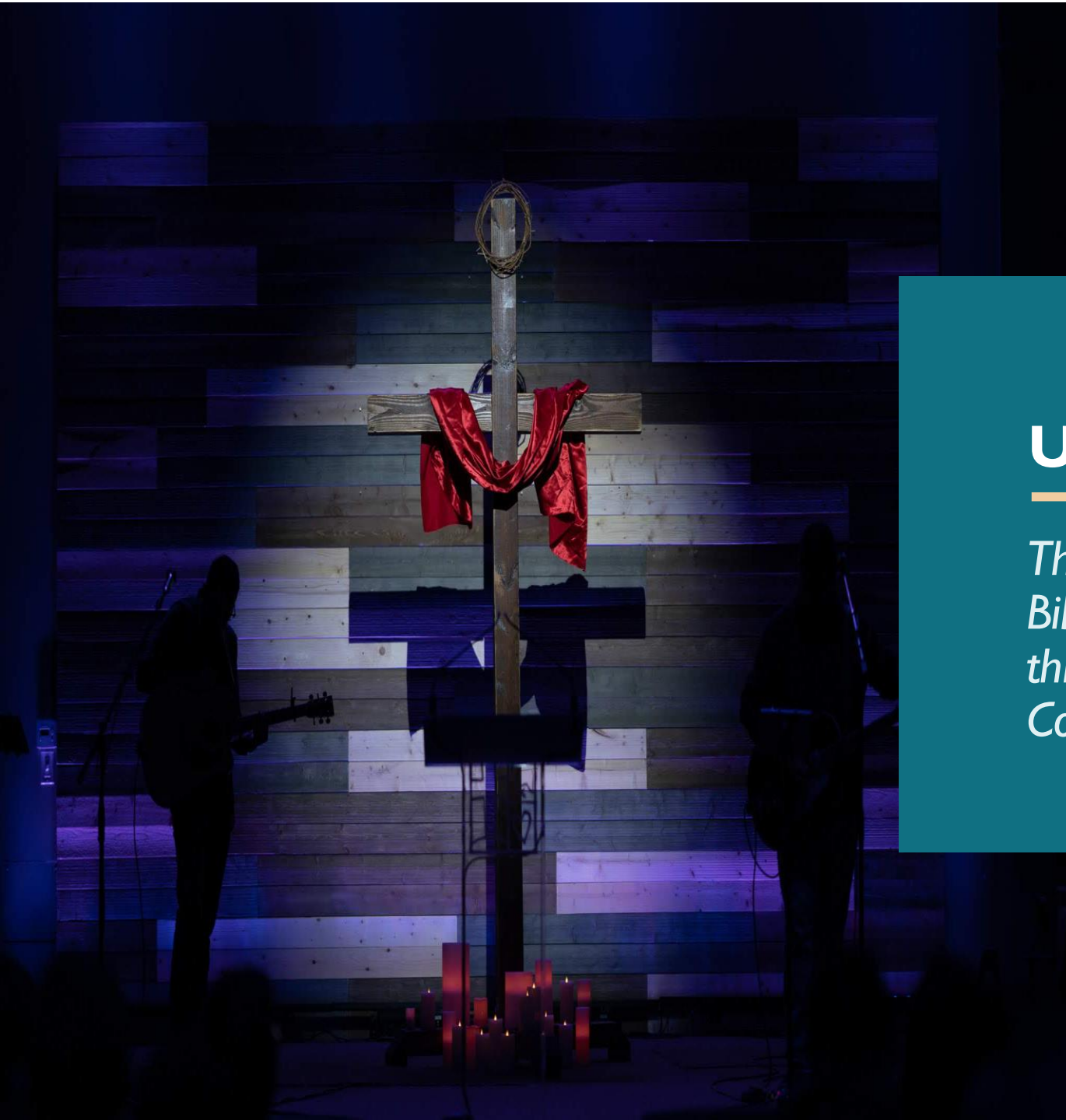


# THE STORY OF REDEMPTION

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# DIVINE COVENANTS

*SUMMER OF LEARNING*



## UNFOLDING HIS STORY

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*The main story that God is telling in the Bible is his Redemptive History. We will see this story unfold as we look at his Divine Covenants, His Kingdom, and His Family*

