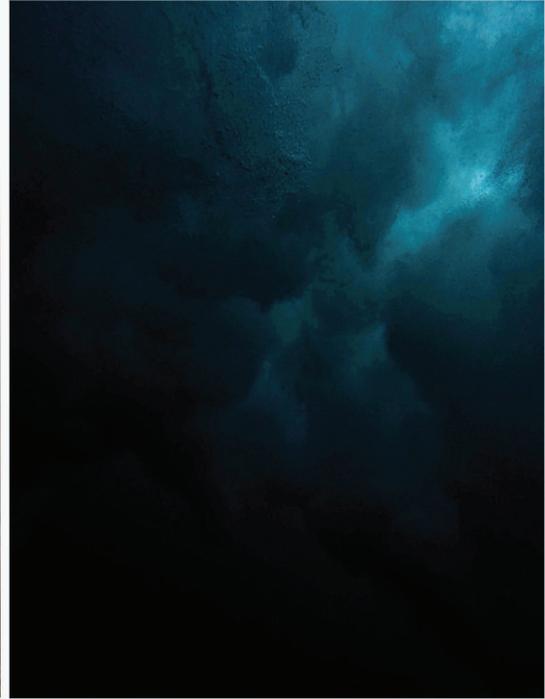


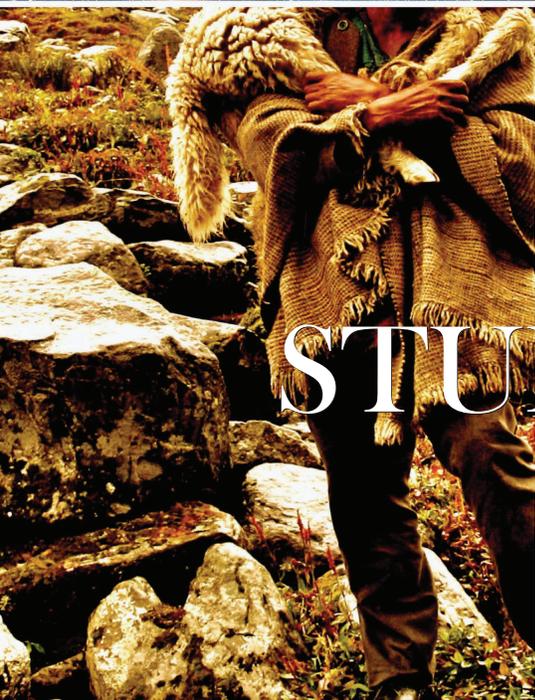
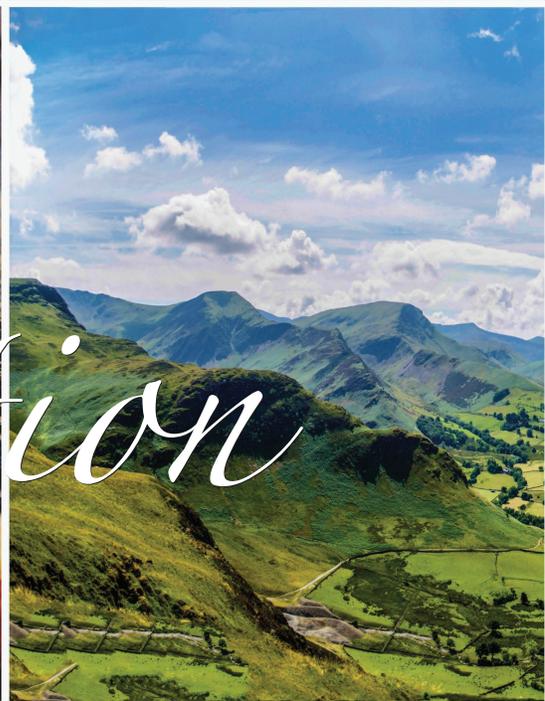


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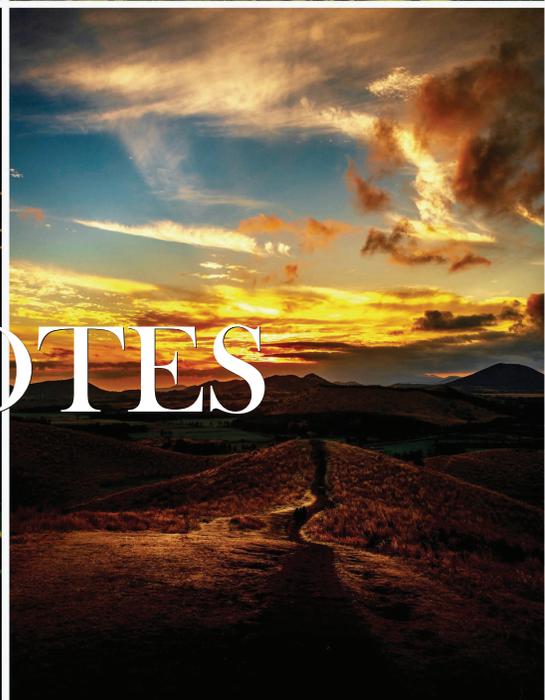
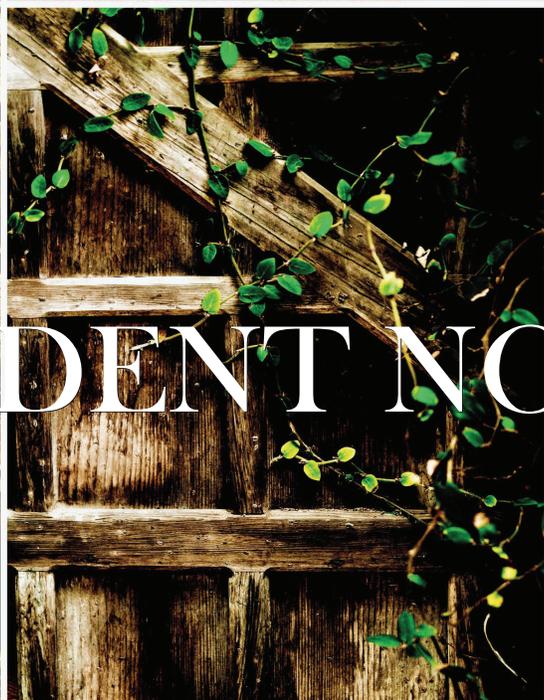


and

Redemption



STUDENT NOTES



A
Ruin and Redemption.com
Teaching Series

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RUIN *and* Redemption

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An Introduction to

Covenant

Theology

Lesson 1 Outline: *An Introduction to the Covenants*

I. What is Covenant Theology?

*How would you describe the Bible in just a few sentences? What's the big picture of the Bible?

*The Bible is one beautiful story: A story about *ruin* and *redemption*.

*And the primary way the Bible tells the story of ruin and redemption is *through God's covenants*

II. Why Study Covenant Theology?

1. We can't fully understand THE SCRIPTURES apart from the covenants:

A) The covenants PERMEATE the Scriptures:

*This is true *numerically*: The word covenant appears over 300 times in the Bible!

*This is also true *thematically*: Every page in Scripture is related to God's covenantal dealings:

→ We can't understand Genesis apart from God's covenant with Abraham and his seed

→ We can't understand Exodus apart from the same covenant promises (Exodus 2:24)

→ We can't understand the rest of the Pentateuch apart from God's covenant at Sinai

→ In short: The concept of covenant is all over the Bible—so we need to understand it

B) The covenants STRUCTURE the Scriptures:

*God's covenants in Scripture are like the frame of a house; it's the framework God gives us

*God's covenants are the backdrop to every biblical doctrine as the Pacific Ocean is to its islands

*One way we see this truth is in the very names, *Old* and *New Testaments*:

HOW OLD AND NEW TESTAMENTS IS REALLY OLD AND NEW COVENANTS

HEBREW word for Covenant in original Old Testament	GREEK word for covenant translated from the Hebrew	LATIN word for covenant translated from the Greek	ENGLISH word for covenant translated from the Latin
<i>Berith</i>	<i>Diatheke</i>	<i>Testamentum</i>	<i>Testament</i>

C) The covenants UNIFY the Scriptures:

*They show us how all Scripture fits together into one beautiful story

*Some Christians tend to think of the Old Testament as pre-Christian or even sub-Christian

*The covenants show us salvation was always *by grace alone through faith alone in Christ alone*

2. We can't fully understand THE SAVIOR apart from the covenants:

*In the beginning of Luke, Gabriel tells Zacharias his son would be the forerunner of the Messiah

*Zacharias celebrates by referencing the covenant promises to Abraham and to David (1:68-74)

*Here we see that we can only properly understand the Messiah in light of God's covenant promises

3. We can't fully understand THE CROSS apart from the covenants:

*At the Last Supper, when Jesus wanted to explain the significance of His death, what did He say?

→ In Matthew 26:28: "This is My blood *of the covenant*" (this hearkens back to Exodus 24:8)

→ In Luke 22:20: "This cup. . .is *the new covenant* in My blood" (hearkens back to Jeremiah 31)

*Jesus is saying His death will bring to fulfillment the covenant realities Moses and Jeremiah foretold

4. We can't fully understand OUR SALVATION apart from the covenants:

*This is especially clear from what Paul says in Romans 2:12-21

*Here Paul says that our justification in Christ works exactly like our condemnation in Adam did

*The doctrine of justification is wholly covenantal; we can't understand our salvation apart from it

5. We can't fully understand THE SACRAMENTS apart from the covenants:

*The covenants are also how Scripture explains and deepens our understanding of the sacraments

→ *Baptism* has replaced circumcision, which was the sign of *God's covenant with Abraham*

→ *The Lord's Supper* has replaced Passover, given in the context of *God's covenant at Sinai*

*The sacraments function like Noah's rainbow—outward signs of God's covenantal promises

SUMMARY: So then, understanding the covenants is really something that's absolutely vital

III. What is a Covenant?

1. The ORIGIN of the word covenant:

A) The HEBREW WORD:

*The Hebrew word in the Old Testament for covenant is *berith*.

B) The GREEK TRANSLATION:

*The New Testament Greek translation of that word is *diatheke*:

*The normal Greek word for “covenant” was *suntheke*, but this word had problems:

→ *Suntheke* usually conveyed the idea of a *mutual* agreement between two *equal* parties.

→ So, *diatheke* was chosen instead in order to emphasize:

*The sovereign nature of God's covenant (God's covenant with us isn't “mutual”)

*The vast difference between the parties involved (it isn't between “equal parties”)

C) The ENGLISH ROOTS:

*The Greek *diatheke* was, in turn, translated into Latin in three different ways:

→ One way it was translated is *testamentum* (again, where we get the English “testament”)

→ Another way it was translated to Latin is *foedus* (where we get the English “federal”)

→ It was also translated into Latin as *pactum* (where we get the English word “pact”)

THREE ENGLISH WORDS THAT COME FROM THE GREEK WORD FOR COVENANT

HEBREW word for covenant	GREEK word for covenant	LATIN words for covenant	ENGLISH words from the Latin
BERITH	DIATHEKE	<i>Testamentum</i>	Testament
		<i>Foedus</i>	Federal
		<i>Pactum</i>	Pact

2. The TYPES of Biblical covenants:

*In Scripture, we can find *three different types* of covenants. There are: **A)** covenants men make with each other (human covenants); **B)** covenants God establishes with men (divine covenants), and **C)** covenants that God's people renew with the Lord (covenants of renewal). Let's look at each kind:

A) HUMAN COVENANTS:

*In Scripture, marriage is considered a sacred covenant (Malachi 2:14)

*Treaties between nations were also covenants in Scripture (Joshua 9:15)

*Laws and agreements between kings and their people were covenants (1 Kings 5:12)

*Binding contracts for business negotiations were covenants (Genesis 21:22-32)

*Personal commitments were also covenants (1 Samuel 20:12-17)

B) DIVINE COVENANTS:

*Throughout the Old Testament, we also the Lord binding himself in covenant to His people

*These are the covenants the Lord enters into with Adam, Noah, Abraham, Israel and David

*We're going to be devoting the bulk of our time to studying through these covenants together

C) COVENANTS OF RENEWAL:

*This is when God's people come together corporately to renew their relationship with the Lord

*We see examples in 2 Kings 11:17 (Jehoiada); 2 Chronicles 29:1ff (Hezekiah); and Ezra 10:1-5

*Here God's people are already in covenant with Him, but are seeking to *renew* their allegiance

3. The DEFINITION of a covenant:

*So, now we know the three different types of covenants in Scripture, but what actually *is* a covenant?

*Perhaps the best definition of a covenant is this: “a bond in blood, sovereignly administered.”

A) A BOND:

*A covenant is “an oath-bound commitment.” At the heart of a covenant is a solemn oath

*We see a covenant as the swearing of an oath in *Genesis 21:23-32* (Abraham and Abimelech)

*We see the connection between covenant and oath in *Genesis 26:28-31* (Isaac and Abimelech)

*And we see the same thing again in *Joshua 9:6,11,15,18* (Joshua and the Gibeonites)

*So, a covenant is an oath-bound commitment: Once you make a covenant, there's no going back

B) A Bond IN BLOOD:

*So, a covenant is an oath; but it's also more than that: A covenant is an oath bound in blood

*We can see this even in the Old Testament terminology: In Hebrew, you “cut” a covenant

*The refers to the covenant ceremony: animals were cut and you would walk between the pieces

*It was a self-maledictory oath: May this also happen to me if I don't make good on my promise

*We see examples of the covenant ceremony in *Jeremiah 34:1-22* and *Genesis 15:7-21*

HEBREW VERB	ENGLISH TRANSLATION	EXAMPLE PASSAGES	SIGNIFICANCE
<i>karat</i>	To MAKE (<i>literally, to CUT</i>) a covenant	Gen.15:18; 21:27,32; 26:28; 31:44; Exod.24:8; 34:10; Deut.5:2; 2 Chron.21:7; Ps.89:3; Is.55:3; 61:8; Jer.31:31,32,33; 32:40; 34:13; Ezek.34:25; 37:26	Seems to signify the <i>Inauguration</i> of a covenant
<i>qum</i>	To ESTABLISH or CONFIRM a covenant	Gen.6:18; 9:9,11,17; 17:7,19,21; Exod.6:4; Lev.26:9; Deut.8:18; Ezek.16:60,62	Seems to signify the <i>Confirmation</i> of a covenant
<i>natan</i>	To GIVE a covenant	Genesis 9:12; 17:2; Numbers 25:12	

C) A Bond in Blood SOVEREIGNLY ADMINISTERED:

*When it comes to divine covenants, we need to also add covenants are sovereignly administered:

→ This means, first of all, that *it's God alone who initiates His covenant with man:*

*We see this in God's covenant with *Noah* (Genesis 6:18)

*We also see it in God's covenant with *Abraham* (Genesis 12:1-3)

*God is the one who initiates this covenant with man, not the other way around

→ This means, secondly, that *it's God alone who sets the terms of His covenant with man:*

*With Noah, God didn't ask for suggestions; He said: "This is how it's going to be"

*With Abraham, God is the one who dictates both the requirements and promises

4. The ELEMENTS of biblical covenants:

*In a wedding, the oath is the central component. But there are also other elements as well

*Usually you also have a marriage ceremony, as well as covenant signs (rings), and a covenant meal

*We also see these elements included in the making of covenants in Scripture:

A) A covenant was at times accompanied by a covenant CEREMONY:

*We saw this described already in *Genesis 15* and *Jeremiah 34* with the cutting of the animals

*This covenant ceremony was a reminder of what the oath really was: An oath bound in blood

B) A covenant was often accompanied by a covenant MEAL:

*We see an example of this in *Genesis 26* with the meal between Abimelech and Isaac

*Another example is in *Genesis 31* in the meal between Jacob and Laban (and their kin)

C) A covenant could be accompanied by a covenant SIGN:

*We see examples of this in *human covenants*:

→ *Abraham* sets aside seven ewe lambs in his covenant with Abimelech (Genesis 21)

→ *Jacob* gathers stones into a heap as a witness of the covenant with Laban (Genesis 31)

→ *Joshua* sets up a large stone as a witness of the covenant with Israel (Joshua 24)

*We see examples of this also in *divine covenants*:

→ In Genesis 9, the rainbow is given as the sign of *God's covenant with Noah*

→ In Genesis 17, circumcision is given as the sign of *God's covenant with Abraham*

→ In Exodus 31, it seems the Sabbath is the sign of *God's covenant with Israel* (vv12ff)

*What is the function of these signs in divine covenants?

