and death, but now is resurrected, glorified and no longer subject to weariness, pain or death (John 19:34-35).

(3) His body in heaven is the surety of our entrance into heaven (Heb. 7:22).

(4) His body in heaven will be the eternal evidence of His perfect sacrifice, for it still has the wounds, though glorified, in His hands, feet and side (John 20:24-29).

(5) His body in heaven is the guarantee that the bodies of the saints will be raised and glorified. His body is the sample, the firstfruits of the harvest of the resurrected and immortalized redeemed (I Cor. 15:51-57; Phil. 3:21; I Thes. 4:15-18).

(6) His body originated on earth and was taken to heaven, thus transcending natural laws, moving in higher and spiritual laws. The saints also will have bodies like Christ’s that are adapted to the celestial realms for all eternity (Phil. 3:21).

(7) His body once sacrificed for sins as for sins as the New Covenant sacrifice, forever fulfills and abolishes all previous covenant sacrifices. His sacrifice, as the Lamb of God, will be eternally fresh before the throne of God. The cross was “the altar” upon which Jesus was sacrificed (Rev. 5:6; John 1:29&36; I Pet. 1:19-20; Dan. 9:24-27; Heb. 10:1-3, 13:10-13).

b. His Blood

Christ’s blood is the only cleansing agent for sin in the universe (I Pet. 1:18-20). It is the blood of God (Acts 20:28). It speaks to God on our behalf (Heb. 12:22-24). Some of the benefits which the believer receives by reason of the New Covenant blood of Jesus being in heaven are:

(1) Cleansing from sin (I John 1:7)

(2) Justification (Rom. 5:9)

(3) Redemption (Eph. 1:7; Rom. 5:9-10)

(4) Reconciliation (Col. 1:20; Rom. 3:25)

(5) Peace with God (Col. 1:20)

(6) Access to God (Eph. 2:13)

(7) Conscience purged (Heb. 9:13)

(8) Sanctification (Heb. 13:12)

(9) Communion (I Cor. 10:16)

(10) Covenantal relationship (Heb. 13:20)

(11) Kings and Priests unto God (Rev. 1:5, 5:9-10)

(12) Overcome Satan by the blood (Rev. 12:11)

(13) Eternal life (John 6:53-63)

(14) Perfection by the power of the blood (Heb. 6:1-2, 7:11-19)

i. Atonement (Rom. 5:11; John 1:29&36)

ii. Propitiation (Rom. 3:25; I John 2:2, 4:10)

iii. Substitution (I Pet. 3:18; Rom. 5:8)

iv. Redemption (Col. 1:14)
In contrast to all previous covenantal sacrifices, which were unwilling animals, Christ’s offering was of His own voluntary will (Ps. 40:6-8; Heb. 10:1-10; John 5:3).

3. The Table of the Lord
The Lord Jesus, before His crucifixion, resurrection and ascension, established an ordinance by which the Church could remember Him and partake of the power and presence of His sacrifice (Matt. 26:26-28; Luke 22:19-20). The table of the Lord is a covenant table with covenantal sacrificial symbols (I Cor. 11:23-34). Every time believers gather together at the table of the Lord, they are confessing their unity and covenant relationship with the Lord and each other. The body and blood of Jesus in heaven makes real and meaningful, by the power and presence of the Holy Spirit in earth, the bread and the wine in the Church as each one partakes in faith (John 6:53-63; Heb. 9:17-23). The New Covenant table becomes our “altar” unto God for priestly communion, even as was the table of showbread in the Old Covenant sanctuary (Heb. 13:10-13; Ex. 25:23-30).

4. Spiritual Sacrifices
Christ has commissioned the Church to offer spiritual sacrifices to God, not to atone for sins but to exemplify the spirit of the atonement (I Pet. 2:5-9; Ps. 50:5). The Church which Christ died for is to live out the implications of His death, some of these spiritual sacrifices are:
   a. Righteousness (Ps. 4:5, 51:19)
   b. Joy (Ps. 27:6)
   c. A Broken and Contrite Spirit (Ps. 51:17)
   d. Thanksgiving (Ps. 107:22, 116:17)
   e. Our Bodies as a Living Sacrifice (Rom. 12:1-2)
   f. Praise (Heb. 13:15)
   g. Good Deeds (Heb. 13:16)
   h. Fellowship (Heb. 13:16)

The Mediator of the Covenant
1. The Fulfillment of All Priesthood
   Patriarchal, Aaronic, Levitical, and Kingly-Priest all pointed to that which would be fulfilled in Christ and the Church. That which was temporal in these priesthoods was abolished at the cross while that which is eternal passed through the cross and finds fulfillment in the New Covenant order of Melchisedek.