# THE NATURE OF DIVINE COVENANTS

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**What is a Covenant?**

- ✓ **A Covenant is a Bond**
- ✓ **A Covenant is a Bond in Blood**
- ✓ **A Covenant is a Bond-In-Blood  
Sovereignly Administered**

# THE NATURE OF DIVINE COVENANTS

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## A BOND

- *Covenants bind people together*
- *Binding oath*
- *Presence of seal of the covenant*

## IN BLOOD

- *God never enters a casual or informal relationship*
- *“To cut a covenant”*
  - ***As the covenant is made, animals are “cut” in ritual ceremony.***
- *Pledge to the death*
  - ***Life in the blood***

## ADMINSTERED

- *The sovereign Lord of heaven and earth dictates the terms of his covenant*

# THE UNITY OF THE DIVINE COVENANTS

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STRUCTURAL UNITY

THEMATIC UNITY

# STRUCTURAL UNITY OF DIVINE COVENANTS

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## ABRAHAM, MOSES, DAVID

- *Historical experience*
  - *Covenantal inauguration*
    - *Exodus 6:4-8*
  - *The promises of the Abrahamic covenant provide the historical impetus for the institution of the Mosaic covenant.*
- *History of life under the covenant*
  - ***Exodus 32:13-14***
  - *The triumphs and tragedies of David may be seen as an outworking of the Mosaic covenant*
- *Genealogical administration*

## THE NEW COVENANT

- *Jeremiah 31:31*
- *Ezekiel 37:24-26*
- *Jesus at the Lord's Supper*
  - ***Luke 22:20***

## NOAH AND ADAM

- *Noah: provides the preservative structure by which God's purpose to redeem a people to himself may be realized*
- ***Adam: the curse pronounced soon after the fall of man was at the same time a commitment by the Lord to redeem a people to himself.***

# STRUCTURAL UNITY OF THE COVENANTS

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The covenant structure of Scripture manifests a marvelous unity. God, in binding a people to himself, never changes. For this reason, the covenants of God relate organically to one another. From Adam to Christ, a unity of covenantal administration characterizes the history of God's dealing with his people.



# THEMATIC UNITY OF DIVINE COVENANTS

*“I Shall Be Your God, and You Shall Be My People”*

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## ABRAHAM, MOSES, DAVID, NEW COVENANT

- *Abraham: Genesis 17:7*
- *Moses: Exodus 19:4,5*
- *David: 2 Kings 11:17*
- *New Covenant: 2 Cor. 6:16*

## DWELLING IN THE MIDST

- *Altars*
- *Tabernacle*
- *Temple*
- *Jesus*

## JESUS

- *Immanuel Principal*



# THEMATIC UNITY OF DIVINE COVENANTS

*“I Shall Be Your God, and You Shall Be My People”*

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In the person of Jesus Christ, the covenants of God achieve incarnational unity. Because Jesus, as the Son of God and mediator of the covenant, cannot be divided, the covenants cannot be divided. He himself guarantees the unity of the covenants because he himself is the heart of each of the various covenantal administrations.





## COVENANT OF CREATION

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*God established a unique relationship between himself and creation. This original bond between God and man may be called the covenant of creation.*