→ Covenant signs are meant *to give assurance to God's people*:

*The rainbow was meant to remind Noah and his sons of God's promise to them

*So too, baptism and the Lord's supper are visible pictures of God's promises to us

→ Covenant signs are also meant *to exhibit consecration to the world*:

*When Abraham received circumcision, it forever marked him as a man set apart

*Baptism is a mark of allegiance; the Lord's Supper proclaims Christ (1 Cor.11:16)

SUMMARY:

*So again, these are the primarily elements that were involved in the making of a covenant

*But though covenants could include all these elements, it wasn't necessary all these be present

IV. An Overview of Covenant Theology

1. The Covenant of WORKS:

*The Covenant of Works refers to the covenant relationship between God and Adam in Genesis 1-2

*God gave Adam a command in Genesis 2:16-17: Not to eat of the fruit of the tree in the garden

*Adam's obedience would have meant life, but his disobedience would result in death

*It's called the Covenant of Works because it was *a covenantal relationship* based on *Adam's works*

*Adam was also a covenant representative for all humanity (Rom.5): His sin brought ruin to us all

2. The Covenant of GRACE:

*After Adam sinned, God drew near and entered into a very different kind of covenant with Adam

*In the Covenant of Grace, God enters into covenant with *fallen man* that's based on *divine grace*

*Genesis 3:15 contains the first promise of the Savior: the woman's seed would crush the snake

**Ruin* had come to us all through one man—*Redemption* would come through Another

*God continues to expand on this promise in His covenants with Noah, Abraham, Israel and David

*The Covenant of Grace is really just another name for the gospel

*In the Covenant of Grace, God redeems sinners *by grace alone through faith alone in Christ alone*

3. The Covenant of REDEMPTION:

*The Covenant of Grace indeed comes after the Covenant of Works chronologically

*But Scripture makes clear God's plan of salvation was set in place long before the world's creation

*From all eternity, the Lord constructed a plan to redeem individuals among Adam's fallen race

*This rescue plan formed between the members of the Trinity is called the Covenant of Redemption

A) *Where we see it in Scripture:*

*Scripture says God's plan to redeem a people for himself was set before the world's foundation:

→ We see this in passages such as Ephesians 1:3-4; 3:9-11; 2 Timothy 1:9

*The Father commissioned the Son with a special task; accomplishing redemption for his people:

→ We see this in passages such as John 6:33; 10:18; and 17:4

*The Father promised to give the Son those people whom He was sent to redeem:

→ We see this in passages such as Psalm 2:7-8; John 6:39; and John 17:6

*To Summarize:

→ Before the foundation of the world, God had constructed a plan of salvation:

→ The Father set apart particular individuals to redeem for himself from every nation

→ The Father would send the Son into the world for them; the Son would lay down His life for them; and the Spirit would draw them to the Son according to the Father's promise

→ The *Covenant of Redemption* is thus God's plan to redeem a people for himself

→ The *Covenant of Grace* is then this plan actually being put into action in “real time”

B) What's clear and what's not as clear:

*What's clear: God constructed this plan of salvation before the world's foundation

*What's not clear:

1) Can/should we call this plan of salvation a “covenant”?

2) How the Covenant of Redemption relates to the Covenant of Grace more specifically:

** Some take the Covenant of Redemption as distinct from the Covenant of Grace:*

→ Saying the Covenant of Redemption was between persons of the Trinity

→ Whereas the Covenant of Grace is made between God and man

** Others take the Covenant of Redemption as being part of the Covenant of Grace:*

→ Saying the Covenant of Redemption is Jesus' task as head/representative

→ IE: As the Covenant of Works was made with Adam, and in and through him extended also to his posterity, so too, the Covenant of Grace is made with Christ as the head of all who belong to Him

TWO VIEWS OF THE COVENANT OF REDEMPTION AND THE COVENANT OF GRACE

	THEIR ESSENCE	COVENANT OF REDEMPTION	COVENANT OF GRACE
SOME SAY	Two distinct covenants	Made between the Father and the Son	Made between God and elect sinners
OTHERS SAY	One and the same covenant	Made with Christ as the second Adam, and in Him all those He represented	

C) Why this matters for us as Christians:

*The Covenant of Redemption shows us our security in Christ:

→ Our salvation doesn't depend on us but on a promise the Father made to the Son

*The Covenant of Redemption shows us God's love for us in Christ:

→ God loved us knowing full well all the sins you would ever commit

*The Covenant of Redemption brings us back to the Great Commission:

→ God's rescue mission is still happening, and we're called to be part of it (John 20:21)

→ And we can go with confidence, knowing God has promised a people to the Son

V. An Introduction to the Covenant of Grace

1. The STAGES of the Covenant of Grace:

A) The Inauguration of the Covenant of Grace (Genesis 3:15):

*The first promise we're given in Scripture of a redeemer who would come to save God's people

*All the successive divine covenants in Scripture built upon this first promise in the garden

B) The Noahic Covenant (Genesis 6,9):

*In this covenant we learn more about this redeemer and the salvation He would accomplish

*Noah himself and his ark teach us about Christ and the gospel primarily through pictures

C) The Abrahamic Covenant (Genesis 12,15,17):

*In the covenant with Abraham, we're pointed to Jesus and the gospel primarily through promises

*God's promises of a land, a seed, and blessing are ultimately fulfilled in Christ

D) The Mosaic Covenant (Exodus 20-24):

*We learn more about Jesus and the gospel in this covenant with Israel at Mt. Sinai

*We see Christ through God's redeeming Israel from Egypt, the manna, sacrifices and tabernacle

E) The Davidic Covenant (2 Samuel 7; Psalm 89):

*God promises to raise up one of David's descendants to sit on his throne and reign forever

*These promises of seed and throne find their true fulfillment only in Christ, the Son of David

F) The New Covenant (Jeremiah 31 and Luke 22:20, etc):

*In the new covenant, we have the ultimate fulfillment of everything that has gone before

*Now, the pictures become reality, the shadows take their substance, the promises find fulfillment

*Jesus came as the fulfillment of God's promise to accomplish redemption for His people

2. The UNITY of the Covenant of Grace:

*So, there are many manifestations, but they're all part of the one over-arching Covenant of Grace

*These manifestations don't replace or nullify each other but are unified and build on each other

A) Scripture ties together the manifestations of the Covenant of Grace LINGUISTICALLY:

*Though there are many manifestations, Scripture speaks of God's covenant in the singular tense:

→ Psalm 25:14; Psalm 74:20; Psalm 111:5,9

*Further, the same phrase, "My covenant", is used to describe each successive manifestation:

→ Noah (Gen.6:18;9:9ff); Abraham (Gen.17:2-21); Israel (Ex.19:5); David (Ps.89:28ff)

→ After Adam fell in Eden, there's just one covenant to speak of: the Covenant of Grace

B) Scripture ties together the manifestations of the Covenant of Grace HISTORICALLY:

*There's a historical unity between the Abrahamic and Mosaic Covenants:

→ The reason God sent Moses to deliver Israel was His promise to Abraham (Ex.2:24)

→ When Israel rebels, Moses appeals to the covenant promise to Abraham (Ex.32:13)

*There's a historical unity between the Mosaic and Davidic Covenants:

→ God identifies himself to David as He who brought up Israel from Egypt (2Sam.7:6)

→ David's death-bed charge to his son is all about keeping the Law of Moses (1 Kings 2:3)

*There's a fundamental unity between the Abrahamic and Davidic Covenants:

→ In speaking of the Christ, Zacharias binds together Abrahamic and Davidic (Lk.1:68ff)

*Indeed, all the Old Testament manifestations of the Covenant of Grace are fulfilled in Christ:

→ Ezekiel 37:24-28 binds the Davidic, Mosaic, and Abrahamic with the New Covenant

C) Scripture ties together the manifestations of the Covenant of Grace THEMATICALLY:

*There's one phrase that we see repeated throughout God's covenantal dealings with His people:

→ “I will be their God, and they will be My people. . .”

*We see it in God's covenants with Abraham (Gen.17:7); Israel (Ex.6:6f) and David (Ezek.34:23f)

*This is the essence and goal of God's covenant; that He be our God and we be His people

3. The PROGRESSION of the Covenant of Grace:

*So, there's unity between the various stages of the Covenant of Grace—but there's also a progression

*In each successive stage, we come to learn more and more about Christ and about the gospel

A) A seed growing into a tree:

*God's plan unfolds through Scripture as a seed gradually and progressively grows into a tree

*It's the same tree from the very beginning, but with each stage the gospel unfolds more and more

B) A musical symphony:

*Each stage in the Covenant of Grace is like another track in the masterpiece of redemption

*As the instruments of a symphony build upon each other, so it is in the Covenant of Grace

4. The DYNAMICS of the Covenant of Grace:

*If all the OT stages of the Covenant of Grace are about Jesus, why is it sometimes hard to see Him?

*Because they whisper Him softly; through pictures and types; they're like shadows and reflections

*Each OT stage contains the temporal as well as the eternal (like a kernel of rice in the husk)

*God's covenants with Noah, Abraham, Israel and David are all about Jesus and the gospel

*But they teach us about Him through the outward husk of various temporal pictures and promises

5. The ESSENCE of the Covenant of Grace:

*They're all wrapped with an outward husk—but the inner kernel is indeed the gospel

*The heart of the Covenant of Grace is that God saves sinners by grace through faith in Christ alone

*God's OT people looked ahead to Him; now, we look back; but salvation has always been the same

6. The REQUIREMENTS of the Covenant of Grace:

*Scripture tells us the gospel has no conditions—but it does have requirements:

→ Righteousness (Matt.5:20); the new birth (Jn.3:3,5); faith and repentance (Heb.11:6; Lk.13:3,5)

*But the wonderful thing is that God provides all that He requires in the Covenant of Grace:

→ Righteousness (Jer.33:16); new heart (Deut.30:6); faith and repentance (Acts 5:31; 2Tim.2:25)

7. The NAMES of the Covenant of Grace:

*The phrase “Covenant of Grace” is helpful to describe God's covenant but isn't actually in Scripture

*Rather, when the Bible itself speaks of the Covenant of Grace, it usually uses these terms:

A) My covenant (Genesis 6:18; 9:9-15; 17:2-21; Exodus 19:5; Psalm 89:28,34):

*Reminds us of the **AUTHOR** of the Covenant of Grace:

→ It's not a covenant we make with God, but that God makes with us

B) My covenant of peace (Isaiah 54:10; Ezekiel 34:25; 37:26):

*Reminds us of the **NATURE** of the Covenant of Grace:

→ It's called a covenant of peace because it results in peace with God (Col.1:19-20)

C) The everlasting covenant (Gen.9:16; 17:7-19; Ps.105:10; Is.24:5; 55:3; Jer.32:40; Ez.16:60; 37:26):

*Reminds us of the **DURATION** of the Covenant of Grace:

→ When the Lord enters into covenant relationship with someone, it's forever (Is.45:17)

The Covenants of
Works & Grace

Lesson 2 Outline: *The Covenants of Works and Grace*

I. The Creation Ordinances: *God's Foundational Life-Principles*

1. The SABBATH:

*The *INAUGURATION* of the Sabbath (Gen.2:2-3)

*The *PERMANENCE* of the Sabbath (Ex.20:8; Mk.2:27)

*The *FUNCTION* of the Sabbath (Gen.2:3 with Mk.2:27)

*The *SCOPE* of the Sabbath (Lev.25:1-12)

*The *FULFILLMENT* of the Sabbath (Deut.12:9-10; Heb.4:3,8-9; Is.61:1-3 with Lk.4:18-21):

→ Question: Why do NT believers celebrate the Sabbath on Sundays (not Saturdays)?

→ Answer: Jesus' resurrection changed everything about the Sabbath

2. MARRIAGE:

*The *INAUGURATION* of marriage (Gen.2:18-25)

*The *ESSENCE* of marriage (Gen.2:24; Matt.19:5; Mk.10:7-8; Eph.5:31):

→ LEAVING

→ CLEAVING

→ BECOMING ONE FLESH

*The *DIGNITY* of marriage (Gen.2:18; Heb.13:4)

*The *DESIGN* of marriage (Gen.2:18; cf. 1:27-28; 1Cor.11:9-11)

*The *DEFINITION* of marriage (Matt.19:4-6):

→ Jesus' words and DIVORCE

→ Jesus' words and POLYGAMY

→ Jesus' words and HOMOSEXUALITY

*The *PICTURE* of marriage (Eph.5:25)

3. WORK (LABOR)

*The *INAUGURATION* of work (Gen.1:28; 2:15)

*The *BLESSING* of work (Ex.20:9; Ecc.5:12; 1Thess.3:10-12)

*The *GOAL* of work (Gen.1:28)

*The *LOCALITY* of work (Gen.2:15)

*The *DIGNITY* of work (Gen.2:15)

4. SUMMARY:

*Sabbath, marriage, and work are institutions God himself established at creation

*God wants us to learn to glorify Him *in the midst of the ordinary*

II. The First Created Being: *Who was Adam?*

1. Adam was a HISTORICAL FIGURE:

*The *GENEALOGIES* of Scripture (Gen.5:3; 1Chron.1:1; Lk.3:38)

*The *TEACHING* of Jesus (Matt.19:4-6)

*The *PREACHING* of Paul (Acts 17:26)

*The *DOCTRINE* of Justification (Rom.5:12-19)

2. Adam was a UNIQUE CREATURE:

*Set apart from all other *ANIMALS*: Made **IN GOD'S IMAGE** (Gen.1:26)

→ Includes *Reason, Intellect, Conscience and Will*:

*The things that set Adam apart from the beasts (Jms.3:9)

→ Includes *True Righteousness and Holiness*:

*The things that set Adam apart for God (Eph.4:24; Col.3:10)

→ Illustration: a man standing in front of a mirror

→ Question: did humanity lose God's image at the fall? (Gen.9:6; 1Cor.11:7; Jms.3:9)

*Set apart from all other *MEN*: Made **WITHOUT SIN** (Gen.1:31; Ecc.7:29)

THE FOUR STATES OF MAN (AUGUSTINE)

PRE-FALL MAN	POST-FALL MAN	REBORN MAN	GLORIFIED MAN
Able not to sin/ Able to sin	Not able not to sin/ Able to sin	Able (prone) to sin/ Able not to sin	Not able to sin/ Able not to sin
<i>Temporally free from sin</i>	<i>Enslaved to sin</i>	<i>At war with sin</i>	<i>Eternally free from sin</i>

3. Adam was a COVENANT REPRESENTATIVE:

*Genesis 2-3 with Romans 5:12-21

III. The Covenant of Works

1. The ESSENTIAL NATURE of the Covenant of Works:

*Adam enjoyed a covenant relationship with God (Gen.1:28)

*But Adam's standing hinged on his obedience (Gen.2:16-17)

2. The SCRIPTURAL FOUNDATION for the Covenant of Works:

*Scripture elsewhere describes covenants where the word isn't used

→ 2 Samuel 7 (Psalm 89); Psalm 105:8-10; Genesis 2-3 (marriage)

*Scripture seems elsewhere to call God's relationship with Adam a covenant

→ Hosea 6:7

*Scripture seems elsewhere to make this a necessary implication

→ Romans 5:12-19

*Summary and Significance

*Why the question matters

3. The BINDING REQUIREMENT of the Covenant of Works:

*Genesis 2:16-17

*A Simple Test: Would Adam Obey??

4. The UNIVERSAL SCOPE of the Covenant of Works:

*Romans 5

*Illustration: The Pilot of an Airplane; the Captain of a Ship

5. The PRESENT SIGNIFICANCE of the Covenant of Works:

*The Covenant of Works has been completely shattered:

→ *It was based on a single test: Adam already fell, and there's no going back*

*The Covenant of Works carries with it lasting effects:

→ *We're now born as guilty sinners under God's wrath*

*The Covenant of Works represents what man still owes to God:

→ *God still demands our perfect obedience*

*The Covenant of Works prepares the way for redemption:

→ It EXPOSES our *NEED* for redemption: *We fell when Adam failed*

→ It PROVIDES the *HOPE* of redemption: *Jesus triumphed where Adam failed*

IV. The Fall of Adam

1. The ENTRANCE of sin: *How Satan Tempts*

*He questions God's character (v1)

*He contradicts God's Word (v4)

*He perverts God's ways (v5)

→ *WHAT* Satan is saying

→ *WHY* this is ironic

→ *WHERE* was Adam, by the way?