2. The Priesthood of Christ
   Christ is the mediator of a better covenant (Heb. 8:6, 9:15; I Tim. 2:5-6; Heb. 12:24). Hebrews especially sets forth the glories of Christ’s priesthood in contrast to the mediatorial work and priesthood of Moses, Aaron, and the Levites (Heb. 5-7). These are the major reasons why Christ’s New Covenant priesthood supersedes all previous covenantal priesthoods:
   a. He is a Sinless Priest (Heb. 5:1-5, 8:1-4, 10:1-11; II Cor. 5:18-21)
      Christ needed no redemption, a sinless High Priest.
   b. He is a Divine-Human Priest (Heb. 2:17, 8:3, 10:1-14; John 1:1-3, 14-18; I Tim. 2:5; Eph. 5:2&25; Gal. 2:20; Titus 2:14)
      If Jesus Christ is to be a perfect mediator between a Holy God and sinful man, He must have the nature of God and the nature of man (sin excepted) to fully understand both and to offer reconciliation between them. Jesus is both the New Covenant sacrifice (His human nature, His body and blood) and the New Covenant priest (His Divine Nature).
   c. He is a King-Priest
      Through Israel’s history under the Mosaic Covenant, the Kingship was given to the tribe of Judah and the Priesthood was given to the tribe of Levi. Jesus Christ combines in Himself both offices of King and Priest. It is this that constitutes the New Covenant priesthood as noted:
(1) Christ as Priest
   i. He speaks to God on behalf of Man (Heb. 5:1-10, 8:1)
   ii. He was chosen from among men (Heb. 5:1)
   iii. He was appointed and anointed by God (Heb. 5:4&10)
   iv. He made the sacrifice for sin (Heb. 5:1-5, 7:8-18, 8:1-5; Rom. 3:25-26)
   v. He makes intercession (Heb. 4:15, 7:255, 9:11-28, 10:19-22)
   vi. He can be faithful to God, yet merciful to His people (Heb. 5:1-6, 2:17-18)
   vii. He can be the mediator between God and Man (I Tim. 2:5-6; Zech. 6:12-13; I John 2:1&9)
   viii. He can direct the Church as His priestly body in earth is the ministry of reconciliation (II Cor. 5:19-21)
   ix. He can direct and lead the worship of the believing covenant community to the Father (John 4:20-24; Rev. 5:1-10; Heb. 2:12)

(2) Christ as King
   i. He sits enthroned with the Father God (Zech. 6:12-13; Rev. 3:21, 22:1; Mark 16:15-20)
   ii. He exercises authority over all things in heaven and earth (Matt. 28:18-20)
   iii. All enemies are to be placed under His feet. He reigns until the last enemy, death, has been destroyed (I Cor. 15:24-28)
   iv. He rules and reigns in righteousness, joy, and peace (Rom. 14:7; Is. 32:1)
   v. All the kingdoms of this world are to be subjected to Him (Dan. 7:1-4; Ps. 22:28, 72:11; Rev. 11:15-19)
   vi. He rules in the Church, His body, which is also after the Order of Melchisedek, or order of kings and priests unto God (I Pet. 2:5-9; Rev. 1:5-6, 5:9-10, 20:6; Eph. 1:20-22)

3. The Priesthood of All Believers
   The Church as the Body of Christ is the visible manifestation and expression of Christ in the earth. Thus, the Church’s ministry is an extension of His ministry. The Church is identified with Christ in His Melchisedek priesthood as kings and priests unto God (I Pet. 2:5-9; Rev. 1:5-6, 5:9-10, 20:6). It is the Church, as a kingdom of priests, that fulfills the ministry offered to Israel at Sinai but was rejected by them (Ex. 19:3-6).
   The ministry involves:
   a. Priestly Ministry
      (1) Priestly Worship (Rev. 5:9-10)
      (2) Priestly Sacrifice (I Pet. 2:5)
      (3) Priestly Intercession (I Tim. 2:1-2)
      (4) Priestly Reconciliation (II Cor. 5:18-21)
   b. Kingly Ministry
      (1) Kingly Authority (Luke 10:17-20)
      (2) Kingly Conquest (Rom. 16:20)
      (3) Kingly Administration (Rev. 20:6)
      (4) Kingly Benevolence (Matt. 5:43-48)