# THE COVENANT OF CREATION

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## THE SABBATH

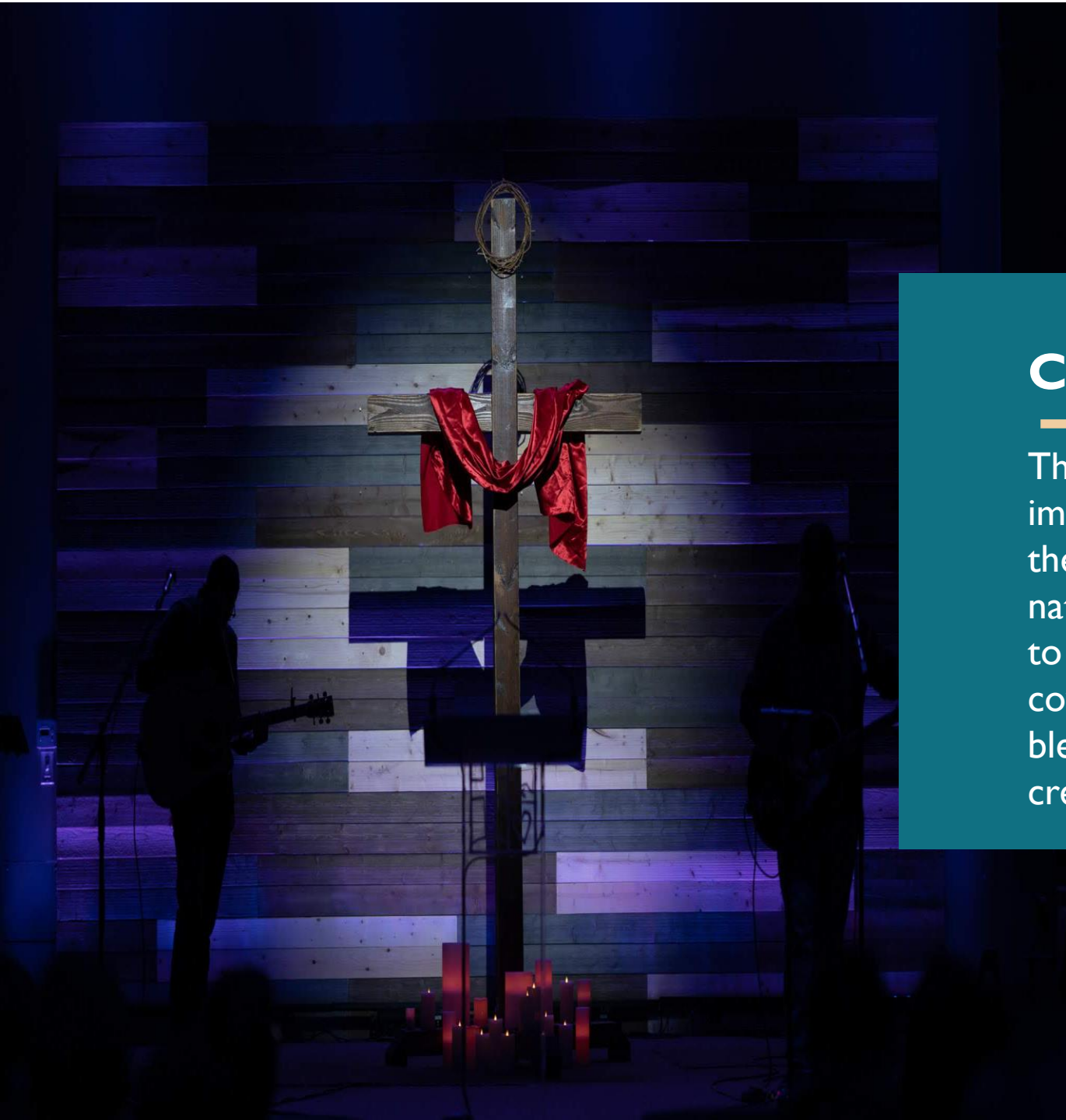
- *Rooted in God's creative activity*
- ***From the slavery of work***
- *To honor the Creator*

## MARRIAGE

- *Marriage unites persons*
- *For the present, woman shares with the man the responsibility to subdue the earth to the glory of God.*
- *Implication for who the marriage is for*

## LABOR

- *Meaningful rest may be experienced by the creation only in the context of meaningful labor*
- *Man's responsibility to "subdue" and "cultivate" the earth*



## COVENANT OF REDEMPTION

The covenant of redemption is established immediately in conjunction with man's failure under the covenant of creation. Because of the gracious nature of God, He binds himself to redeem a people to himself. From the very outset, God intends by the covenant of redemption to realize for man those blessings originally defaulted under the covenant of creation.