2. The NATURE of sin: *What Sin Is*

*Sin is Rebellion

*From "Who are we" (Ps.8) to "Who is He" (Gen.3)

3. The EFFECTS of sin: *What Sin Does*

*Sin created *DIVINE* discord:

→ Shame and defilement (2:25 ^ 3:7)

→ Guilt and fear (3:8-10)

*Sin created *HUMAN* discord:

→ Genesis 3:12-13

→ Estrangement and blame-shifting

V. The Fall of Mankind

1. The REALITY of Adam's covenant headship:

*Adam's *CORRUPTION* was *IMPARTED* to us all when he sinned

→ Ecclesiastes 7:29; Genesis 6:5; John 3:19

→ We sin naturally because we have hearts that love sin

*Adam's *GUILT* was *IMPUTED* to us all when he sinned:

→ Romans 5:12-21 speaking about imputed (not imparted) sin

→ The guilt of Adam's sin was imputed to all his posterity

*Adam's *PUNISHMENT* was *DEALT OUT* to us all when he sinned:

→ Physical death is God's judicial penalty for Adam's sin (Gen.5)

→ Spiritual death is God's judicial penalty for Adam's sin (Eph.2:1)

→ So: Adam's corruption was imparted to us *because* Adam's guilt was imputed to us

2. Some ILLUSTRATIONS of Adam's Covenant Headship:

*From *OUR WORLD*:

→ Your Nationality

→ Your Government

→ Your Household

*From *THE SCRIPTURES*:

→ Ham, Canaan and the Canaanites (Gen.9:20-27)

→ Pharaoh and the Egyptians (Ex.1-11)

→ Achan and his family (Josh.7:16-26; 22:20)

→ The Amalekites in the days of Samuel (1Sam.15:1-3)

→ Seven descendants of Saul in the days of David (2Sam.21)

→ The leprosy of Naaman (2 Kings 5:27)

→ The gallows of Haman (Esth.9:13-14)

→ Daniel's accusers and the lions' den (Dan.6:24)

3. Answering OBJECTIONS about Adam's covenant headship:

*We had the absolute best chance in Adam (*Much better than if we would do*)

*We're in no place to argue about sin (*We sin every day*)

*We're in no place to argue about fairness (*Salvation works the same way*)

*We're in no place to argue with God (*He does what He pleases*)

*We can trust in the character of God (*He is good*)

VI. The Lord's Words to the Serpent, the Woman, and the Man

1. An INTRODUCTION:

*God doesn't leave man alone after the fall

*He draws them out with searching questions

2. God's Word to THE SERPENT (Gen.3:14-15):

*The Lord curses the serpent

*Matthew 25:41 and Revelation 20:10

3. God's Word to THE WOMAN (Gen.3:16):

*First Aspect: An increase of *PAIN IN CHILDBIRTH*

*Second Aspect: An increase of *TENSION IN MARRIAGE*:

→ The Wife will Desire to Rule over her Husband (cf. Gen.4:7):

*Opposes God's Design for the Wife as *SUBMISSIVE HELP-MATE*

→ The Husband will Tend to Domineer over his Wife:

*Opposes God's Design for the Husband as *SACRIFICIAL PROTECTOR*

4. God's Word to THE MAN (Gen.3:17-19):

*The *NATURE* of Work: *Work will be Painful*

*The *RESULT* of work: *Work will be Impaired*

*The *DURATION* of work: *Work will Not End*

5. God's Blessing IN CHRIST:

*Jesus is making all things new, Revelation 21:5

→ Jesus gives GOSPEL HOPE to our *MARRIAGES* (Eph.5:22-23)

→ Jesus gives GOSPEL MEANING to our *WORK* (Col.3:23-24)

*Still, we live in a fallen world, Romans 8:18-25

→ We long for the new heavens and new earth

VII. The Promise of Redemption: *The Inauguration of the Covenant of Grace*

1. The SUBSTANCE of the promise of Genesis 3:15:

**Enmity Between the Serpent and the Woman (Gen.3:15a):*

→ From enmity with God to enmity with the serpent

→ This is exactly what happens when Christ saves us

**Enmity Between the Seed of the Serpent and the Seed of the Woman (Gen.3:15b):*

→ The seed of the *SERPENT*:

*Children of the devil (1 Sam.2:12; Matt.3:7; Jn.8:38 ,41, 44)

→ The seed of the *WOMAN*:

*In One Sense: BELIEVERS in Christ (Rev.12:17)

*In Another Sense: CHRIST (Ps. 2)

**Enmity Between the Seed of the Woman and the Serpent (Gen.3:15c):*

→ This is a Singular Seed: Christ the Redeemer

*Christ would crush the serpent

*But He would himself be bruised in the process

*This looks forward to the cross

→ Through Christ, Satan crushed under feet of believers (Rom.16:20)

2. The BREADTH of the promise: *We Learn at least Four Truths from Genesis 3:15*

*God would save man by sending a Savior

*The Savior God sent would be fully human

*The Savior would triumph over the work of the devil

*The Savior would triumph over the devil through suffering

3. The RESPONSE to the promise: *Genesis 3:20*

*Why does Adam name his wife Eve?

*What does “mother of all the living” refer to?

4. The SIGN of the promise: *Genesis 3:21*

*God clothes Adam and Eve with animals skins

*A picture of how it is that God would accomplish redemption

*Hebrews 9:22; Isaiah 53:4

Adam and Christ:

Romans 5

Lesson 3 Outline: *An Exposition of Romans 5:12-21*

I. An Introduction to Romans 5:12-21

*Romans 5:12-21 like a commentary on Genesis 3: Moses tells us the history of Adam's fall, Paul explains the mystery and consequences of Adam's fall

*Adam was the covenant head of the human race in the Covenant of Works

*Christ is the covenant head of his people in the Covenant of Grace

*Our condemnation and justification are both based on the actions of our covenant head

*This leads us to the doctrine of imputation

II. A Summary of the Principle of Imputation

1. DEFINITION from Scripture:

*To impute is to reckon, regard, or credit to ones account

*OT Hebrew verb for impute: *hashav*: Genesis 15:6

→ Genesis 15:6, Abram believed and it was credited to him as righteousness

*NT Greek verb for impute: *logizomai*: Romans 4:3-8 (5 times). Two Examples:

→ 4:6, “the blessing on the man to whom God credits righteousness apart from works”

*Here God *is* crediting a sinner with something he *doesn't* have (righteousness)

→ 4:8, “Blessed is the man whose sin the Lord will not take into account” (quoting Ps.32:2)

*Here God is *not* crediting a sinner with something he *does* actually have (sin)

2. EXAMPLES from Scripture:

*Judah's request, Genesis 44:33

*Rachel's children, Genesis 30:6 (cf. 48:5-6 and Ruth 4:13-17)

3. CLARIFICATION from Scripture:

*Imputation is NOT imparting or infusing

→ Our sins were not imparted to Christ at the cross: Jesus didn't actually become a sinner.

→ Christ's righteousness is not imparted to us in justification: we're not justified because we actually become righteous

*Imputation IS rather reckoning or crediting to one's account

→ Our sins were not imparted but imputed to Christ at the cross

→ Christ's righteousness is not imparted but imputed (reckoned) to us in justification

III. The Three Great Imputations of Scripture

	DESCRIPTION	SCRIPTURE	ILLUSTRATION
SIN	Adam's sin imputed to all his posterity	Rom.5:12-21; 1Cor.15:21-22	Esau and his household
SATISFACTION	Our sin imputed to Christ (not to us)	Is.53:4-6; Gal.3:10-14; 2Cor.5:21	OT animal sacrifices
SALVATION	Christ's righteousness imputed to us	Gen.15:6; Rom.4:5; 5:12-21	Jacob and his household

1. The Imputation of SIN:

*The imputation of Adam's sin to all humanity (Example: Esau in Genesis 36)

2. The Imputation of SATISFACTION:

*The imputation of the sin of God's people to Christ (Example: OT animal sacrifices)

3. The Imputation of SALVATION:

*The imputation of Christ's righteousness to His people (Example: Jacob in Genesis 31-33)

IV. Imputed Sin and Righteousness in Romans 5:12-21

*Romans 5:12-21 deals with two of the three: the imputation of sin and salvation

*Necessary to distinguish between imputed, inherent, and actual sin:

ACTUAL SIN	The conscious, personal sins that we willfully commit against God and His Law	<i>Committed</i> by us
INHERENT SIN	The inward, inherent, corrupt nature with which we are infected from birth	<i>Transmitted</i> to us
IMPUTED SIN	The sin, guilt and condemnation that was counted as ours when Adam sinned	<i>Reckoned</i> to us

*Romans 5:12-21: condemnation based on imputed sin; justification based on imputed righteousness

V. The Structure of Romans 5:12-21

*5:12, An INTRODUCTION to imputed sin

*5:13-14, Two clear PROOFS of imputed sin

→ Death can't be for sins against *THE MOSAIC LAW*

→ Death can't be for sins against *THE MORAL LAW*

*5:15-17, The CONTRAST of imputed sin in Adam and imputed righteousness in Christ

*5:18-19, The COMPARISON of imputed sin in Adam and imputed righteousness in Christ

*5:20-21, A final CLARIFICATION about God's way of salvation

VI. An Exposition of Romans 5:12-21

ROMANS 5:12

“through one man sin entered into the world” → perhaps: 1) sin came *into* the world; probably: 2) sin came *upon* the world

“and death through sin” → death came upon the world as a judicial punishment

“and so death spread to all men” → past tense: when *Adam* sinned, we died

“because all sinned” → 3 major views:

NAME OF VIEW	TRANSLATION OF PHRASE	MEANING OF PHRASE	WHY ALL DIE
The PELAGIAN View	“for all <i>have personally</i> sinned”	All die because all are guilty of committing actual sins (like Adam)	Actual Transgressions
The CORRUPTION View	“for all <i>have become corrupt</i> ”	All die because all have been infected with Adam's corrupt nature	Imparted Corruption
The CLASSICAL View	“for all sinned <i>in Adam</i> ”	All die because the guilt of Adam's first sin has been imputed to all	Imputed Guilt

1. Examining the PELAGIAN View. . .

2. Examining the CORRUPTION View. . .

3. Examining the CLASSICAL View. . .

*The Corruption View versus the Classical View:

CORRUPTION	Adam sinned → Adam's nature corrupted → we inherit this corrupt nature → we are thus punished
CLASSICAL	Adam sinned → Adam's sin reckoned to us → we are punished with Adam → we are thus corrupted

*The Realist View versus the Federalist View:

	A SUMMARY OF THE TWO VIEWS	EXAMPLES FROM SCRIPTURE
REALISM	Adam's sin was imputed to all men because we were really there sinning with him when he sinned	Levi paid tithes in that he was “present” in Abraham's loins when he tithed (Heb.7:9-10)
FEDERALISM	Adam's sin was imputed to all men because when Adam sinned he acted for all those he represented	Canaan's curse (Gen.9); Achan's sin (Josh.7); Haman's sons (Esth.9); Daniel's accusers (Dan.6)

*Final synopsis and conclusion: The CLASSICAL View is the Biblical view:

NAME OF VIEW	SYNOPSIS OF VIEW
PELAGIAN VIEW	Not true <i>experientially</i> : infants die who have never sinned according to Pelagius' definition Not true <i>grammatically</i> : the text doesn't say "all sin" or "all have sinned" but "all sinned" Not true <i>contextually</i> : this interpretation contradicts what Paul goes on to say in vv13-14 Not true <i>structurally</i> : this understanding is inconsistent with the heart of the passage in vv15-19 Not true <i>theologically</i> : the corollary truth is that we are justified by our own good deeds
CORRUPTION VIEW	Not true <i>grammatically</i> : to say that "all sinned" does not mean that "all were made corrupt" Not true <i>structurally</i> : this understanding is inconsistent with the heart of the passage in vv15-19 Not true <i>theologically</i> : the corollary truth is we are justified by becoming inherently righteous
CLASSICAL VIEW	TRUE <i>grammatically</i> : "all sinned" at a particular time—in and with Adam when he sinned TRUE <i>contextually</i> : what Paul goes on to say in vv13-14 fits perfectly with this interpretation TRUE <i>structurally</i> : this interpretation fits perfectly with the heart of the passage in vv15-19 TRUE <i>theologically</i> : the corollary truth is we are justified by Christ's imputed righteousness

ROMANS 5:13-14

An Overview:

* Paul's *PREMISE* (v12):

* Paul's *PROOF* (vv13-14):

* Paul's *CONCLUSION* (vv12, 15-19):

1. Paul's FIRST argument:

2. Paul's SECOND argument:

A Summary:

PREMISE 1	All men die (vv12-13)
PREMISE 2	Death is the enforcement of a penalty (v13)
PREMISE 3	Penalties are only enforced when there is a transgression of a law (v13)
PREMISE 4	Thus, all must have transgressed a law (vv13-14)
PREMISE 5	But this law can't be the Law of Moses, since men died before the Law was given (v14)
PREMISE 6	Nor can it be the moral law, since some [infants] die who have never violated even that law (v14)
PREMISE 7	So we don't suffer death because of actual sins either against the Mosaic Law or the moral law
CONCLUSION	So then, all men are condemned on account of the sin of Adam, not their own actual sins (v12)

ROMANS 5:15-17

1. An OVERVIEW of the context of Romans 5:15-17:

2. The CONTRASTS contained in Romans 5:15-17:

*Verse 15: the *NATURE* of the actions and the *DEGREE* of the glory

*Verse 16: the *EFFECT* of the actions and the *POWER* of the actions

*Verse 17: the *RESULT* of the actions

	THE WORK OF ADAM	THE WORK OF CHRIST
ITS NATURE (15)	A <i>trespass</i> that resulted in <i>merited</i> judgment	An act that resulted in <i>unmerited</i> righteousness
ITS DEGREE (15)	Far more <i>inferior</i> than that of Christ	Far more <i>superior</i> than that of Adam
ITS EFFECT (16)	<i>Condemnation</i> for many	<i>Justification</i> for many
ITS POWER (16)	Brought condemnation & death <i>by one sin</i>	Brought justification & life <i>despite countless sins</i>
ITS RESULT (17)	The <i>reigning of death</i>	<i>A reigning in life</i>

	ITS NATURE	ITS OUTCOME	ITS EFFECT	ITS RESULT
ADAM	A Transgression	Judgment of God	Condemnation	Death
CHRIST	An Act of Grace	Gift of Righteousness	Justification	Life

3. The TRUTHS contained in Romans 5:15-17:

*These verses describe the *NATURE* of God's grace

*These verses highlight the *CERTAINTY* of God's grace

*These verses demonstrate the *MEDIATION* of God's grace

*These verses define the *RECIPIENTS* of God's grace

ROMANS 5:18-19

1. The **CONTEXT** of Romans 5:18-19:

2. The **MEANING** of Romans 5:18-19:

PAUL'S COMPARISON IN VERSE 18

THE OBJECTS	THE REALITY	THE BASIS
Just as all <i>[in Adam]</i>	have been condemned	on account of the transgression of Adam
So too, all <i>[in Christ]</i>	have been justified	on account of the righteousness of Christ

PAUL'S COMPARISON IN VERSE 19

THE OBJECTS	THE REALITY	THE BASIS
The many <i>[in Adam]</i>	were made sinners	through the disobedience of Adam
The many <i>[in Christ]</i>	were made righteous	through the obedience of Christ

ROMANS 5:20-21

1. The **ROLE** of God's **LAW** (5:20a):

*The **MEANING** of the Law → The Law of Moses

*The **REFERENCE** to the Law → What role does the Law play in our salvation?

→ Paul's words are **PARTIAL**

→ Paul's words are **PROVOCATIVE**

*The **PURPOSE** of the Law → Not to lessen our sin but actually to increase it

*The **METHOD** of the Law → The Law does this in 2 ways:

→ It **SHOWS** us our sin (like a mirror)

→ It **STIRS** up our sin (like our children)

2. The WONDER of God's GRACE (5:20b-21):

*The *REALITY* of God's abounding grace: “*grace abounded. . .*”

→ Grace abounds over our sin

*The *PURPOSE* of God's abounding grace: “*grace abounded. . .so that grace would reign. . .*”

SCRIPTURE	PHRASE	EMPHASIS	MEANING
ROMANS 5:14,17	“death reigned”	The <i>result</i> of Adam's imputed sin	Death dominates us in Adam
ROMANS 5:21	“sin reigned [in death]”	The <i>power</i> of Adam's imputed sin	Sin dominates us in Adam

→ Grace abounds in order that grace might reign: sin no longer dominates us

*The *SOURCE* of God's abounding grace: “*so that grace would reign through righteousness. . .*”

→ Grace abounding isn't contingent on us—But upon the perfect righteousness of Christ

*The *RESULT* of God's abounding grace: “*through righteousness [un]to eternal life. . .*”

→ God's abounding grace lasts forever

→ Question: Why is it that believers still have to experience physical death?

→ Answer: We have to pass through death—But the *sting* of death is gone (1Cor.15:54-57)

*The *BASIS* of God's abounding grace: “. . .*through Jesus Christ our Lord.*”

→ Illustration: David and Goliath

VII. A Final Word of Application

*A Final Summary

*A Closing Story

The Covenant with

Noah

Lesson 4 Outline: *God's Covenant with Noah*

I. The Background of the Noahic Covenant

1. The BIG PICTURE of Genesis 1-9

*There were two cataclysmic changes that took place in the early chapters of Genesis. . .