The Sanctuary of the Covenant
1. The Fulfillment of Old Testament Sanctuaries
   Christ is the fulfillment of all Old Testament sanctuaries. By His incarnation He became the dwelling place of God (John 1:14, 2:18-21; II Cor. 5:21; I Tim. 3:16; Col. 1:19, 2:9). Since the cross and the abolition of material temples “made with hands”, the Church—both individually and corporately—has become God’s New Covenant temple (Acts 7:47-50; I Cor. 3:16-17, 6:16; Eph. 2:19-22; I Pet. 2:5-9).

2. The Heavenly Sanctuary
   Scripture teaches the existence of a heavenly sanctuary (Rev. 11:15-19, 15:1-5). It was here that sin began when Satan and his angels rebelled (Is. 14:12-14; Ez. 28:11-19; John 8:44), making the heavens unclean in God’s sight (Job 15:15). Christ left the heavenly sanctuary and by the incarnation took
upon Himself body and blood. After His completed sacrifice on earth, Christ ascended back to the heavenly sanctuary from which He exercises His King-Priestly ministry (Heb. 8:9).

3. The Lord Jesus Christ
Coming from the heavenly eternal sanctuary Christ fulfilled the earthly temporal sanctuaries in His own being. As the Word made flesh He became God’s perfect tabernacle. The fullness of the Godhead dwelt in Him bodily (John 1:14; Col. 1:19, 2:9). In Him God’s name and Shekinah Glory were revealed (Acts 2:34-36; John 1:14-18; Matt. 17:1-5). He was God’s earthly temple as well as God’s eternal temple (John 2:18-21; Rev. 21:22).

4. The Church
Christ ministers in the Church, His earthly sanctuary (Rev. 1-3); even under the Old Covenant there was both the earthly and heavenly sanctuaries (I Kings 7-8). Since the ascension of Christ the Church has been God’s earthly dwelling place replacing all previous earthly dwelling places and sanctuaries (Acts 7:46-50). God’s name and glory are now revealed in the Church which is Christ’s Body (Matt. 28:18:20; Acts 2:34-36; Eph. 3:21, 1:19-23). It is the coming together of the members of the Body of Christ that constitutes the place of the New Covenant priesthood, sacrifice, and sanctuary in earth (Matt. 18:20; Eph. 2:19-20; Heb. 10:25; I Pet. 2:5-9; I Tim. 3:15-16).

Seal of the Covenant
The seals of all previous covenants are fulfilled in the seal of the New Covenant—the temporal and earthly elements are swallowed up in the spiritual reality. Jesus Christ Himself spoke many covenant words concerning the coming of the Holy Spirit, for the Holy Spirit Himself is the seal of the New Covenant (John 14-16). The Holy Spirit is the New Covenant seal personified, as Jesus is the New Covenant words, sacrifice, and sanctuary personified.

1. The Holy Spirit is spoken of as:
   a. The Seal of the Covenant (Eph. 1:13-14, 4:20; II Cor. 1:22)
   b. The Sign of the Covenant which was evidenced in the speaking with other tongues on the Day of Pentecost (Mark 16:15-20; Acts 2:1-4)
   c. The Executor of the Covenant to see that the last will and testament of Jesus is carried out in the believer’s life (John 14:26)

It is His indwelling in the believer that makes possible the blessings of the covenant, that validates his faith in the covenant, that enables obedience to the covenant, that enables obedience to the covenant and makes him God’s covenant sanctuary. Though Old Testament saints were temporarily anointed and energized by the Spirit, it is only the New Covenant saints that experience His indwelling and abiding presence (Judges 6:34, 14:6; John 14:16-17; Rom. 8:9; I Cor. 3:16; I John 2:20&27). Jesus has received the Spirit without measure. He has the prerogative to administer the Holy Spirit as the seal of the New Covenant (John 1:32-33, 3:33-34; Matt. 3:11; Acts 1:5; Luke 24:49; John 15:26). The New Covenant believer is to experience the fullness of the Holy Spirit’s ministry.