# COVENANT OF REDEMPTION

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**ADAM**

*The Covenant of  
Commencement*

**NOAH**

*Covenant of  
Preservation*

**ABRAHAM**

*The Covenant of  
Promise*

**MOSES**

*The Covenant of  
Law*

**DAVID**

*The Covenant of  
the Kingdom*

**JESUS**

**NEW COVENANT**

# ADAM: COVENANT OF COMMENCEMENT

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## TO SATAN

- *Enmity between Satan and he woman*
- *Enmity between Satan's seed and the woman's seed*
- *Enmity between "he" and Satan*

## TO THE WOMEN

- *Blessing: children, role in God's redemptive program*
- *Curse: increased sorrow, with reference to her conception*
- *Curse: her relationship with her husband*
  - *Possess him, to control him, to dominate him*

## TO THE MAN

- *Blessing: the man will eat bread*
- *Curse: marred by excessive labor*
- *Curse: the ultimate curse consigns him to the grave*

## Genesis 3:14-19

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<sup>14</sup> The LORD God said to the serpent,

“Because you have done this,  
cursed are you above all livestock  
and above all beasts of the field;  
on your belly you shall go,  
and dust you shall eat  
all the days of your life.

<sup>15</sup> I will put enmity between you and the woman,  
and between your offspring<sup>[a]</sup> and her offspring;  
he shall bruise your head,  
and you shall bruise his heel.”



## Genesis 3:14-19

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16 To the woman he said,  
“I will surely multiply your pain in childbearing;  
in pain you shall bring forth children.  
Your desire shall be contrary to your husband,  
but he shall rule over you.”





## Genesis 3:14-19

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<sup>17</sup> And to Adam he said,

“Because you have listened to the voice of your wife  
and have eaten of the tree  
of which I commanded you,

‘You shall not eat of it,’

cursed is the ground because of you;

in pain you shall eat of it all the days of your life;

<sup>18</sup> thorns and thistles it shall bring forth for you;

and you shall eat the plants of the field.

<sup>19</sup> By the sweat of your face

you shall eat bread,

till you return to the ground,

for out of it you were taken;

for you are dust,

and to dust you shall return.”



# NOAH: COVENANT OF PRESERVATION

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## Creation - Redemption

*The covenant of Noah emphasizes the close interrelation of the creative and redemptive covenants: Language of the Original Covenant, Cultural Mandate to “subdue”*



## Redemptive Grace

*Noah found grace in God’s eyes (6:8)*



## Families

*Because of Noah, his entire family experiences deliverance from the flood*



## Preservation

*God understands that the sin-problem never will be cured by judgment and curse. If appropriate relief from sins’ corruption is to appear, the earth must be preserved free of devastating judgments such as the flood for a time.*



## Universalistic Aspect

*The whole of the created universe, including the totality of humanity, benefits from this covenant.*



## Seal of the Covenant

*God designates the overarching beauty of the rainbow to depict his grace-in-judgment.*

## Genesis 6:17-22

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<sup>17</sup> For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die. <sup>18</sup> But I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you. <sup>19</sup> And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. <sup>20</sup> Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground, according to its kind, two of every sort shall come in to you to keep them alive. <sup>21</sup> Also take with you every sort of food that is eaten, and store it up. It shall serve as food for you and for them.” <sup>22</sup> Noah did this; he did all that God commanded him



## Genesis 8:20-22

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<sup>20</sup> Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. <sup>21</sup> And when the LORD smelled the pleasing aroma, the LORD said in his heart, “I will never again curse<sup>[a]</sup> the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. <sup>22</sup> While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.”



## Genesis 9:1-7

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And God blessed Noah and his sons and said to them, “Be fruitful and multiply and fill the earth. <sup>2</sup> The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered. <sup>3</sup> Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything. <sup>4</sup> But you shall not eat flesh with its life, that is, its blood. <sup>5</sup> And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man.