→ *The FALL* (Genesis 3)

→ *The FLOOD* (Genesis 6-9)

2. The TRANSITION PERIOD of Genesis 3-5

*The Emergence of 2 Lines:

→ The ungodly line: *Cain and his offspring*

→ The godly line: *Seth and his offspring*

→ The biblical story line (Noah's 3 sons; Isaac and Ishmael; Jacob and Esau)

*The EFFECTS of SIN and the GRACE of GOD:

→ The *EFFECTS of SIN* (Gen.5)

→ The *GRACE of GOD*:

*In the faith of His people (Gen.5)

*In the outpouring of His Spirit (Gen.4:26)

3. The IMMEDIATE CONTEXT of Genesis 5-6

*The Lineage of Noah and Preface to the Flood (Gen.5)

→ Remembering the time-frame of Genesis 5

→ Methuselah (5:25): “when he is dead it shall be sent”

→ Lamech (5:28): “overthrower”

→ Noah (5:29): “rest”

*The Sons of God and the Daughters of Men (Gen.6:1-4):

→ *Unlikely* interpretations:

*Fallen angels

*Tyrannical kings

→ *Likely* interpretation:

*The believing line of Seth intermingling with the unbelieving line of Cain

II. An Overview of the Noahic Covenant

*The covenant with Noah is the *first stage* in the Covenant of Grace:

I. The Covenant of Works with Adam

II. The Genesis 3:15 promise of a Redeemer:

A) *The Noahic Covenant*

B) The Abrahamic Covenant

C) The Mosaic Covenant

D) The Davidic Covenant

E) The New Covenant

*The covenant with Noah contains the first usage in Scripture of the term “covenant”

*The first use of the word “grace” is also here in the context of the covenant with Noah (6:8)

*The covenant with Noah records two covenants (Gen.6 with Noah; Gen.9 with his family)

*The covenant with Noah includes both the temporal and the eternal

III. Addressing the Debate about the Noahic Covenant

1. An INTRODUCTION to Kuyper's View:

*Kuyper basically denies that the Noahic Covenant is part of the Covenant of Grace

2. A SUMMARY of Kuyper's View:

*The covenant with Noah isn't about *redeeming* grace—but rather about *common* grace

*God doesn't make *gospel* promises to God's people—but *temporal* promises to all mankind

3. The REASONS for Kuyper's View:

*The covenant in Genesis 9 is made to all Noah's sons, through whom would come all men

*The covenant in Genesis 9 isn't just made with Noah and his sons—but also with the animals

4. Our RESPONSE to Kuyper's View:

*Answering his FIRST objection:

→ We can't separate the covenant of Genesis 9 from the covenant of Genesis 6

→ And the covenant in Genesis 6 isn't made to all without exception—but all in the ark

→ It's clear in Genesis 6 that God isn't addressing *all* people—but His *redeemed* people

→ God isn't actually addressing *all* humanity—He's actually addressing a *new* humanity

*Answering his SECOND objection:

→ Scripture teaches that *all creation* has been effected by the fall (Gen. 3:17; Rom.8:20)

→ When God sent the flood; though mankind alone was wicked, the animals perished too

→ So then: though man alone sinned, still, in both the *fall* and the *flood*, all creation suffered

→ It's the same thing in the Covenant of Grace: *In a sense*, all creation is comprehended. All creation suffered sins' consequences, and one day healing will also extend to all creation.

→ Man has been cursed by the fall; but all creation also groans for glory (Rom.8:19ff)

5. Our CONCLUSION:

*The *temporal* elements were there—but they were there to teach us about *the eternal*

*Isaiah 54:9-10 binds together the Noahic Covenant with the Covenant of Grace

*Kuyper's mistake: forgetting how the temporal and eternal go together in the Covenant of Grace

*Not just with Noah: We see the same in God's covenant with Abraham, at Sinai, and with David

*God's covenant with Noah did preserve the earth for redemption—but it also did so much more!

IV. What we learn from the Noahic Covenant

1. The BACKDROP of the Covenant of Grace (Gen.6:5,11-12): *We see why we need salvation*

*Man's corruption is *INWARD*: “intent of the thoughts of his heart” (v5)

*Man's corruption is *PERVASIVE*: “every intent. . .was only evil” (v5)

*Man's corruption is *CONTINUAL*: “only evil continually” (v5)

*Man's corruption is *UNIVERSAL*: “all flesh had corrupted their way” (vv11-12)

2. The AUTHOR of the Covenant of Grace: *We learn about the character of God*

*He is *TENDER-HEARTED* (6:6)

*He is *JUST* (6:7)

→ God defines justice

→ God upholds justice

→ God is still a God of justice

*He is *FAITHFUL*:

→ He is faithful to uphold the judgments He threatens (2Pet.3:5-7)

→ He is faithful to uphold the promises He makes:

*His promise of *preserving the earth* (Gen.8:22)

*His promise of *saving His people* (Gen.3:15)

3. The NATURE of the Covenant of Grace: *We learn how God saves sinners*

*Salvation is *BY GRACE* alone (6:8-9)

→ Noah found favor with God (v8) before he was a righteous man (v9)

→ Noah was a sinner saved by grace

*Salvation is *THROUGH FAITH* alone (Heb.11:7)

→ Noah became heir of the righteousness that is by faith

→ Noah was saved through gospel faith in gospel righteousness

*Salvation is *IN CHRIST* alone: *We see this in . . .*

→ Noah's NAME (5:29)

*Points us to Christ, *our true sabbath rest* (Heb.4)

→ Noah's ARK (chapters 7-8)

*Points us to Christ, *God's only way of salvation* (1Pet.3:18-22)

→ Noah's HEADSHIP (6:18-19; 7:1; 23)

*Points us to Christ, *our covenant representative* (Rom.5:12-21)

→ Noah's OFFERING (8:21)

*Points us to Christ, *the lamb of God* (Jn.1:29; Eph.5:1-2)

→ Noah's PROPHECY (9:26-27)

*Points us to Christ, *the seed of promise* (Gen.3:15; 11:10-32; Lk.3:36)

4. The SUBSTANCE of the Covenant of Grace: *We learn of what we have been given in Christ*

**PEACE with God:*

→ Genesis 9:10,12 (cf. Isaiah 54:9-10; Romans 5:1)

**The BLESSING of God:*

→ Genesis 9:1 (cf. 1:28; Eph.1:3ff)

5. The BASIS of the Covenant of Grace: *We learn why God lavishes His grace on sinners*

*Genesis 8:20-9:19 is one unified passage of Scripture

*God's covenant blessings (9:1ff) were *based on* Noah's sacrifice of atonement (8:20ff)

*God would bless Noah and his sons despite their sin (8:21)

*It wasn't God's disposition towards sin that changed—but His disposition towards sinners

→ Christ's blood is the only basis of our *peace* with God (Col.1:20)

→ Christ's blood is the only basis of the *blessing* of God (Rom.4:6-8; Gal.3:13-14)

6. The **STABILITY** of the Covenant of Grace: *We learn about the security we have in Christ*

* God calls His covenant an “everlasting covenant” (9:12,16; cf. Jer.32:40)

* Comparing Genesis 8:20 with Jeremiah 33:20-21,25-26

* Stopping the sun and moon. . .and defying time and space

7. The **SCOPE** of the Covenant of Grace: *We learn who salvation is for*

* It is for *COVENANT CHILDREN*:

→ Genesis 6:18; 7:1; 9:9ff

→ God's covenant extends to the whole household

→ Application: pray for your children and your children's children

* It is for *INGRAFTED FOREIGNERS*:

→ Apparent in *NOAH'S BLESSING* (9:27; cf. 10:1-4; Is.66:19)

* Japheth's offspring are outsiders who become Shemites by embracing the God of Shem

→ Typified through *NOAH'S ANIMALS* (6:19-20; 7:7:2-3)

* The truth *promised* in Scripture (Rev.5:9; 7:9)

* The truth *pictured* in Scripture:

→ The prophecy of Isaiah (43:20-21)

→ The vision of Peter (Acts 10:10-12)

COVENANT	3 FOLD FORMULA DESCRIBING THE RECIPIENTS OF THE COVENANT
The Noahic Covenant	“Now behold, I Myself do establish My covenant with you, and with your descendants after you; and with every living creature that is with you. . .of all that comes out of the ark.” (<i>Genesis 9:9-10</i>)
The Abrahamic Covenant	“I will establish My covenant between Me and you and your descendants after you. . .and every male among you. . .who is born in the house or who is bought with money from any foreigner, who is not of your descendants” (<i>Genesis 17:7,12</i>)
The New Covenant	“For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself” (<i>Acts 2:39</i>)

8. The SIGN of the Covenant of Grace: *We learn about the picture of God's promise*

*The rainbow was God's covenant sign (9:12-17)

*Covenant signs declare covenant promises to covenant people

*Covenant signs are tangible pictures of God's eternal promises

*Covenant signs and the sacraments:

→ When *we* see the sign, God remembers (9:14-15)

→ When *God* sees the sign, God remembers (9:16)

→ Application: We may forget God's promises—but God never forgets

9. The FRUIT of the Covenant of Grace: *We learn about the heart of the Christian life*

*What Genesis 6:9 doesn't mean and what it does mean

→ Noah wasn't perfect, but he was a man who truly walked with God

*What was it that characterized Noah's life?

→ Not primarily that he preached about God but rather that he walked with God

*What does it mean to live a life worthy of our calling (cf. Eph.4:1-3)?

→ Not about what we know or what we do but *who we are*

→ We glorify God by knowing and loving and walking with Him

10. The REQUIREMENTS of the Covenant of Grace: *We see how grace and obedience fit together*

*In the Covenant of Grace, obedience is **COMMANDED**:

→ God gives His people commands to obey (Gen.9:3-4; cf. v1,7)

*In the Covenant of Grace, obedience is **LIBERATED**:

→ God's covenant promises are never based on our obedience (Gen.9:1-7)

*In the Covenant of Grace, obedience is **CRUCIAL**:

→ There are still earthly consequences for sin for believers (Gen.9:5-6)

11. The PRIVILEGE of the Covenant of Grace: *We learn about the mission God has given us*

*Genesis 9:1 and the mission of God:

→ Genesis 9:1 points us both *back* to Genesis 1:28 and *forward* to Matthew 28:18-20

	PEACE	BLESSING	MISSION
God's charge to Noah <i>(Genesis 8:20-9:1)</i>	Peace through blood of atonement (8:20-22)	"And God blessed Noah" (9:1)	"Be fruitful & multiply and fill the earth" (9:1)
Christ's charge to us <i>(John 20:19-26)</i>	"Peace to you" (20:19,21,26)	"Receive the Holy Spirit" (20:22)	"As the Father has sent Me, I also send you" (v22)

→ God sends out Christians who still struggle with sin (Gen.8:21; 9:1; Matt.28:17)

→ We don't do missions to earn God's blessing but in response to God's blessing

12. The OUTCOME of the Covenant of Grace: *We learn of the sure hope we have in Christ*

*When Noah stepped out of the ark, he entered into a new world (8:13)

→ Points us partially to *THE NEW BIRTH*: Regeneration (2Cor.5:17; Gal.6:15; Eph.2:15)

→ Points us particularly to *THE NEW EARTH*: Glorification (2Pet.3:3-13; Rev.21:1-8)

*No lives will be lost on the voyage home to glory:

→ Because it is God's *promise* (Gen.8:17-19; Jn.6:39; Rom.8:29-30)

→ Because it is God's *purpose* (Gen.7:2-3; cf. Eph.2:4-7; 2Thess.2:14)

V. A Few Final Applications from the Noahic Covenant

1. There are WARNINGS here:

*A warning to *THE WORLD* of the judgment to come:

→ Jesus' declaration in Luke 17:26-27

*A warning to *THE CHURCH* of the judgment to come:

→ Scriptures' reminder in Genesis 9:20-27 (cf. Matt.7:21-23)

2. There are COMFORTS here:

*God's disposition towards His afflicted people in the ark (Is.54:9-11)

→ God is not unmoved by our sufferings and trials

→ And His promise is that one day soon He will bring us home to glory

The Covenant with

Abraham

Lesson 5 Outline: *God's Covenant with Abraham*

I. The Background of the Abrahamic Covenant

1. The descendants of NOAH: *Genesis 10*

*Japheth (10:2-5)

→ Places recorded in Genesis 10:2-5

→ The prophecy of missionary labors in Isaiah 66:18-21

→ The sons of Japheth are outsiders who would take refuge in the God of Shem

*Ham (10:6-20)

→ From Cush would come *Babylon and Assyria* (vv10-11)

→ From Mizraim would come the *Egyptians and the Philistines* (vv13-14)

→ From Canaan would come the *Canaanites* (vv15-18)

*Shem (10:21-31)

→ From Shem would come Eber (v21), from where we get the term Hebrews

→ From Shem would come Abraham and the nation of Israel

→ From Shem would also come Christ the Messiah

2. The Tower of BABEL: *Genesis 11:1-9*

*The STORY of the Tower of Babel:

- Instead of filling the earth (1:28; 9:1), mankind stayed in one place (11:2,4)
- Instead of seeking God's glory, they sought to make a name for themselves (11:4)
- The heart of their sin is self-sufficiency: seeking security and significance apart from God

*The SIGNIFICANCE of the Tower of Babel:

- Points us backwards to Eden, and Adam's rebellion against God in Genesis 3
- Points us forwards to Babylon, the kingdom from Babel that would oppose God
- Points us inward to our own hearts: what ways am I doing the same thing?
- Points us upward to God and all that He has promised (cf. Gen.15:1)

LEARNING FROM THE TOWER OF BABEL

THE DESIRE	THE ISSUE	GOD'S PROMISE	THE LESSON
1) To build a city (v4a) 2) To not be scattered abroad (v4d)	Seeking <i>security</i> in other things apart from God	"Abram, I am a shield to you" (Gen.15:1).	God knows how to <i>protect</i> His people
1) To build a tower (v4b) 2) To make a name for themselves (v4c)	Seeking <i>significance</i> from others apart from God	"Your reward shall be very great" (Gen.15:1)	God knows how to <i>reward</i> His people

3. The Ancestry of ABRAHAM: *Genesis 11:10-32*

*A Few Observations:

- The people in the genealogy of Genesis 5 lived a lot longer than those in Genesis 11
- Unlike Genesis 5, it seems the believing line of Genesis 11 fell into idolatry (Josh.24:2)

*A Single Question:

- Why didn't Terah make it to Canaan?
- The meaning of his name may give us the answer

II. An Overview of the Abrahamic Covenant

1. The covenant with Abraham is *the next stage* in the Covenant of Grace:
 - I. The Covenant of Works with Adam
 - II. The Genesis 3:15 promise of a Redeemer:
 - A) The Noahic Covenant
 - B) *The Abrahamic Covenant*
 - C) The Mosaic Covenant
 - D) The Davidic Covenant
 - E) The New Covenant
2. The primary passages are Genesis 12:1-3; 15:1-21; 17:1-27; and 22:15-19
3. The covenant is established with Abraham and confirmed to him as well as Isaac and Jacob
4. The covenant with Abraham is absolutely central to understanding the story of redemption
5. As with Noah, the covenant with Abraham includes the temporal as well as the eternal

III. What we learn from the Abrahamic Covenant

1. The CALL of the Covenant of Grace: *We learn about how God draws us to himself*

*The NATURE of God's call:

A) There are COMMANDS in the gospel (12:1)

→ God commands Abram to leave:

*his country (*land*)

*his relatives (*people*)

*and his father's house (*authority/heritage*)

B) There are PROMISES in the gospel (12:2-3)

→ “I will make you a great nation. . .”

→ “And I will bless you. . .”

→ “And [I will] make your name great. . .”

→ “And so you shall be a blessing. . .”

→ “And I will bless those who bless you. . .”

→ “And the one who curses you I will curse. . .”

→ “And in you all the families of the earth shall be blessed.”