2. The Holy Spirit’s major operations in the New Covenant believer:
   a. Brings the new birth (John 3:5-6; Titus 3:5)
   b. Indwells the believer’s spirit (Rom. 8:9; John 14:16-17; I Cor. 3:16, 6:17; I John 2:27)
   c. The anointing who abides within and teaches the New Covenant believer (I John 2:20&27; John 16:13)
   d. Gives assurance of salvation (Rom. 8:16)
   e. Fills the believer with Himself (Acts 2:4; Eph. 5:18)
   f. By the baptism in the Spirit enables the New Covenant believer to speak in unknown languages and edify himself (Acts 2:4, 10:44-46; Mark 16:17; I Cor. 14:2-4&18)
   g. Enables the believer to pray (Jude 20; Rom. 8:26-28)
   h. Enables the New Covenant believer to worship in spirit and in truth (John 4:23-24; Phil. 3:3; I Cor. 14:15)
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3. The operations of the Spirit are spoken as:
   a. The Seal (Eph. 1:13-14, 4:30)
   b. The Earnest (II Cor. 1:22, 5:5; Eph. 1:13-14)
   c. The Firstfruits (Rom. 8:23)

Summary of the New Covenant
1. The Father—The Words of the Covenant spoken by Jesus were the Father’s words (John 12:44-50, 8:38)
2. The Son—The Body and Blood of Jesus were the Sacrifice and of the Sacrifice of the Covenant, and He is also the Priest (Heb. 10:5-10&29, 12:24; 13:20)
3. The Spirit—The Seal of the New Covenant is the Holy Spirit (Eph. 1:13-14, 4:20; II Cor. 1:22)

Everlasting Covenant

The Everlasting Covenant is the covenant made in eternity, before time began, in the counsels of the eternal Godhead, between the Father, Son, and Holy Spirit. It was made before the creation of man and the entrance of sin into the human race. It embodies, as an all-encompassing covenant, God’s complete plan involving creation and redemption. It is the heavenly foundational covenant in eternity for all covenants revealed in time. Man was not a party to it but the object of it.

The Everlasting Covenant is:
1. Possible because of God’s essential attributes
   a. God is Eternal (Is. 57:15; Gen. 21:33; Deut. 33:27; Ps. 41:13, 90:2, 93:2)
   b. God is Omniscient (Acts 15:18)
   c. God is Omnipotent (Dan. 7:17)
   d. God is Omnipresent (Ps. 139:7-12)
   e. God is Immutable (Mal. 3:6; Heb. 13:8)
   f. God is Self-Existent (John 1:1-4, 3:16)

2. Available because of God’s Moral Attributes
   a. God is Holy (Lev. 19:2,11:44,45; I Pet. 1:16)
   b. God is Righteous (Ps. 119:142; Deut. 32:4; Rom 1:17)
   c. God is Love (1 John 4:8&16; John 3:16, 14:23; Gal. 2:20)
   d. God is Faithful (Ps. 119:144; Heb. 6:12-20; II Tim. 2:13; I Pet. 4:19)

3. Eternal because of the Eternal Godhead
   a. The Father is the originator of the covenants. He makes the promises; He gives the words and the terms of the covenants.
b. **The Son** is the sacrifice, the mediator of the covenant, functioning in the sanctuary as both offering and offerer, sacrifice and priest.

c. **The Holy Spirit** is the seal, the sign and the token. He is the person in the Godhead who would be the executor of the covenant and see that it would be carried out in full.