<sup>6</sup> “Whoever sheds the blood of man,  
by man shall his blood be shed,  
for God made man in his own image.

<sup>7</sup> And you, be fruitful and multiply, increase greatly on the earth and multiply in it.”



# ABRAHAM: COVENANT OF PROMISE

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## THE PROMISE

- *Genesis 12:1-3*

## THE RATIFICATION

- *Genesis 15*

## THE SEAL

- *Genesis 17*

# ABRAHAM: PROMISE

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## Genesis 12:1-3

Now the LORD said to Abram, “Go from your country and your kindred and your father's house to the land that I will show you. <sup>2</sup> And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. <sup>3</sup> I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

- ✓ **The Promise of a Land**
- ✓ **The Promise of a Multiple Seed**
- ✓ **The Promise of Blessing**

# ABRAHAM: RATIFICATION

## Genesis 15:7-18

<sup>7</sup> And he said to him, “I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess.” <sup>8</sup> But he said, “O Lord GOD, how am I to know that I shall possess it?” <sup>9</sup> He said to him, “Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon.” <sup>10</sup> And he brought him all these, cut them in half, and laid each half over against the other... <sup>17</sup> When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. <sup>18</sup> On that day the LORD made a covenant with Abram...



**By dividing animals and passing between the pieces, participants in a covenant pledge themselves to life and death. These actions established an oath of self malediction. If they should break the commitment involved in the covenant, they were asking that their own bodies be torn in pieces just as the animals had been divided ceremonially. God the Creator binds himself to man the creature by a solemn blood-oath. The Almighty chooses to commit himself to the fulfillment of promises spoken to Abraham.**



# ABRAHAM: SEAL – CIRCUMCISION

## Genesis 17:9-14

<sup>9</sup> And God said to Abraham, “As for you, you shall keep my covenant, you and your offspring after you throughout their generations. <sup>10</sup> This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. <sup>11</sup> You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you... So shall my covenant be in your flesh an everlasting covenant. <sup>14</sup> Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant.”

- ✓ Union between God and his people
- ✓ Cleansing
- ✓ “Cutting away” - Judgement
- ✓ Continuation of the seed

# MOSES: COVENANT OF THE LAW

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## ✓ Exodus 19:1-19

*5 Promises given through the Mosaic Covenant*

## ✓ Prized Possession

*Exodus 19:5: He will be Israel's God and they will be his possession in a special way. They will have blessings beyond all other nations. They will be God's prized possession—if they keep his covenant.*

## ✓ Royal Priest

*Exodus 19:6 :The most striking privilege of the priests was intimate access to God. This privilege is heightened when God calls them a royal priesthood. There is no greater privilege than to have intimate access to the King of the universe.*

## ✓ Holy Nation

*Exodus 19:6: Israel would be holy in two senses: one, she would be set apart and distinguished from all the other peoples; two, she would be granted a moral likeness to God.*

## ✓ Protector

*Exodus 23:32: Anybody who opposes Israel will have to deal with almighty God—if Israel keeps covenant. In defense of his people God will do marvels to display his glory among the nations.*

## ✓ Grace

*Exodus 34:6-7: So the fifth great promise of the Mosaic covenant is that God will treat Israel with mercy and grace and will forgive her sins—if she keeps the covenant..*

## MOSES: LAW

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### Suzerain-Vassal Treaties

- ✓ First, the treaties were introduced by a focus on royal benevolence, the kindnesses the emperor had shown to his vassals. They began with a preamble in which the king identified himself as a glorious king, worthy of praise. And at certain stages in history, the preamble was followed by a historical prologue in which the king described many good things that he had done for the people.
- ✓ The second major portion of suzerain-vassal treaties focused on the requirement of vassal loyalty. They spelled out the kinds of obedience required of the emperor's vassals. Lists of rules and regulations were given to explain how vassals were expected to live in the suzerain's kingdom.
- ✓ The third major portion of suzerain-vassal treaties drew attention to the consequences of loyalty and disloyalty from the vassals. Faithful servants were promised further blessings or rewards, but unfaithful servants were threatened with curses or punishments of various sorts from their emperors.