C) SUMMARY: There are both commands and promises in the gospel:

	LAND	PEOPLE	HERITAGE
WHAT ABRAM LEFT	His country (12:1)	His relatives (12:1)	His father's house (12:1)
WHAT GOD PROMISED	Possess a new land (12:1,7)	Father a new people (12:2)	Gain a new heritage (12:2-3)

→ We see this same pattern in the gospels:

*The gospel command: “Follow Me. . .” (both repentance and faith)

*The gospel promises: “he who believes in the Son has eternal life”

*The POWER of God's call:

→ Abram's fickle faith (Gen.11:31; 12:5; Acts 7:3)

→ God's sovereign power (Gen.15:7; Acts 7:4)

→ We don't believe because we chose God—we believe because God chose us

2. The RECIPIENTS of the Covenant of Grace: *We learn about who God's people are*

*God's people are NEW CREATURES (Gen.12:4-9)

→ Abram has a new relationship *with God*

→ Abram has a new relationship with *the world*

*God's people are **STRUGGLING SINNERS** (Gen.12:10-20)

→ Abram fails both God and his wife

→ An important lesson here: there are no Christian heroes

→ One way we see Christ in the OT is in how God's people fail to exemplify Him

3. The **PROMISES** of the Covenant of Grace: *We learn about what we've been given in Christ*

*We can condense God's promises to Abram down to three main promises:

GOD'S PROMISES	GIVEN TO ABRAHAM	CONFIRMED TO ISAAC AND JACOB
Promise of the LAND	Genesis 12:7; 13:15,17; 15:7; 17:8	Genesis 26:3-4; 28:13-14; 35:12
Promise of a SEED	Genesis 12:7; 13:16; 15:5,18; 16:10; 17:7-10; 22:17	Genesis 26:4,24; 28:13-14; 35:11-12
Promise of BLESSING	Genesis 12:2,3; (17:6);18:17-18; 22:17-18	Genesis 26:3-4,24; 28:14

*These promises of land, seed, and blessing contained *temporal aspects*

*But behind the temporal aspects of land, seed, and blessing were *eternal realities*

A) The promise of **LAND** pointed to an eternal reality:

*The true **BOUNDARIES** of the land (Rom.4:13; Matt.5:5)

*The true **DURATION** of the land (Gen.17:8; Ps.37:29)

*The true **ENJOYMENT** of the land (Heb.11:9-10, 13-16; Ps.37:9,11,22,29,34)

B) The promise of **SEED** pointed to an eternal reality:

1) The **CHILD** of promise: *A single seed, the coming Savior*

→ Galatians 3:16 (cf. Gen.3:15; 12:3; 22:18)

2) The **CHILDREN** of promise: *A great multitude, believers in Jesus*

→ Galatians 3:6-9, 29 (cf. Rom.9:6-8; Gen.13:16; 15:5; 22:17)

→ Question: What does all this mean for ethnic Israel??

C) The promise of **BLESSING** pointed to an eternal reality:

1) Scripture equates the blessing of Abraham with **SALVATION**

→ Galatians 3:8-9; Acts 3:25-26; Romans 4:1-9

HOW PAUL UNPACKS THE PROMISE OF GENESIS 12:3 IN GALATIANS

GENESIS 12:3	HOW THE BLESSING WOULD COME	WHO WOULD BE BLESSED	WHAT THE BLESSING IS
THE PROMISE	“And in you...	...all the families of the earth...	...will be blessed.”
THE MEANING	In Christ (Galatians 3:16)	People from all Nations (3:7,29)	Will be Justified (3:8-9)

2) Scripture equates the blessing of Abraham with **THE SPIRIT**

→ Galatians 3:13-14; Isaiah 44:1-3

*So, the promises of land, seed, and blessing always pointed to eternal realities (Gen.17:7-8)

	TEMPORAL ASPECTS	ETERNAL REALITIES SIGNIFIED	PROOF FROM THE SCRIPTURES
LAND	Physical land	An eternal habitation	Gen.17:8; Ps.37; Rom.4:13; Heb.11:8-13
SEED	Physical offspring	Christ & believers in Christ	Gal.3:16 & Rom.9:6-8; Gal.3:6-9,29; 4:28
BLESSING	Physical blessing	Salvation applied by the Spirit	Acts 2:38-39; 3:25-26; Gal.3:813-14

*In closing, we can note that each and every promise God made took time to reach fulfillment:

→ The promise of **LAND** at first seemed not to be true. . .

→ The promise of a **SEED** at first seemed not to be true. . .

→ The promise of BLESSING at first seemed not to be true. . .

4. The NATURE of the Covenant of Grace: *We learn about how sinners can find favor with God*

*God lavishes His favor on sinners by GRACE alone (Gen.12; 16; 20)

→ Evident in God's promises

→ Evident through Abram's blunders

*God lavishes His favor on sinners through FAITH alone (Gen.15:6)

→ Faith is alone (Rom. 4:3-5)

→ Faith is instrumental (Rom. 4:13)

→ Faith can be weak (Gen. 15-16, etc)

*God lavishes His favor on sinners in CHRIST alone:

A) Jesus is the SEED that God promised (Gen.12:3; 22:18)

B) Jesus is the SAVIOR that Abraham trusted (Jn.8:56)

C) Jesus is the SUBSTANCE that the narratives fore-pictured. . .

1) ISAAC set forth as a picture of Christ in His SUFFERINGS (Gen. 22)

2) ABRAHAM set forth as a picture of Christ in His OBEDIENCE (Gen. 22)

THE LORD'S WORDS TO ABRAHAM IN GENESIS 22:18

NOT	“Abraham, YOU will be blessed because <i>you</i> obeyed My voice”	A Personal Righteousness
NOR	“Abraham, <i>the nations</i> will be blessed because THEY will obey My voice”	
BUT	“Abraham, <i>the nations</i> will be blessed because <i>you</i> obeyed My voice”	A Covenantal Righteousness

	ITS OBJECTS	ITS BASIS	ITS MEANS	ITS SOURCE
MAN'S WAY	God blesses <i>good people</i>	By some <i>merit achieved</i>	Obtained through <i>good works</i>	Of <i>the Law</i>
GOD'S WAY	God blesses <i>real sinners</i>	Only by <i>grace received</i>	Freely given through <i>faith alone</i>	In <i>Christ</i>

5. The STABILITY of the Covenant of Grace: *We learn about the security we have in Christ*

*The context of the passage

→ God's words to Abram (Gen. 15:1)

→ Abram's words to God (Gen. 15:2-3)

*The meaning of the covenant ceremony of Genesis 15

→ What is this oath? *A self-maledictory oath. . .*

→ Who takes this oath? *God alone. . .*

→ How to understand this oath? *God putting His promises in writing. . .*

6. The MARK of the Covenant of Grace: *We learn about how we can know our faith is real*

*What we've learned so far:

→ God gives His people commands to obey in the Covenant of Grace

→ But our relationship with God is never contingent on us keeping those commands

*If this is true, how are we to understand James 2:14-26?

→ James is talking about the *marks* (not the means) of true saving faith

→ James language: he uses “works” where Paul uses “fruit”

→ James' message:

*True faith is a faith that shows itself through works (vv14,18,22)

*Our works don't justify us—but they justify the reality of our faith (cf. Lk.7:35)

*An intellectual faith with no life-change is not true saving faith

COMPARING THE DIFFERENT EMPHASIS OF PAUL AND JAMES

PAUL'S FOCUS	How we're justified	Justification is by faith apart from works	Faith justifies us
JAMES' FOCUS	What kind of faith justifies	Justifying faith will always produce works	Works justify our faith

7. The SIGN of the Covenant of Grace: *We learn about the badge God has given His people*

A) The Context of the Passage:

→ Abram's sin couldn't nullify God's promises to him

→ God reminds Abram of two things: 1) His character and 2) His covenant

B) The Nature, Importance, and Purpose of Covenant Signs:

→ Covenant signs are tangible pictures of God's everlasting promises

→ Covenant signs are the foundation for our understanding of the sacraments

→ Covenant signs are given for the purpose of assuring God's people of His promises

C) The Meaning of Circumcision:

→ It WASN'T an ETHNIC sign (Gen.17:12-13)

→ It WASN'T a NATIONAL sign (Gen.17:7)

→ It was rather a SPIRITUAL sign:

1) Because *the covenant was a spiritual covenant. . .*

→ The covenant with Abram is about salvation in the fullest sense (v7)

→ And circumcision was given as *the sign of that covenant* (17:11)

2) Because *Scripture explicitly tells us so* . . .

*Circumcision signified **JUSTIFICATION** by **FAITH**

→ Romans 4:11: Circumcision was the mark of saving faith

*Circumcision signified **REGENERATION** by the **SPIRIT**

→ Jeremiah 4:4: Circumcision was the mark of the new birth

→ Circumcision was then the OT mark of **SPIRITUAL** identity

→ Baptism is now the NT mark of **SPIRITUAL** identity (Col.2:11-12)

HOW NEW TESTAMENT BAPTISM SIGNIFIES THE SAME THINGS AS OLD TESTAMENT CIRCUMCISION

THE INWARD REALITY THAT HAPPENED TO YOU	THE OUTWARD SIGN THAT MARKED YOU	
	IN THE OLD TESTAMENT	IN THE NEW TESTAMENT
Justification by Faith	CIRCUMCISION	BAPTISM
Regeneration by the Spirit		
Becoming a member of God's People		

D) The Recipients of Circumcision:

1) Circumcision was to be applied to **ADULT CONVERTS**:

*We see this with Abram in particular (Rom.4:11)

*We see this same principle in general (Ex.12:42-49)

*NT Application: We baptize adults who come to faith in Christ

2) Circumcision was to be applied to **COVENANT CHILDREN**:

*We see this with Abram's household (Gen.17:9-14)

*The sign Abram only received after believing he is to give to his entire household

*It was adult circumcision for Abram—but it was infant circumcision for his children

E) The Implications for Household Baptism:

→ It is for this reason that we mark children of believers with the NT covenant sign:

WHAT IS THE COVENANT SIGN		WHO RECEIVES THE COVENANT SIGN	WHEN THE COVENANT SIGN IS GIVEN
OLD TESTAMENT	NEW TESTAMENT		
CIRCUMCISION	BAPTISM	ADULT CONVERTS	Only after profession of faith in the Lord
		COVENANT CHILDREN	At infancy before faith in the Lord is possible

→ We apply the sign of the covenant to our children because they are part of the covenant

*The promises aren't just made to us. . .

*They also extend to our children.

	INITIAL ENTRANCE INTO THE COVENANT	WHICH IS EXPECTED TO BE FOLLOWED BY
ADULT CONVERTS	The Reality: Inward Covenant Faith	The Rite: Outward Covenant Sign
COVENANT CHILDREN	The Rite: Outward Covenant Sign	The Reality: Inward Covenant Faith

→ The New Testament reinforces (rather than reverses) this same truth:

*Peter's sermon at Pentecost (Acts 2:39; Gen.17:7)

→ The promise “for you and your children”

*The household baptisms of the early church (Acts 16:14-15, 33-34; 18:8)

→ The baptism of entire households sounds a lot like Genesis 17

*Paul's words about covenant children (1Cor.7:14)

→ God sees children of believers as set apart from children of unbelievers

*Old Testament prophecies of the New Covenant (Deut.30:6; Is.59:21)

→ Even the OT promises of the New Covenant extend to covenant children

F) A Vital Clarification about Baptism:

→ There's a difference between being **IN** the covenant and **OF** the covenant

→ Being a covenant child never guarantees salvation

UNDER THE COVENANT REALM VERSUS POSSESSING THE COVENANT REALITY

	BELONG TO THE COVENANT OF GRACE		MARKED BY	MEMBERS OF
THOSE MERELY UNDER THE <i>REALM</i> OF THE COVENANT	As only under its Administration	Only Externally; Only Outwardly	Only the Covenant Sign	Only the Visible Church
THOSE TRULY POSSESSING THE <i>REALITY</i> OF THE COVENANT	As true partakers of its Essence	Externally <i>and</i> Internally; Outwardly <i>and</i> Inwardly	The Sign <i>and</i> the Reality	The Visible <i>and</i> the Invisible Church

→ There were OT covenant children who never embraced the God of the covenant:

*The example of Esau (Rom.9:13)

*The words of Paul (Rom.2:28-29)

*OT covenant children could be either covenant keepers or covenant breakers

→ There are NT covenant children who never embrace the God of the covenant:

*Jesus' parable in Matthew 13

*Jesus' words in John 15:2

*The sign of the covenant is a sign of judgment as well as a sign of salvation

*Being a part of the covenant community is wonderful—but also dangerous

G) A Brief Summary:

- 1) The covenant promises to Abraham were about salvation in the fullest sense
- 2) The covenant promises were made not only to Abraham *but also* to his offspring

- 3) The covenant sign of circumcision was given to Abraham as a sign of that salvation:
 - a) Abraham was marked with circumcision to signify his faith only *after* he believed
 - b) Yet he was then to apply that same sign to his infant sons *before* belief was possible
- 4) NT believers have entered into the same covenant promises made to Abraham
- 5) The Scriptures teach that those covenant promises still extend to our children
- 6) Thus, our infant children should continue to be marked with the covenant sign
- 7) This doesn't mean that all Abraham's children (or ours) will be saved: this is by faith alone
- 8) But it does mean that our children are part of the covenant and should receive the sign

H) The Mystery in the Covenant:

→ If God's covenant includes children of believers, why are some of them never saved?

→ There are 2 main answers that have been given to this question:

- 1) Some view God's promises in Genesis 17:7 to be a **CONDITIONAL OFFER**

**The problem:* A promise is very different than an offer

- 2) Genesis 17:7 is truly an **UNCONDITIONAL PROMISE**

*God is promising to save the elect among our covenant children

*God is promising to preserve an elect line in and through our covenant children

I) Final Reflections:

→ God invites us to **PRAYER** for our children (Mk.10:13-16)

→ God also invites us to **NURTURE** our children (Gen.18:17-18)

→ We teach with expectation, asking Jesus to do for and in our children what we cannot

The Covenant at

Sinai

(Part 1)

Lesson 6 Outline: *God's Covenant at Sinai (Part 1)*

I. The BACKGROUND to the Mosaic Covenant

1. The Story of JOSEPH:

*Joseph the SON: *Joseph and Jacob's favoritism/idolatry*

*Joseph the MAN: *Joseph and confusion in the Christian life*

*Joseph the TYPE: *Joseph as a type of Christ*

2. The Calling of MOSES:

*Moses the MAN:

→ It would have been both confusing and humbling. Applications for us?

→ The role of sin in the story of Moses: Did he (or others) mess things up?

→ God's real plan behind Moses' time in the wilderness. . .

*Moses the TYPE: *Moses is also set forth as a type of Christ*

3. The Redemption of ISRAEL:

*Our NEED for Redemption (John 8:34)

*The POWER of Redemption (Romans 1:16)

*The MOTIVE of Redemption (Ephesians 1:6)

*The BASIS of Redemption (Exodus 12)

*The PURPOSE of Redemption (Exodus 8:1; Luke 1:74-75)

*God's PRECEPTS for the Redeemed (Exodus 20)

*God's PROVISION for the Redeemed (Leviticus 1-6; Hebrews 10:14)

	ISRAEL'S DELIVERANCE FROM EGYPT	OUR DELIVERANCE IN CHRIST
OUR NEED FOR REDEMPTION	Israelites enslaved by Pharaoh (Ex. 1-6)	We are enslaved to our sin (Jn. 8:34)
THE POWER OF REDEMPTION	God's power seen in the plagues (Ex. 7-12)	God's power seen in the gospel (Rom. 1:16)
THE BASIS OF REDEMPTION	The blood of the Passover lamb (Ex. 12)	The atoning death of Christ (1 Cor. 5:7-8)
THE MOTIVES OF REDEMPTION	To show His power (Ex. 9:16)	For His own glory (Eph. 1:5-6)
THE PURPOSE OF REDEMPTION	To serve the One who saved them (Ex. 8:1)	To serve the One who saved us (Lk. 1:74-75)
GOD'S PRECEPTS FOR THE REDEEMED	To teach Israel whom He saved (Ex. 19-24)	To teach those whom He's saved (Ps. 119:4-5)
GOD'S PROVISION FOR THE REDEEMED	The tabernacle sacrifices (Ex. 25-40)	Christ's once for all sacrifice (Heb. 10:10-18)

II. An OVERVIEW of the Mosaic Covenant

1. The covenant with Israel at Sinai is *the next stage* in the Covenant of Grace:

I. The Covenant of Works with Adam

II. The Genesis 3:15 promise of a Redeemer:

- A) The Noahic Covenant
- B) The Abrahamic Covenant
- C) *The Mosaic Covenant*
- D) The Davidic Covenant
- E) The New Covenant

2. It's the hardest one to understand: How to reconcile grace and law?

3. Two ways to go wrong. . .

**Dispensationalism*: taking grace out of the Mosaic Covenant

**Lordship Controversy*: taking law out of the Mosaic Covenant

4. Conclusion: Both law AND grace in the Covenant of Grace

III. An INTRODUCTION to the Mosaic Covenant

1. The COVENANT of the Law (Ex. 34:27-28; Deut. 4:12-13; 9:9,11)

*God's covenant at Sinai intimately connected with the Law

*God's Law is especially marked by the Ten Commandments

2. The NATURE of the Law (Genesis 2 versus Exodus 20)

*The difference between the “Covenant of Law” and the “Covenant of Works”

	WITH WHOM IT WAS MADE	IN WHAT STATE THEY WERE IN	WHAT IT WAS BASED ON
THE COVENANT OF WORKS	Adam	Sinless Man	Perfect Obedience
THE COVENANT OF LAW	Israel	Fallen Man	God's Mercies

3. The ESSENCE of the Law (Rom. 2:15; Gen. 17:1)

*What is the Law? Basically, it is an external summary of God's will for mankind

BEFORE THE 10 COMMANDMENTS WERE GIVEN	WITH THE GIVING OF THE 10 COMMANDMENTS
There was a summary of God's will written <i>Inwardly</i>	There is a summary of God's will written <i>Externally</i>
God's will for man was <i>Partially</i> revealed externally	God's will for man is <i>Fully</i> revealed externally

4. The REVELATION of the Law:

*The Covenant of Law is related **ORGANICALLY** to redemptive history:

A) There was Law **BEFORE** Moses (Gen. 17:1)

B) There was Law **AFTER** Moses (2 Kings 2:3; Mal. 4:4)

BEFORE MOSES	DURING MOSES	AFTER MOSES
<i>There was Grace</i>	There is Law	<i>There is Grace</i>
But there was also Law!	<i>But there is also Grace!</i>	But there is also Law!