d. **See Rom. 16:26; Ps. 106:48, 112:6; Hab. 1:12; Heb. 13:20**

4. **Eternal because it is Spiritual**
   a. Only covenant made in *eternity* before time began.
   b. Covenant made in the counsels of the persons of the eternal Godhead.
   c. Only *heavenly* covenant (all others pertain to earth).
   d. Only covenant without temporal elements.
   e. The most comprehensive covenant for all others are but the progressive unfolding on earth and in time of that which is in the Everlasting Covenant.
   f. The fulfillment, by the New Covenant, of the “everlasting” elements of all other covenants. Most of the temporal elements were fulfilled and abolished at the cross while the remaining temporal elements pass away at Christ’s second coming as seen in the following examples:
      1. The rainbow token belonged to the everlasting Noahic Covenant (Gen. 9:12&16). This can only be “everlasting” in Christ (Rev. 10:1).
      2. The promised land was to be an “everlasting possession” to Abraham and his seed (Gen. 17:8, 48:26). This can only be in the heavenly Canaan, for the earth is to pass away with fervent heat (II Pet. 3:3-10; Heb. 11:10-16).
      3. The rite of circumcision of the Abrahamic Covenant was to be an “everlasting token” in the flesh of Abraham’s seed (Gen. 17:13). The everlasting circumcision is of the heart and spirit (Rom. 2:28&29; Col. 2:12; Gal. 6:15&16).
      4. Certain of the rituals of the Mosaic Covenant were to be “everlasting” (Lev. 24:8, 16:34). All were fulfilled and abolished at the cross.
      5. Aaron and his sons were promised “the covenant of an everlasting priesthood” (Ex. 40:12-15; Num 25:12&13). The covenant of an everlasting priesthood through the New Covenant priesthood, after the order of Melchisedek is the priesthood of Christ and His Church that lives on in the power of an endless life (Heb. 7:16; Ps. 110; Rev. 1:5, 5:9&10, 20:6).
      6. The Lord promised the Levites they would never lack priests to offer the continual sacrifices as His ministers (Jer. 33:17-22). However, in Hebrews the Levitical order and animal sacrifices of the Old Covenant are done away (Heb. 7-10). Therefore, these promises can only find fulfillment in a spiritual and eternal priesthood in the New Covenant priesthood and sacrifices (I Pet. 2:5-9).
      7. The “everlasting” seed, house, throne and kingdom of the Davidic Covenant can only find fulfillment in Christ, who is the seed of David, in His house, throne and kingdom in the Church (II Sam. 23:5; Is. 55:3).
      8. All covenants which are spoken of as “everlasting” can only be such through the Everlasting Covenant made by the Godhead (Gen. 9:16, 17:7&19; II Sam. 23:5; I Chr. 16:17; Ps. 105:10; Is. 24:5&6, 61:8; Jer. 32:40; Ez. 16:60, 37:27).

**Words of the Covenant**

God’s foreknowledge, election, calling, and predestined purposes took place *before* the foundation of the world (John 17:5&24; Eph. 1:4&9-11, 3:10&11; II Tim. 1:9&10; Eph. 2:10; I Cor. 2:7) as well as *from* the foundation of the world (Matt. 25:34; Rev. 13:8, 17:8).

**The Promises of the Covenant**

1. Promises of Blessing
   a. Everlasting Life
Acts 13:46   Rom. 6:22   Matt 19:29
Gal. 6:8     I Tim 6:16  Luke 18:30
Dan. 12:2    Deut. 29:29 John 1:14-18, 6:27, 12:50,
Rom. 16:25&26 Eph. 3:9-11

b. Immortality
II Tim. 1:9&10 I Tim 6:16 Rom. 2:7
II Cor. 5:1-5  I Cor. 15:15-57

c. Everlasting Kingdom
Ps. 145:13 Matt. 25:34 I Cor. 6:9&10
Eph. 5:5     Gal. 5:21  II Pet. 1:11
Dan. 4:3&34, 7:14&27
d. Eternal Inheritance-Heb. 9:15
e. Everlasting Love, Kindness, and Mercy
Jer. 31:3     Is. 54:8 Ps. 100:5, 103:17
f. Everlasting Righteousness-Dan. 9:24
g. Everlasting Habitations-Luke 16:9
h. Everlasting Joy-Is. 51:11, 61:7
i. Everlasting Strength-Is. 26:4
j. Everlasting Name-Is. 56:5, 63:12&16
k. Everlasting Promises to Overcomers
(1) Given the tree of eternal life forfeited under the Edenic Covenant (Gen. 2:9&16-17; Rev. 2:7, 22:2&14).
(2) Given the promise that he should not be hurt of second death (Rev. 2:11 with Gen. 2:16&17; Rev 21:4).
(3) Give the promise of hidden manna and a white stone with a new name on it (Rev. 2:17; John 6:23-63).
(4) Given the promise of power over the nations and the morning star of light—speaks of ruling and reigning with Jesus over all enemies (Rev. 2:26-28, 22:16).
(5) Given the promise of being clothed with white raiment and having his name confessed before the Father and the angels (Rev. 3:4&5).
(6) Given the promise of being a pillar in the temple of God and having the name of the Father, the name of the bride-city, and the Son’s new name written upon Him—speaks of the perfect nature, image and character of God in Christ upon them (Rev. 3:12).
(7) Given the promise to rule and reign in throne life with Jesus as He does in His Father’s throne—all the dominion lost in Adam is now restored in Christ (Rev. 3:12).
(8) Given the inheritance of all things and God will be His God (Rev. 21:7).