# MOSES: LAW

## Exodus 19:4-6

**<sup>4</sup>‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. <sup>5</sup> Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; <sup>6</sup> and you shall be to me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the people of Israel.”**

- ✓ First, God reminded Israel of his divine benevolence demonstrated in the way God had graciously delivered them from slavery in Egypt.
- ✓ Second, God called for human loyalty. Exodus 19:5. Although Moses’ covenant was based on God’s mercy and not human good works, God still required his servants to be loyal, and Moses’ law spelled out many of the ways they were to show their loyalty. The people were expected to obey the regulations of the covenant.
- ✓ Third, Moses’ covenant also entailed consequences for loyalty and disloyalty from God’s people. This element becomes clear in Exodus 19:5-6: Like Ancient Near Eastern emperors, God made it clear that if the people were faithful, they would receive great blessings — they would be a treasured possession, a kingdom of priests. And by implication, if they were unfaithful, they would not receive these great blessings but would be cursed instead.

# DAVID: KINGDOM

Psalm 78, verses 67-72, makes it clear that the placement of David on the throne was of major significance in God's redemptive purpose and was essential to the establishment of godly rule in Israel. God had brought His people out of Egypt. He had given them a good land. He had driven out their enemies. But because of their sinfulness in the days of the judges, God was angered and delivered them into the hands of their enemies. And then, Psalm 78 tells us that God came to their rescue, established sanctuary and remedied their sin. He paved the way for righteousness in setting up His servant David as the shepherd of Israel, as the servant king on the throne. II Samuel 7 is the formal inauguration of the Covenant of God with David. It is the formal inauguration of the Davidic Covenant. But there are four important events that provide the context to this passage. And here they are.

- ✓ First, the long civil war in Israel between the forces of Saul and David was brought to an end. And David was recognized as king. II Samuel 5:3 says, "So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before the LORD at Hebron; then they anointed David king over Israel."
- ✓ Secondly, in II Samuel 5, verses 6 and 7, we learn that David captures the stronghold of the Jebusites in Jerusalem and he made it his capital.
- ✓ Third, in II Samuel 6, verses 16 and 17, we see that David brings the Ark of the Lord to Jerusalem. This emphasized the close connection between David's kingship, and the rule of God in Israel.
- ✓ Fourth, we are told in II Samuel 7 verse 1, that the Lord had given David rest from all his enemies. In other words, God gave David's kingdom an unprecedented security from the adversaries that had been such a threat to the very existence to the nation.

# DAVID: COVENANT OF THE KINGDOM

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## ✓ Kingly Succession

*His own flesh and blood will occupy the throne. And when thy days be fulfilled and thou shalt sleep with thy fathers, and I will set up thy seed after thee which shall proceed out of your body, I will establish his kingdom.”*

2 Sam 7:12

## ✓ Punished But Not Cut Off

*David’s heir may experience punishment for sins, but he will not be cast off like Saul. Verse 14. If David’s heir stumbles, and he will, like Saul, God will not cut him off. God will discipline him, but God will not cut him off.*

## ✓ Temple

*Secondly, David’s heir will fulfill David’s desire by building a house for God. In verse 13, God says, “He shall build a house for My name.”*

## ✓ Eternal Covenant

*Fifth and finally, God makes the astonishing promise that David’s kingdom will last forever. “Your house, your kingdom will be established forever before Me.”*

## ✓ Son of God

*Third, David’s heir will stand in unique relationship to God. God will be his father, and he will be His son. Nathan proclaims that amazing word, “I will be his father and he will shall be My son.”*

## ✓ Jesus

*The Davidic promise would only be fulfilled in the Messiah, and that is of course exactly how the New Testament interprets it. This reign is ultimately only fulfilled in the reign of the son of David, Jesus Christ and His eternal messianic rule.*

# THE NEW COVENANT

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The prophets of the Old Testament spoke of a new covenant that would come during the final stage of God's kingdom. They announced that it would be greater than any covenant that had come before it.