*The Covenant of Law is related PROGRESSIVELY to redemptive history:

- A) In its SCOPE: *From a family to a nation at Sinai*
- B) In its CONTENT: *We learn so much more about God at Sinai*
- C) In its EFFECT: *The Law serves to humble us (this is a good thing!)*

5. The PURPOSES of the Law:

*The FIRST use of the Law:

- To Expose Sin (Rom. 3:20; 7:7; Gal. 3:24)
- Example: Mirror; X-ray or CT scan
- Primarily for Pharisees / the legalist / the self-righteous

*The SECOND use of the Law:

- To Instill Fear (Rom. 1:18ff)
- Example: A whip or the avenger chasing the guilty to the city of refuge
- Primarily for Prodigals / the lawless / the unrighteous

*The THIRD use of the Law:

- For Believers in Christ; as a rule of life (Ps. 119:4)
- What this looks like: the Law and the finished work of Christ

THE THREE DIFFERENT PURPOSES OF THE MORAL LAW

CATEGORY	FUNCTION	WHO IT HELPS	WHY IT'S NEEDED	HOW IT WORKS	EXAMPLE
The 1 st use of the Law	Exposes sin	Self-righteous Pharisees	They don't see their sin	Humbles men & drives them to Christ by exposing their sin	The Law acts like a Mirror or X-ray
The 2 nd use of the Law	Instills fear	Unrighteous Prodigals	They don't care about their sin	Restraints men & drives them to Christ by threatening punishment	The Law acts like a Whip or Cane
The 3 rd use of the Law	Stirs hearts	Recovering Believers	They need to again behold the Savior	Instructs believers & drives them again to Christ's finished work	The Law acts like a Fire-iron/stoker

6. The CATAGORIES of the Law:

*The MORAL Law (Exodus 20; Matt. 22:34-40)

→ The eternal expression of God's will for man

→ The first 4 Commandments deal with *loving God*; the last 6 deal with *loving our neighbor*

*The CEREMONIAL Law:

→ Had to do with *Israel's worship* (tabernacle; sacrifices; priesthood; purification; feasts)

→ Like an appendix to the *first* table of the Law (Commandments 1-4)

*The JUDICIAL Law:

→ Had to do with *Israel's civil state* (justice; domestic concerns; morality; disputes)

→ Like an appendix to the *second* table of the Law (Commandments 6-10)

HOW THE CEREMONIAL AND JUDICIAL LAWS RELATED TO THE MORAL LAW

	THE TWO TABLES OF THE LAW	PRIMARILY DEALS WITH	ITS APPENDIX	INSTRUCTIONS FOR
THE MORAL LAW (10 COMMANDMENTS)	The first 4 Commandments	Worship of God	Ceremonial Laws	Israel's Worship
	The last 6 Commandments	Love for Neighbor	Judicial Laws	Israel's Civil State

* Are Christians bound to the Ceremonial and Judicial Laws?

→ Implications of Mark 7:17-19; Galatians 3:23-4:11, etc. But, at the same time. . .

→ The Ceremonial Laws: *Fulfilled by Christ*

→ The Judicial Laws: *Transformed by Christ:*

* 1 Corinthians 5:13 and Church Discipline

* 1 Corinthians 9:8-14 and Gospel Ministry

UNDERSTANDING AND APPLYING THE OLD TESTAMENT JUDICIAL LAWS

PARTICULAR JUDICIAL LAW	PERMANENT PRINCIPLE	OT APPLICATION	NT APPLICATION
“Remove the wicked man from among you” (Deut.22:21)	Immorality among God's people is not to be tolerated	The Death Penalty	Appropriate church discipline for those living in sin (1 Cor. 5:13)
“Do not muzzle an ox while it is threshing” (Deut.25:4)	The thresher ought to thresh in hope of sharing the crops	Applied to Farming	Appropriate compensation for ministers of the gospel (1 Cor. 9:9)

THE THREE DIFFERENT KINDS OF OLD TESTAMENT LAW

CATEGORY	DESCRIPTION OF LAW	OT FUNCTION	NT ROLE	JESUS AS
MORAL	A summary of God's will as revealed in the 10 Commandments	<i>Summarizes God's will:</i> A general summary of God's will for man	<i>Upheld by Christ</i>	<i>Our Prophet</i>
CEREMONIAL	Laws for things like sacrifices, feasts, cleanliness, and tabernacle regulations	<i>Guides Israel's worship:</i> Provides guidelines for OT church worship	<i>Fulfilled by Christ</i>	<i>Our Priest</i>
JUDICIAL	Laws for things like legal procedures, housing codes, and court sentences	<i>Governs Israel's society:</i> Applies principles of Moral Law to daily life	<i>Transformed by Christ</i>	<i>Our King</i>

7. The USAGE (Etymology) of the Law:

*The Ten Commandments (Rom. 7:7)

*The Pentateuch (Lk. 24:44; Rom. 3:21)

*The Old Testament (Jn. 8:34; cf. Ps. 82:6)

* A Works-Righteousness (Gal. 2:19,21)

*The Gospel (!) (Is. 2:3)

IV. The Four Views of Sinai

SUMMARY OF THE TRADITIONAL INTERPRETATIONS OF THE MOSAIC COVENANT

POSITION	DESCRIPTION OF VIEW	TAXONOMY	SUMMARY	EXAMPLE
Republication View	The Mosaic Covenant is a renewal (or republication) of the Covenant of Works	A Covenant of Works	Sinai is <i>contrary to</i> the Covenant of Grace	Water as it is contrary to oil
Mixed View	The Mosaic Covenant is a mix of both the Covenant of Works and Covenant of Grace	It was Both/And	Sinai is <i>partly made of</i> the Covenant of Grace	One shirt woven with two fabrics
Subservient View	The Mosaic Covenant is neither part of nor opposed to but serves the Covenant of Grace	It was Neither/Nor	Sinai is <i>different than</i> the Covenant of Grace	The role of a wife to her husband
Majority View	The Mosaic Covenant is simply another manifestation of the Covenant of Grace	A Covenant of Grace	Sinai is <i>part of</i> the Covenant of Grace	An instrument in a symphony

1. The FIRST View:

*Summary of view: The Mosaic Covenant was given as a *Covenant of Works*

*Arguments for this view (Gal. 3:12; Rom. 10:5; 2 Cor. 3:6-7)

*Synopsis of view:

→ The Covenant of Works isn't something that can be repeated

→ This view can't account for the elements of grace in the Mosaic Covenant

→ This view has trouble making sense of several other passages of Scripture

THE EXPERIENCE UNDER MOSES' MINISTRY	1 Corinthians 10:1-5	CHRIST and the GOSPEL
THE CONTENT OF MOSES' WRITINGS	John 5:46	CHRIST and the GOSPEL
THE ESSENCE OF MOSES' PREACHING	Hebrews 4:2,6	CHRIST and the GOSPEL

2. The SECOND View:

*Summary of view: The Mosaic Covenant was given as a *Mixed Covenant*

*Sub-positions of view:

→ *The FIRST sub-view*: Difference in the *type* of Law that was given:

*Moral Law (Ex. 20) versus Ceremonial Law (Ex. 24)

SCRIPTURE	TYPE OF LAW	WHAT IT WAS
Exodus 20:1-17	The <i>Moral Law</i>	The Covenant of Works
Exodus 20:22 and following	The <i>Ceremonial Law</i>	The Covenant of Grace

→ *The SECOND sub-view*: Difference in the *occasions* the Law was given:

*First giving of the Law (Ex. 20): No grace?

*Second giving of the Law (Ex. 32): Lots of grace?

CATEGORY	SCRIPTURE	WHAT IT INCLUDED	WHAT IT WAS
<i>The 1st Giving</i> of the Law	Exodus 20ff	Both the Moral and Ceremonial Laws	The Covenant of Works
<i>The 2nd Giving</i> of the Law	Exodus 34ff		The Covenant of Grace

→ *The THIRD sub-view*: Difference in the *function* of the Law:

*Difference not with *what kind of law* or *when it was given* BUT: *how the Law functioned*

*For Believers: the Law functioned as the Covenant of Grace

*For Unbelievers: the Law functioned as the Covenant of Works

FOR WHOM	CATEGORY	WHAT IT INCLUDED	WHAT IT WAS
<i>Believers</i>	Both the 1 st and the 2 nd Givings of the Law	Both the Moral and the Ceremonial Laws	The Covenant of Grace
<i>Unbelievers</i>			The Covenant of Works

*Synopsis of view:

→ A lot that is good. . .

→ But also a lot that doesn't add up. . .

*Scripture always uses the singular tense to refer to the covenant at Sinai (Deut. 5:2)

*The two-fold time-table (of first two sub-views) doesn't work

*Declaring the requirements of God's Law isn't the same as bringing people under the Covenant of Works (Rich young ruler, Mk. 10:17ff)

FINAL SUMMARY OF THE 3 SUB-POSITIONS OF THE MIXED VIEW

VIEWS	DISTINGUISHED BY	THE COVENANT OF WORKS	THE COVENANT OF GRACE
MIXED A	<i>Type of Law</i>	The Moral Law	The Ceremonial Law
MIXED B	<i>Giving of the Law</i>	The 1 st Giving of the Law	The 2 nd Giving of the Law
MIXED C	<i>Function of the Law</i>	Functioned this way for unbelievers	Functioned this way for believers

3. The THIRD View:

*Summary of view: The Mosaic Covenant was given as a *Subservient Covenant*

*Articulation of view:

- God made 3 covenants with man: 1) Works, 2) Grace, and 3) the Subservient covenant
- The *requirement* was the same as Covenant of Works: A legal (*not a gospel*) obedience
- The *promise* wasn't eternal life but only physical Canaan
- The *purpose* was to humble Israel and make them long for grace

UNDERSTANDING THE SUBSERVIENT COVENANT

COVENANT	WHAT WAS REQUIRED	WHAT WAS PROMISED
THE COVENANT OF GRACE	Faith alone apart from works	Eternal and temporal blessings
THE SUBSERVIENT COVENANT	Works alone apart from faith	Only temporal blessings in Canaan

*Synopsis of view:

- The *idea* of a Subservient covenant doesn't fit with Scripture (this would be confusing)
- The *condition* of the Subservient covenant doesn't fit with Scripture:

*God was commanding gospel (not legal) obedience of Israel (Deut. 10:16)

→ The *evidence* for the Subservient covenant doesn't fit with Scripture:

*God *pardons sin* at Sinai (Ex. 34:6-7)

*God *comforts at Sinai* (Deut. 7:6) AND *terrifies in the Covenant of Grace* (Heb. 12:25)

4. The FOURTH View:

*Summary of view: The Mosaic Covenant is simply a manifestation of the *Covenant of Grace*

V. Evidence that the Mosaic Covenant belongs to the Covenant of Grace

1. The ESSENCE of the Mosaic Covenant is the same as the Covenant of Grace:

*Deuteronomy 7:12

*Deuteronomy 29:10-13

*What God is doing for Israel at Sinai is what He promised to do in His covenant with Abraham

*If the Abrahamic Covenant was part of the Covenant of Grace, so was the Mosaic Covenant

2. The PRIVILEGES of the Mosaic Covenant are the same as the Covenant of Grace:

*Deuteronomy 29 and Leviticus 26:12: “You will be My people. . .”

*Exodus 19:5-6: “a kingdom of priests and a holy nation. . .”

*Comparing 1 Peter 2:9-10: These were all *gospel* privileges

3. The CONTEXT of the Mosaic Covenant is the same as the Covenant of Grace:

*How the 10 Commandments begin in Exodus 20:2. . .

*The Law not given in order to be redeemed—but because they had been redeemed

**Not:* To become God's people; *But:* To those who were God's people (Deut. 27:9-10)

4. The REQUIREMENT of the Mosaic Covenant is the same as the Covenant of Grace:

*You shall love the Lord your God. . . (Deut. 6:5; 10:12; 11:18, etc)

*The Law is “spiritual” (Rom. 7:14): Reaches not just behavior, but the depths of our hearts

*Deuteronomy 10:16: “Circumcise your hearts. . .”: God is commanding evangelical obedience

5. The PROVISION of the Mosaic Covenant is the same as the Covenant of Grace:

*The Problem: We love our sin AND we are enslaved to it (John 3:19; 8:34,44)

*The Solution:

→ Atonement (Lev. 1:4). There is forgiveness in the Mosaic Covenant (Ex. 34:6-7)

→ Regeneration (Deut. 30:6): God will make us willing and able to obey Him

6. The CONTENT of the Mosaic Covenant is the same as the Covenant of Grace:

*Sinai is all about Jesus (Jn. 5:46); the “good news” was preached under Moses (Heb. 4:2,6)

*Moses himself (Deut. 18:15-19); the Passover (Jn. 1:29); the tabernacle (Jn. 1:14); the priesthood (Heb. 7:23-28); the manna (Jn 6:30-33, 49-51); the bronze serpent (Jn. 3:14-15); the rock (1Cor. 10:1-4). In short: Sinai was actually all about *Christ*

7. The MEANS of benefiting from the Mosaic Covenant is the same as the Covenant of Grace:

*Paul's shocking words in Romans 10:5-9. . .

*He is quoting from *the Law* in order to teach us about the righteousness that is *by faith*

*Just as the Law pointed to Christ—it required Israel to also trust in that Christ whom it pointed to

*Israel failed to enter the promises because of *unbelief* (Heb. 3:19; 4:2; Deut. 1:32; Ps. 78:21-22)

8. The CONCLUSION: How can Sinai be anything different than the Covenant of Grace?

9. The OBJECTIONS to this view of the Mosaic Covenant: *We'll get to these next time. . .*

*Some Scriptures seem to speak pretty negatively about the Mosaic Covenant

→ How do you explain what Scripture says about the *Nature* of the Mosaic Covenant?

*Some Scriptures seem to say what God required at Sinai is different than what He requires now

→ How do you explain what Scripture says about the *Requirement* of the Mosaic Covenant?

*Some Scriptures seem to teach that the Law is now null and void for us as Christians

→ How do you explain what Scripture says about the *Authority* of the Mosaic Covenant?

The Covenant at

Sinai

(Part 2)

Lesson 7 Outline: *God's Covenant at Sinai (Part 2)*

I. An Introduction:

*Objection 1: Has to do with the NATURE of the Mosaic Covenant

*Objection 2: Has to do with the REQUIREMENT of the Mosaic Covenant

*Objection 3: Has to do with the AUTHORITY of the Mosaic Covenant

II. The First Objection: The *Nature* of the Mosaic Covenant

*The Big Question:

→ If it's part of the Covenant of Grace, why do some Scriptures seem to speak of it negatively?

*The Short Answer:

→ There are some differences—but they are in “administration” rather than “essence”

→ The same mango can be served up two different ways—it was the same with the OT and NT

→ What are the differences in administration between the OT and the NT?