2. Promises of Cursing
a. Everlasting same and contempt (Dan. 12:2).
d. Everlasting Destruction (II Thes. 1:9).
e. Everlasting chains of darkness (Jude 6; II Pet. 2:4).
f. Perdition (Rev. 17:8; I Tim. 6:9; John 17:12).

The Terms of the Covenant
1. Faith  (John 3:16; 1 Pet. 1:19-20)
2. Love  (I John 4:11-19, 3:22-24, 5:2-3; Jer. 31:3; John 14:15, 15:9-10)
3. Obedience (Heb. 5:9; Rev. 22:14)

The Oath of the Covenant
The Father gave His Son His oath. Upon the Son’s incarnation and voluntary and substitutionary death for
sin, the Father would raise Him from the dead and give to Him an eternal priesthood after the order of Melchisedek (Ps. 110:1-4; Heb. 7:20-25; Acts 2:23-26).

The Book of the Covenant

Because the everlasting Covenant is based on the essential attributes of God, upon God’s foreknowledge, elective and predestined purpose (Rom. 8:28-30, 16:25-26; I Pet. 1:1-2), God was able to place the names of the redeemed in His book—spoken of as the Lamb’s book of life (Rev. 13:8, 17:8, 3:5, 22:19; Ex. 32:32; Phil. 4:3; Rev. 20:12-15).

The Blood of the Covenant

Because the covenants of God involve both the creation and redemption of man, and because God foresaw the Fall of man, the Everlasting Covenant necessitated the incarnation of the eternal Son of God. It was this eternal purpose of God contained in the Everlasting Covenant that was fulfilled in the work of Christ in the New Covenant.

The Blood of the Covenant

1. The Body
   - Matt. 1:18-25
   - Luke 1:30-33
   - John 1:1-3, 14-18
   - Heb. 10:5-14
   - Rom. 1:3
   - Gal. 4:4
   - Gen. 14:18-20
   - Ps. 110
   - Heb. 5-7, 8:6, 12:22-24
   - Micah 5:2
   - John 16:27-28
   - Rev. 1:6, 5:9-10, 20:6
   - Num. 25:12-13
   - Acts 6:7
   - I Pet. 2:5-9
   - Heb. 5-7
   - Jer. 10:10
   - Eph. 1:4-11, 3:11

2. The Blood
   - Acts 20:28
   - I John 1:7
   - I Pet. 1:19-20
   - Job 15:15
   - Heb. 9
   - Rev. 13:8, 17:8, 12:4-12

The Mediator of the Covenant

1. The Lord Jesus Christ
   - Gen. 14:18-20
   - Ps. 110
   - Heb. 5-7, 8:6, 12:22-24
   - Micah 5:2
   - John 16:27-28

2. The Church
   - Rev. 1:6, 5:9-10, 20:6
   - Num. 25:12-13
   - Acts 6:7
   - I Pet. 2:5-9
   - Heb. 5-7
   - Jer. 10:10

The Sanctuary of the Covenant

There is a heavenly sanctuary, tabernacle, or temple. It is the archetype, the prototype or the original sanctuary. The earthly sanctuaries of other covenants were only the shadows on earth of the true and heavenly sanctuary which the Lord pitched and not man (Rev. 15:5-8, 11:19). All the ministry in earthly sanctuaries only shadowed forth Christ’s ministry “within the veil” of the heavenly sanctuary (Heb. 6:19-20, 8:1-5, 9:11-12&24; Is. 66:1-4; Acts 7:48-50; I Kings 8:27). The ultimate and eternal “tabernacle of God” and the dwelling place of the redeemed will be the heavenly city, New Jerusalem. In it is the throne of God and the Lamb, the Covenantors of the Everlasting Covenant (Rev. 21-22). It is this city that Abraham, Isaac and Jacob looked for, a city having foundations, whose builder and maker is God—it is situated on the New Heavens and the New Earth (Heb. 11:10-16, 12:22-24, 13:14; I Pet. 3:8-10; Is. 60:19-20).