The new covenant is mentioned many places in the Bible, but Jeremiah 31 and Ezekiel 37 are two very important passages. And Jesus mentions the new covenant during the Last Supper

✓ **Jeremiah 31:31-34**


✓ **Ezekiel 37**

✓ **Luke 22:20 and I Cor. 11:25**

## Jeremiah 31:31-34

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<sup>31</sup> “Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, <sup>32</sup> not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. <sup>33</sup> For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. <sup>34</sup> And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.”





## Ezekiel 37:26-28

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<sup>26</sup> I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land<sup>[g]</sup> and multiply them, and will set my sanctuary in their midst forevermore. <sup>27</sup> My dwelling place shall be with them, and I will be their God, and they shall be my people. <sup>28</sup> Then the nations will know that I am the LORD who sanctifies Israel, when my sanctuary is in their midst forevermore.”



## Luke 22:19-20

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<sup>19</sup> And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” <sup>20</sup> And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood.”



# THE NEW COVENANT

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## Jeremiah 31:31-34

This covenant of fulfillment was to govern God's people when he ended their exile and spread his kingdom to the ends of the earth. The new covenant is God's commitment to transform his people into a forgiven and redeemed race that is fully empowered to serve him without fail. Listen to the way Jeremiah described this transformation in Jeremiah 31:31-34:

- ✓ **Divine Benevolence:** Full forgiveness of sins
- ✓ **Loyalty:** God will give his people a love for his law so that they earnestly obey him.
- ✓ **Consequences:** I will be their God, and they will be my people

# NEW COVENANT: CHARACTERISTICS

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## THE FIRST PHASE

- The earthly ministry of Christ and the work of his apostles.

## THE SECOND PHASE

- It continues in our time

## THE THIRD PHASE

- It will reach its fullness only when Christ returns at the consummation of all things.

## FIRST PHASE

The earthly ministry of Christ and the work of his apostles.

- ✔ Christ finished his earthly ministry. Christ was faithful to all covenant requirements. From his birth, he never disobeyed his heavenly father. And so perfect that it never needs to be repeated. As the writer of Hebrews put it in Hebrews 10:12-14
- ✔ And because of this sacrifice, the new covenant has been inaugurated. As the author of Hebrews wrote in Hebrews 9:12-15:
- ✔ God intervened in history to establish the new covenant by sending his son to keep every detail of God's law and to offer himself as a perfect and complete sacrifice for sin. His sacrifice brings eternal forgiveness to all who have saving faith in him.

## Hebrews 10:12-14

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But when [Christ] had offered for all time one sacrifice for sins, he sat down at the right hand of God... because by one sacrifice he has made perfect forever those who are being made holy



## Hebrews 9:12-15

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[Christ] entered the Most Holy Place once for all by his own blood, having obtained eternal redemption... For this reason Christ is the mediator of a new covenant



## SECOND PHASE

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### The Church Age

- ✓ Now despite the importance of Christ's saving work in his first coming, the great salvation of the new covenant also depends on Christ's continuing work as the mediator of the new covenant. Day by day Christ intercedes on behalf of his people before the throne of his father in heaven. Again the writer of Hebrews pointed to this reality. In Hebrews 7:24-25 he wrote these words:
- ✓ Because he reigns and intercedes on our behalf, we can be confident that Christ will bring all who have saving faith in him through the trials and troubles that we now face.



## Hebrews 7:24-25

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Because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them



## THIRD PHASE

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### The Last Day

- ✔ And finally, because Christ has paid for our sins and continues to intercede on our behalf, we can be confident that one day he will return and bring to completion the promises of the new covenant. As the writer of Hebrews explained in Hebrews 9:28:
- ✔ When that day comes, every person who has trusted Christ will receive complete holiness and the gift of eternal life in God's eternal kingdom of the new heavens and new earth.

## Hebrews 9:28

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Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him



**THANK YOU!**

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QUESTIONS?