1. EMPHASIS:

→ In the OT, the physical is emphasized; in the NT, it's the eternal that's emphasized

→ We see this in Hebrews 11:8-10 with the land of Canaan in particular

→ God was always teaching about eternal things, but in the OT it was in and through pictures

→ Example: in many ways, the entire OT was like a big Sunday-school class

	THE MAIN FOCUS	THE MAIN POINT
THE OLD TESTAMENT	Earthly Pictures (the “husk”)	JESUS and the GOSPEL
THE NEW TESTAMENT	Eternal Realities (the “kernel”)	

2. CLARITY:

- Even the OT was about the gospel—but it was much less clear than the clarity we have now
- We see this in Hebrews 8:5; 10:1 (“shadows”) and Ephesians 3:5 (cf. 2 Cor. 3:18; 1 Pet. 1:10-12)
- We are so privileged in the new covenant to have the kind of gospel clarity we do now
- Example: we could compare it to the light of dawn versus the light we have at noon-day

	HOW THE LORD TAUGHT	WHAT THE LORD TAUGHT
THE OLD TESTAMENT	Not so Clear	JESUS and the GOSPEL
THE NEW TESTAMENT	Very Clear	

3. CONSUMMATION:

- There's a huge difference between seeing the sign for an ice-cream shop and eating ice-cream!
- When Jesus came, the signs gave way to the substance; what was promised was finally performed
- We see this in Hebrews 9:9; 10:1
- The point is that the OT sacrifices/rituals were nothing without the reality they pointed to (Jesus)
- Example: the difference between a shadow of a gushing river and the actual gushing river itself

	WHAT WE SEE	WHO WE SEE
THE OLD TESTAMENT	Signs and Pictures	JESUS and the GOSPEL
THE NEW TESTAMENT	The Person Himself	

4. ABROGATION

- We spoke earlier of the differences between the Moral, Ceremonial, and Judicial laws
- Again: the Ceremonial Laws had to do with Israel's worship; the Judicials with their civil state
- The Moral Law was permanent; but the Ceremonials and Judicials were temporary
- Jesus declared all foods clean in the NT. We also see the same principle in Colossians 2:16-17
- Example: the external fuel tank that disconnects from the space shuttle after it's served its purpose

	WHAT GOD DID	WHY GOD DID IT
THE OLD TESTAMENT	Added Civil and Ceremonial Laws	JESUS and the GOSPEL
THE NEW TESTAMENT	Abolished Civil and Ceremonial Laws	

5. FREEDOM

- The meaning of Paul's words in Galatians 3:23: Before Christ, the *object* of our faith came. . .
- The Ceremonial Law preached the gospel to the OT Jews—but it was also burdensome
- It was burdensome for them—like an imprisonment—but it was a *gracious* imprisonment
- How so? It was this burdensome imprisonment that served to protect them from the curse
- Example: Jewish people in hiding during the days of Nazi Germany
- It's the same for us: Now we've been liberated from the bondage of the OT Ceremonial Laws

	THE SITUATION	THE REASON
THE OLD TESTAMENT	A Gracious Imprisonment	JESUS and the GOSPEL
THE NEW TESTAMENT	An Unnecessary Imprisonment	

6. EFFECT:

→ Example: It was actually the second time Edwards' preached that sermon that it took effect

→ We see this principle in Jeremiah 31:33 (cf. Deut. 29:4; Is. 10:22, etc)

→ Question: Didn't God write His Law in the hearts of His OT people too?? (Ps. 119:11)

→ Answer: Yes He did. Then what is Jeremiah 31:33 really actually saying??

→ The same gospel was preached to them (Heb. 4:2,6). But overall, to little effect. In the NT, God would also write His Law in the hearts of His people—but on a much greater scale. . .

	EFFECT OF PREACHING	CONTENT OF PREACHING
THE OLD TESTAMENT	Few were Changed	JESUS and the GOSPEL
THE NEW TESTAMENT	Many are Changed	

7. COMPARISON:

→ We see this in 2 Corinthians 3:7-11: “how much more” is the glory in the NT!! (cf. Heb. 7:22)

→ Example: the difference in glory between the light of the moon and the light of the sun

→ Substance is better than the shadows; Fulfillment is better than promise; Reality better than sign

	ITS ADMINISTRATION	ITS ESSENCE
THE OLD TESTAMENT	Came with Glory	JESUS and the GOSPEL
THE NEW TESTAMENT	Comes with Far Greater Glory	

8. SUMMARY:

→ These Scriptures aren't contrasting the “old covenant” with the Covenant of Grace

→ Rather, the contrast is between the OT Covenant of Grace and the NT Covenant of Grace

SUMMARY OF THE DIFFERENCES IN ADMINISTRATION BETWEEN THE OLD AND NEW COVENANTS:

	IN THE OLD COVENANT	IN THE NEW COVENANT
EMPHASIS	The gospel was packaged in a temporal husk	The gospel is set forth without the temporal husk
CLARITY	The gospel was revealed but indirectly and darkly	The gospel is set forth with full noon-day clarity
CONSUMMATION	Redemption was promised, pictured, signified	Redemption is performed by Christ the substance
ABROGATION	The Ceremonial Laws applied to OT church	The Ceremonial Laws abrogated for NT church
FREEDOM	God's people were held in custody and burdened	God's people are set free from that bondage
EFFECT	God's Word produced little effect on most hearts	God's Word has a much greater effect on hearts
COMPARISON	Thus, the old covenant was full of gospel glory	But the glory of the new covenant is much greater

III. The Second Objection: The *Requirement* of the Mosaic Covenant

1. GENERAL PASSAGES from the Law

→ Leviticus 18:5 and Deuteronomy 27:26 (Gal. 3:11-12)

→ See also Deuteronomy 4:1; 5:33; 6:25; 7:12; 8:1; 11:26-27

→ The Question: What do these Scriptures mean? What to do with these passages?

2. GOSPEL OBEDIENCE in the Law

→ First, we could say that many of these kinds of passages have been understood evangelically

→ One example is Deuteronomy 7:9

→ This isn't describing the cause of God's blessing but the characteristics of those who have it

→ It isn't describing HOW to gain God's favor but rather WHO are those who have gained it

→ This is also how we can understand the Beatitudes (cf. Jn. 5:29; Lk. 11:28; Ps. 103:17-18)

→ This isn't describing the MEANS of obtaining life—but rather the MARKS of those who have it

3. PERFECT OBEDIENCE in the Law

→ This is a principle by which we can understand many passages—but it doesn't explain all passages

- Paul makes it clear he's talking about perfect obedience in Romans 10:5 and Galatians 3:12
- Again, these passages quote Deuteronomy 27:26 and Leviticus 18:5
- The Covenant of Grace requires faith; but these passages require perfect obedience
- What do we make of such passages??

4. A TWO-FOLD UNDERSTANDING of the Law

- The Law must actually be taken in TWO different ways: *Largely* or *Strictly* considered
- Taken **LARGELY**, the Law refers to everything—including the gospel promises of mercy
- But taken **STRICTLY**, the Law refers to an abstracted rule of righteousness based on obedience
- This is the key that unlocks so many Scriptures and reconciles different Scriptures together
- Hebrews 4:2,6 speaks of the Law *largely* taken; but 2 Corinthians 3:6-9 as the Law *strictly* taken
- The Law itself commands two very different things: 1) Faith in Christ, and 2) Perfect Obedience

THE LAW LARGELY TAKEN VERSUS STRICTLY TAKEN

	UNDERSTOOD	WHAT IT DOES	WHAT IT REQUIRES	WHAT IT SAYS	HOW IT'S DESCRIBED
THE LAW	<i>Largely taken</i>	Provides Gospel Mercies	Faith in Christ	Believe and Live	A Gospel Ministry
	<i>Strictly taken</i>	Commands and Condemns	Perfect Obedience	Obey and Live	A Ministry of Death

A) A Few *EXAMPLES*:

*We see this in **ROMANS 10:5-6**. . .

→ Romans 10:5, Paul is referring to the Law as **STRICTLY** taken (excluding the promises)

→ But in the next verse (10:6), Paul is referring to the Law as **LARGELY** taken (including them)

*We see it in **ROMANS 3:21-22**. . .

- In 3:21, salvation is “apart from the Law”: that is, the Law STRICTLY speaking
- But in 3:22, that salvation is “witnessed by the Law”: that is, the Law LARGELY speaking
- As one put it: “The Law itself testifies, that the righteousness of God is apart from the Law.”

*We apply it to GALATIANS 3:10-12. . .

- In both of these passages, Paul is considering the Law from BOTH perspectives
- In Galatians 3:10-12, Paul is only considering the Law in its STRICTER sense
- When Paul says “the Law is not of faith” he means the Law in its STRICT sense is not of faith
- The way of the gospel, we could say, is IN the Law—but it is not OF the Law

THE LAW LARGELY AND STRICTLY TAKEN: *A SUMMARY*

	UNDERSTOOD	CONSIDERED AS	RIGHTEOUSNESS IS	REQUIRES	EXAMPLES FROM SCRIPTURE
THE LAW	<i>Largely</i>	Including Christ	Witnessed in the Law	Faith	Rom.3:21;10:6-9;(Jn.5:46; Heb.4:2,6)
	<i>Strictly</i>	Abstracted from Christ	Demanded by the Law	Works	Rom.3:21;10:5;Gal.3:10ff;2Cor.3:6ff

B) A Few CLARIFICATIONS:

- The Law LARGELY taken belongs to the Covenant of Grace because it reveals Christ
- This is why Sinai as a whole is part of the Covenant of Grace: It includes promises of grace
- But the Law STRICTLY understood actually contains the content of the Covenant of Works
- Not that the Covenant of Works itself was republished—but its content was simply repeated

**But how can these things be? How can these two opposed systems exist together??*

- Not by way of “ingrediency” but “subserviency”; Not “coordination” but “subordination”

- The two were not blended or mixed together; they remained very much distinct
- It wasn't like adding chocolate syrup to milk; it was rather like adding oil to water
- Think of a bag of beef jerky. There are really 2 items in there: 1) the beef; 2) the white packet
- Think of how bay leaves function for the curry you're cooking on the stove
- The content of the Covenant of Works was added to the Covenant of Grace revealed at Sinai
- It was added in a way that submitted to and to serve the purposes of the Covenant of Grace

**What did this look like in particular?*

- The Law in its STRICTER sense was added. . .
- . . .in order to drive God's people to Christ as He was revealed in the Law's LARGER sense
- “Do this and live” was added so God's people might flee to Christ and “believe and live”
- This is how the Jews went astray; they misunderstood why God gave the Law in its strict sense
- They not only ADDED to the Law—they TOOK AWAY Christ who was revealed in the Law
- But God's purpose for setting forth the Law at Sinai was always to lead men to the Gospel

**The Difference in Function between the Law and the Gospel*

- Apart from the Christ and the Gospel, the Law is indeed merely “a letter that kills” (2 Cor.3)
- They have different FUNCTIONS—but the Law and the Gospel both have the same GOAL
- Think of FARMING: You can't farm without Plowing; neither can you farm without Sowing
- The two have different functions but the same goal. So it is with the Law and the Gospel

C) ONE FINAL THOUGHT:

- What we've seen is that the Law actually requires BOTH 1) Faith AND 2) Perfect Obedience
- Sinai required FAITH because that is what is required of US
- Sinai required PERFECT OBEDIENCE because that is what was required of CHRIST
- So both faith and obedience are required because both are necessary for our salvation
- It's Christ's perfect obedience that justifies us—but it can only be imputed to us through faith

FRANCIS TURRETIN: “Again, these two conditions are proposed because they are necessary to the salvation of the sinner: *perfect obedience in Christ* to fulfill the righteousness of the law. . .without which the justice of God did not permit life to be given to us; *faith however in us* that the perfect obedience and satisfaction of Christ might be applied to us and become ours by imputation. *Thus what was demanded of us in the Covenant of Works is fulfilled by Christ in the Covenant of Grace.* Nor is it absurd that in this way justification takes place by works and by faith—by *the works of Christ* and by *our faith*. And thus in sweet harmony the law and the gospel meet together in this covenant. The law is not administered without the gospel, nor the gospel without the law. So that it is as it were a legal-gospel and an evangelical-law; a gospel full of obedience and a law full of faith. So the gospel does not destroy the law, but establishes it (Romans 3:31) by giving us Christ, who perfectly fulfilled it. And the law is not against the gospel, since it refers and leads us to it as its end.”

FRANCIS ROBERTS' VIEW OF THE DUAL REQUIREMENTS OF THE LAW

WHAT THE LAW DEMANDS	MANNER IN WHICH EACH IS REVEALED	INTENDED FOCUS	GOD'S PURPOSE FOR US IN EACH COMMAND	PRIMARY REASON BOTH ARE GIVEN	WHAT WE ARE MEANT TO LEARN
<i>Do and live</i>	Often & clearly	Secondary	To drive sinners to Jesus	We need both Jesus' doing & our believing	We obtain perfect doing in Christ by faith in Him
<i>Believe and live</i>	Seldom & obscurely	Primary	To save sinners in Jesus		

5. CLOSING SUMMARY:

- The Law commands BOTH faith AND perfect obedience. Why?
- “Do and live” was always meant to drive us to Christ that in Him we might “believe and live”
- Also, it's Christ's obedience that saves us; and His obedience is imputed to us by faith

IV. The Third Objection: The *Authority* of the Mosaic Covenant

*The dialogue in the book, *The Marrow of Modern Divinity: Is a Christian under the Law?*

*We're not under the Ceremonial or Judicial Laws—but what about the MORAL Law??

→ On the one hand, most of us would say absolute we need to keep the 10 Commandments

→ Matthew 5-7; Mark 7:8; Matthew 23:23; Matthew 5:17, etc, would tell us: Absolutely!

→ But then what do we do with Scriptures such as Romans 6:14; 7:4; and Galatians 2:19?

→ Are Christians bound to/under the Moral Law or are we not?

1. CLARIFYING THE MEANING:

→ We need to clarify if we mean: 1) the law of nature; 2) the law of works; or 3) the law of Christ

→ We can think of the Moral Law like H₂O: the same substance actually takes on THREE forms:

→ The Moral Law actually takes on 3 forms: the law of nature; the law of works; the law of Christ

2. SURVEYING THE SCRIPTURE:

A) *The Law of NATURE:*

*We see this in Romans 2:14-15

*When God created man, he wrote His Law inwardly on his heart

*The Law of Nature simply says: “Obey”; “Do”; “Love the Lord your God. . .”

THE LAW OF NATURE: *A SUMMARY*

THE LAW OF NATURE	ITS ESSENCE	WHEN IT WAS GIVEN	HOW IT WAS GIVEN	WHAT IT SAID
	The Moral Law	At Creation	Written on Adam's Heart	“Do; Obey”

B) *The Law of WORKS:*

*We see this in Genesis 2:16-17

*The command God gives Adam here is something distinct from creation

*Also: this was so much more than just a **COMMAND**—it was actually a **COVENANT**

*Lastly: the content of the Covenant of Works was actually the Moral Law (10 Commandments)!

*How? Because **ALL** of God's commands were wrapped up together in that **SINGLE** command

*And so, here in Genesis 2:16-17, the Natural law took on the form of the Covenant of Works

*Or we could say that here the Law of Nature took on the form of the Law of Works

*So, the Natural Law of “Do” or “Obey” took on the form of “Do and live” or “Obey and live”

*This is the form of the Law Paul is speaking of in Romans 10:5-6 and Galatians 3:10-12

THE LAW OF NATURE AND THE LAW OF WORKS: A COMPARISON

	WHEN GIVEN	WHAT GOD DID	WHAT IT SAID	WHAT IT WAS
THE LAW OF NATURE	Genesis 1	Wrote His Law on Adam's Heart	“Do; Obey”	THE MORAL LAW
THE LAW OF WORKS	Genesis 2:16-17	Gave Adam a Law as a Covenant	“Do/Obey <i>for life</i> ”	

C) The Law of CHRIST:

*The last form which the same Moral Law takes is the Law of Christ

*Jesus never gave His people a **NEW** Law; the Law He gives us is the same Moral Law

***BUT:** Now in Christ, the Law is no longer given to us **IN ITS COVENANT FORM**

*We are still bound to keep the Moral Law—only **NOT** as a Covenant—**BUT** rather as a Rule

*Instead of “**DO** and live”; the Law comes to us in the form of “**LIVE** and do”

THE LAW OF WORKS AND THE LAW OF CHRIST: A COMPARISON

	PARTICULAR FORM	WHAT IT SAYS TO US		
The Moral Law	The Law of Works	Do and Live	Do for life	Obey in order to obtain blessing
	The Law of Christ	Live and Do	Do from life	Obey because you've obtained it

A SUMMARY OF THE MORAL LAW IN ITS DIFFERENT FORMS IN SCRIPTURE

TYPE OF LAW	WHEN IT WAS GIVEN	HOW IT WAS GIVEN	WHAT IT SAYS	TO WHOM IT'S GIVEN
<i>The Law of Nature</i>	At Creation	As the Moral Law	Obey	Adam at creation
<i>The Law of Works</i>	At Genesis 2:16-17	As a Covenant of Works	Obey <i>for</i> life	Those outside of Jesus
<i>The Law of Christ</i>	Throughout Scripture	As a Rule of Life	Obey <i>from</i> life	Those in Jesus

3. RESOLVING THE QUESTION:

→ Believers are NOT under the Moral Law as THE LAW OF WORKS

→ But believers ARE under the Moral Law as THE LAW OF CHRIST

*So how do we interpret passages such as Romans 6:14; 7:4-6 and Galatians 2:19?