The Seal of the Covenant

There are two aspects to the seal of the Everlasting Covenant; that which pertains to God and that which pertains to man.
1. The Seal of the Holy Spirit
   When the Everlasting Covenant was made, the Holy Spirit was ordained to be the sign, seal and token of this covenant. With the promises of the Father, the sacrifice of the Son, the Holy Spirit Himself would be the executor of the covenant. Hence the Holy Spirit is spoken as:
   b. The Spirit of Promise (Eph. 1:13-14)
   c. The Seal (Eph. 1:13-14, 4:20; II Cor. 1:22)
   d. The Earnest (II Cor. 1:22)
   e. The Firstfruits (Rom. 8:23)

2. The Seal of the Glorified Body
   a. Pertaining to Christ
      (1) The bodily resurrection and glorification of Christ’s humanity, His virgin-born, sinless and experienced, by the power of the Holy Spirit, became the seal of the Everlasting Covenant (Rom. 1:1-4, Heb. 13:20). In the Godhead counsels in the Everlasting Covenant, it was agreed that, upon the Son’s completed sacrifice for sin and His burial in the tomb for 3 days and 3 nights, the Holy Spirit would raise Him from the dead. The Spirit would quicken the body of Jesus to life and glory to live in the power of an endless life (Heb. 7:16). The body would be the same body but spiritual and glorious. It would be the seal of the Spirit upon the accepted and finished work of Christ (Rom 1:1-4, 7:4, 8:11; Acts 2:23-26; Eph. 1:13-23; Phil. 3:21).
      (2) In His ascension, Jesus took this virgin-born, sinless, crucified and now glorified body back into heaven. His glorified body has become the surety, the token and seal of that which the Holy Spirit will do for all believers in the consummation of covenantal promises (Heb. 7:22).
      (3) The glorious spiritual body cannot be separated from the power of the Holy Spirit. The Holy Spirit will quicken our mortal bodies as He quickened Christ’s body (Rom. 8:10-11).
   b. Pertaining to the Church
      (1) As pertaining to the believer, the final and complete aspect of the seal of God is the immortalization and glorification of his redeemed body (II Tim. 1:9-10; I Tim. 6:16; Rom. 2:7, 8:9-11; Titus 1:2).
      (2) The believer is redeemed spiritually by the New Covenant—“born of the Spirit” and “sealed by the Spirit” (John 3:1-5; Rom. 8:16-17; II Cor. 1:22; Eph. 1:13-14, 4:30). The final redemption that the believer will experience is that which pertains to the physical body (Rom. 8:22-25; I Cor. 6:19-20; Luke 21:28).
      (3) When Christ comes the second time, the dead in Christ are raised first and the living believers are changed. All believers receive a glorified body like unto Christ’s glorious body (Phil. 3:20-21). The promise is the ultimate of that which was promised and made possible by the New Covenant (II Cor. 5:1-5; I Cor. 15:51-57; I Thes. 4:15-18; Phil. 3:20-21; John 11:24-27).
      (4) The resurrected and immortalized bodies of the saints will shine in the varied glories of the sun, moon and stars (I Cor. 15:35-50). This takes place at Christ’s coming, at the last trump. This ushers the believer, by the New Covenant, into eternity and the complete benefits of the Everlasting Covenant made in eternity past before time began (Eph. 1:1-12, 2:7, 3:9-12).
      (5) The “sample” glorious bod is the body of Christ (Phil. 3:20-21). The Man in the Godhead is our surety of the full and complete seal (Heb. 7:22; Luke 24:36-40; I John 1:1-3; John 1:14-18).
      (6) All seals of previous covenants flowed to the cross and pointed to the New Covenant seal, the Holy Spirit. The New Covenant seal of the covenantal name in baptism and the Holy Spirit of God point to and make possible the completeness of the seal of the Everlasting Covenant; the redemption, immortalization, and glorification of the believer’s body.
(7) The New Covenant seal is but the earnest, the foretaste, the firstfruits of the Spirit’s work. The completion of the Spirit’s work is the glorified body; a spiritual, yet real and eternal body like Christ’s.

(8) The Holy Spirit and the spiritual body constitute the seal, sign and token of the Everlasting Covenant for the redeemed of all ages. In terrible contrast, there will be those who have rejected the covenants of God, rejected Christ and thus forfeit their bodies in Hell fire and suffer spiritual torments for eternity (Mark 9:43-49; Matt. 10:28).

(9) It is because of the work of the Spirit to be completed in the redemption of the believer’s body that the New Covenant person will seek to glorify God in his spirit and body for he has been bought with a great price (I Cor. 6:19-20).