→ We have died to the Law IN ITS COVENANT FORM (as the Law of Works)

*But at the same time, as believers we are called to keep the Moral Law as the Law of Christ

→ As we saw from the other Scriptures above

*These two truths are wonderfully set before us if we compare Romans 6:14 and 1 Corinthians 9:21:

A) Believers are NOT “under the Law” (Romans 6:14)

B) Yet, believers are also NOT “without the Law of God” (1 Corinthians 9:2a)

C) Instead, believers ARE “under the Law of Christ” (1 Corinthians 9:21b)

THE SCRIPTURES	THE TRUTHS		THE LATIN	THE GREEK
ROMANS 6:14	Believers are <i>not</i>	<i>Under</i> the Law (legalism)	<i>Sub lege</i>	<i>'upo nomon</i>
1 CORINTHIANS 9:21a	<i>Nor</i> are they	<i>Without</i> Law (antinomianism)	<i>Sine lege</i>	<i>anomos</i>
1 CORINTHIANS 9:21b	But they are <i>rather</i>	<i>Within</i> or in Law (orthodoxy)	<i>In lege</i>	<i>ennomos</i>

The Covenant with

David

Lesson 8 Outline: *God's Covenant with David*

I. The Background of the Covenant with David

1. The JOURNEY of ISRAEL: *The Book of Numbers*

A) Israel's PATH:

*Egypt was BEHIND them: They had crossed the Red Sea (Exodus 1-15)

... We likewise look BACK to the cross

*The land of promise was BEFORE them: They would cross the Jordan River (Deut. 6:23)

... We likewise look FORWARD to future glory

*But to get there, they had to travel through the WILDERNESS

... Israel's story is OUR story: The wilderness is our time of sojourning in this world

	THE BEGINNING OF THE JOURNEY	THE LONG ROAD HOME	THE END OF THE JOURNEY
OT CHURCH	The Passover & Crossing the Red Sea	<i>Journey through the Wilderness</i>	Crossing the Jordan River
NT CHURCH	Christ's Atonement & New Life in Him	<i>Our Present Christian Pilgrimage</i>	Entering into Eternal Glory

B) Israel's POSITION:

*It's true: Egypt was a picture of the slavery of sin; and Canaan is a picture of future glory

*God taught His people through pictures—but they were still His people (Ex.3:10; Num.15:21)

*Some say: Israel was a PICTURE of God's people; but we say: Israel WAS God's people

*See Deut. 7:6; Num. 5:3; 14:14; 23:9; 22:12; Hebrews 4:2,6; 1 Corinthians 10:1-4; Acts 7:38

C) Israel's PROBATION:

*So then, Israel wasn't just a TYPE of the church—they WERE the church

*But this makes Paul's words all the more shocking in 1 Corinthians 10:5 (Num. 14:27,35)

* Israel was the church—yet Scripture calls them *an evil congregation* (Num.14:27, 35; Ps. 78:21)

* The FIRST generation versus the SECOND generation (Deut. 1:35; Psalm 78:8; Psalm 95:10)

* The lessons for us? 1 Corinthians 10:6-10: Watch yourselves, because you are no different.

2. The CONQUEST of CANAAN: *The Book of Joshua*

A) Joshua and the RESURRECTION:

* When Israel crossed the Jordan, they entered into their promised inheritance (Josh.21:43-45)

* But how was it in particular that God gave them their inheritance? It was *through Joshua* (1:6)

* The significance (the meaning of Joshua's name): God gives us our inheritance through Jesus

NAME	LANGUAGE	MEANING
JOSHUA	HEBREW	“The Lord saves”
JESUS	GREEK	

* Future glory: A wonderful day for God's people (but a terrifying day for those outside Christ)

B) Joshua and the CHRISTIAN LIFE:

* The Question: If it's true Canaan represents the rest of glory—then why all the fighting???

* The Truth: Entering Canaan teaches us about future glory—but also about the Christian life

	CROSSING THE JORDAN	THE REST OF CANAAN	ISRAEL ENTERING INTO CANAAN
REPRESENTS	Entering into Eternal Glory	The Rest of Heaven (Future)	Glorification: The Final Resurrection
	Beginning our New Life in Christ	The Rest of Salvation (Present)	Sanctification: The Christian Life

* God's instructions for the peoples OUTSIDE the land and INSIDE the land (Deut.20:10-15):

→ Those living OUTSIDE got an offer of peace: *Signifies the mission of the church*

→ But those living INSIDE didn't get this offer: *Signifies how we're to deal with our sin*

*This didn't happen all at once. It took a long time to dispossess the Canaanites (Josh.11:18)

*The Applications: 1) Sanctification takes time. 2) Sanctification happens as we see our sin. . .

FOR ISRAEL	Possessing the land happened	. . .through the process of seeing/ discovering/locating more and more	. . .of the CANAANITES
FOR US	Sanctification happens		. . .of our SIN

3. The TIME of the JUDGES: *The Books of Judges and Ruth*

A) The Plight of ISRAEL:

*The time of the judges was a dark time in Israel's past

*The cycle: 1) Rebellion; 2) Chastisement; 3) Cry for help; 4) Deliverance (Judges 2:11-19)

*Summary of the book of Judges: “In those days there was no king in Israel. . .” (Judges 17:6)

*One example among the judges: *The Life of Samson (Judges 13-16)*. . .

→ In many ways, Samson is actually set forth as a type or picture of Christ: 1) he was born to deliver God's people; 2) he delivered them by his death; 3) God delivered by just one.

→ But his life is also a warning: He was incredibly gifted yet driven by lust and revenge. It's possible to be really gifted and do amazing things for Jesus and yet be far from God.

*Judges: Bad to worse. But instead of leaving His people, God renewed His promise to them.

B) The Story of NAOMI:

*The book of Ruth is really about Naomi: When a *blessed* life turns into a *bitter* life (1:20-21)

*Behind the courtship of Boaz and Ruth is the Lord re-courting Naomi:

→ “empty” of 1:21 with not being “empty-handed” in 3:17

→ How God “brought her back” (1:21) with the grandson that would “restore” life (4:15)

HEBREW	MEANING	NAOMI'S SORROWS	GOD'S GRACE
SHUB	“Empty”	God brought me back EMPTY (1:21)	Don't go back to her EMPTY-handed (3:17)
REQAM	“Bring back”	God BROUGHT me BACK empty (1:21)	May he BRING BACK life to you (4:15)

*Sometimes God has to empty us of everything. . .but He does it to bless us beyond our wildest dreams. He makes us to walk through seasons of *death*. But our story will end with *resurrection*.

→ Naomi embraced a grandson after all (4:16-17)

→ . . .and baby Obed would become who? The grandfather of King David (4:17)

→ . . .and it wouldn't stop there: the Christ would come through Naomi's line.

*Naomi had thought herself barren. But she had no idea what God had in store for her.

4. The RISE of the MONARCHY: *The Book of 1 Samuel*

A) SAMUEL:

*The last of the judges (1 Samuel 7:15); ministry of prayer and the word (3:21; 12:23)

*The problem wasn't Israel having a king; God was behind it (Gen.17:6,16; 35:11; Deut.17)

*The problem was rather WHY it was Israel wanted a king (8:20): 1) They wanted a king to be more (not less) like the pagan nations. 2) And they wanted a king they could see with their eyes.

B) SAUL:

*Saul means *asked for*, and that's exactly what he was: God gave Israel what they asked for (9:2)

*Saul was a natural born leader. But he stopped listening to God; so God rejected him (15:23)

*Turns out, Israel didn't need a leader with amazing gifts—they needed a man after God's heart.

C) DAVID:

*Remember David's ancestry: David was the son of Jesse; Jesse was the son of Obed (Naomi)

*David wasn't what people expected (1 Samuel 16:6-7). He was left behind to baby-sit sheep.

*David was given a unique privilege; but that would also require unique preparation (sufferings)

*A lot we can learn from David. But perhaps most of all, he points us forward to *another King*

5. The CONTEXT of the COVENANT: *2 Samuel 1-7*

A) God's PLAN (*2 Samuel 1-2*):

*Lessons in suffering: Waiting on God versus seeking to take vengeance (the Psalms)

B) God's PRINCE (*2 Samuel 2-5*):

*David is anointed king over Judah in 2 Samuel 2:4; but his kingship would come in stages

STAGES OF KINGSHIP	SCRIPTURE	LOCATION	DURATION	CHARACTERIZED BY
David is Anointed as King	1 Samuel 16:13	Bethlehem	Unknown	Suffering and hardship
David Reigns over Judah	2 Samuel 2:4	Hebron	7 1/2 years	Reigning partially over some
David Reigns over all Israel	2 Samuel 5:1-5	Jerusalem	33 years	Reigning fully over all

C) God's PRODIGALS (*2 Samuel 5:1*):

*David is anointed over ALL Israel in 2 Samuel 5:1.

* “Bone and flesh” echoes back to Genesis 2:23. In many ways, this was a confession. . .

*The prodigal people and David's response: He receives them with a feast (1 Chron.12:39)

D) God's PURPOSE (*2 Samuel 5:12*):

*God had done wonderful things for David. . .But there was a bigger purpose behind it all.

*God didn't make David king for David's sake. He made him king for the sake of His people.

E) God's PLACE (*2 Samuel 5*):

*After anointed king over all Israel, David chose Jerusalem as location for his throne

*Jerusalem was the city that connected Judah to the rest of Israel (Josh.15:8 with Josh.18:28)

*Possible significance: *Unity*: God was bringing all His people together at Jerusalem.

F) God's PRESENCE (*2 Samuel 6*):

*David also brought the ark of the covenant into Jerusalem; this signified God's dwelling place

*God was associating His presence with a particular place AND with a particular kingship.

*David's throne was now the throne *of the Lord* (1 Chron.29:23); his reign represented God's.

G) God's PEACE (*2 Samuel 7:1*):

*It's after all this that we read of peace and rest from Israel's enemies (7:1).

*God had given Israel a PLACE, endowed it with His PRESENCE; and given them PEACE.

II. An Overview of the Covenant with David

A) The covenant with David is *the next stage* in the Covenant of Grace:

I. The Covenant of Works with Adam

II. The Genesis 3:15 promise of a Redeemer:

- A) The Noahic Covenant
- B) The Abrahamic Covenant
- C) The Mosaic Covenant
- D) The Davidic Covenant*
- E) The New Covenant

B) In the Davidic Covenant, there is unity with the Abrahamic Covenant *and* Covenant at Sinai:

**The PROMISES made to ABRAHAM:* It's through David that many of the promises made to Abraham find their fulfillment (kings in Genesis 17:6; multitude of offspring from Genesis 22:17).

**The REQUIREMENTS revealed at SINAI:* These continue to apply in the Davidic Covenant: Israel's kings commanded to heed God's law (Deut.17:18-20; cf. David's last words, 1 Kings 2:3).

C) The primary passages that deal with the Davidic Covenant are 2 Samuel 7 and Psalm 89:

*2 Samuel 7 records the promises God made to David; Psalm 89 is written later as a reflection

*The word "covenant" doesn't appear in 2 Samuel 7 but is explicit in Psalm 89 (vv3,28,34,39).

D) There are both **TEMPORAL** and **ETERNAL** components in this covenant with David:

* God makes promises about David's throne, David's city, and David's lineage. . .

* But just like with Noah, Abraham, and at Sinai, these are meant to point to the gospel.

E) The Davidic Covenant sets the stage for the coming of Christ in the gospels:

* It is the last stage of the Covenant of Grace in the OT and the covenant of the **KINGDOM**

* So it shouldn't surprise us that this was the language of Christ in the gospels. With David, God promised that the kingdom would come. When Christ comes, He declares that it **HAS** come. In and through Christ, God was bringing to fulfillment everything He had promised to David.

III. What we learn from the Covenant with David

1. The **FOUNDATION** of the Covenant of Grace: *We learn what is the only basis of our hope*

* All the manifestations of the OT Covenant of Grace are about Christ—but wrapped with a husk:

→ We saw it with **NOAH**; we saw it with **ABRAHAM**; and we saw it at **SINAI**:

COVENANT	TEMPORAL ASPECTS (THE HUSK)	ETERNAL SIGNIFICANCE (THE KERNEL)
NOAH	Noah and his family are saved from the flood in the ark	We are pointed to JESUS and the GOSPEL
ABRAHAM	Abraham is promised a land, a seed, and blessing	
SINAI	The tabernacle, the sacrifices, the feasts and priesthood	

→ . . . And we're going to see the same truth in God's covenant with **DAVID**. God's covenant with David is ultimately about **CHRIST** and the **GOSPEL**—but it's wrapped with an outer husk.

→ So, what are the promises God makes to David in 2 **SAMUEL**7? Let's take them one by one:

A) God's First Promise to David: **PREEMINENCE** (*2 Samuel 7:8-9*):

* David's **RULE** has been established (**VERSE 8**): *Compare with Psalm 89:19-21.*

* David's **ENEMIES** are subdued (**VERSE 9**): *Compare with Psalm 89:22-23.*

*David's NAME shall be enlarged (VERSE 9): *Compare with Psalm 89:24.*

*But ultimately, in all these things we're pointed to the GREATER DAVID. . .

→ It's CHRIST whose RULE has been established (Hebrews 1:9; cf. Psalm 4:7)

→ It's CHRIST whose ENEMIES will be subdued (Ps. 2:9; 110:1-2; 1 Cor. 15:25)

→ It's CHRIST whose NAME would be enlarged (Psalm 72:17)

→ The preeminence of DAVID is meant to point us to the preeminence of CHRIST: “He is the head of the body, the church. . .that in everything he might be preeminent.”

PROMISE	WHAT GOD DECLARED TO DAVID	NEAR FULFILLMENT	ULTIMATE FULFILLMENT
PREEMINENCE	Truths about his rule, enemies, and name	Speaking of DAVID	Speaking of CHRIST

B) God's Second Promise to David: SHELTER (*2 Samuel 7:10-11a*):

*PLACEMENT (verse 10). *See also Psalm 132:13-16.*

*PLANTING (verse 10). *See also Exodus 15:17 and Psalm 80:8.*

*PEACE (verses 10-11). *See also Psalm 72:1-4.*

*God did these things for Israel, but ultimately these are fulfilled in GOSPEL realities:

→ PLACEMENT: “I will place them and multiply them. . . (Ezekiel 37:26)

→ PLANTING: “they will be called. . .the planting of the Lord” (Isaiah 61:3; Jer. 32:41)

→ PEACE: “they will live securely, and no one will make them afraid” (Ezekiel 34:28-29)

→ We are the Lord's garden (Is. 27:3); when He draws us He plants us in His kingdom forever. We've come to the *heavenly* Jerusalem that can't be shaken (Heb. 12:22,28).

PROMISE	WHAT GOD DECLARED TO DAVID	NEAR FULFILLMENT	ULTIMATE FULFILLMENT
SHELTER	To plant Israel in a safe place	Jerusalem BELOW	Jerusalem ABOVE

C) God's Third Promise to David: **DYNASTY** (2 Samuel 7:11c-12):

*David had **PURPOSED** to build a house for God. . .

*But God **PROMISED** to build a house for David:

	WHAT IT WAS	WHAT IT MEANT
DAVID'S PURPOSE	To build a house for THE LORD	By <i>house</i> David meant a TEMPLE
GOD'S PROMISE	To build a house for DAVID	By <i>house</i> the Lord meant a DYNASTY

*God is promising **TWO** things here: 1) to raise up David's heir, and 2) to establish his kingdom:

1) **HEIR** (2 Samuel 7:12):

*Who was it? **SOLOMON** (1 Kings 4:20-21; 10:13,23,27; 1 Chronicles 22:7-10)

*But David wasn't **ONLY** speaking of Solomon. . .

→ David says God was speaking of the *distant* future (2 Samuel 7:19)

→ Long after Solomon the prophets still looked for this heir. . .

*Sometimes called **A BRANCH** of David (Is. 11:1-4; 23:5; Zech.6:12-13)

*Sometimes called **THE HORN** of David (Psalm 132:17)

The HEIR of 2 Samuel 7:12	The BRANCH of David	Isaiah 11:1-4; Jeremiah 23:5; Zechariah 6:12-13
	The HORN of David	Psalm 132:17

→ Ultimately, this **HEIR** God was promising was Jesus Christ:

*Jesus is the **HORN** of salvation (Luke 1:68-69)

*Jesus is the **BRANCH** of David (Rev. 22:16)

*Jesus is David's true **SON** and **HEIR** (Matt. 1:1; Acts 2:30-31; Rom.1:3)

*The promise is **PARTIALLY** fulfilled in Solomon but **FULLY** in Jesus

PROMISE	WHAT GOD DECLARED TO DAVID	NEAR FULFILLMENT	ULTIMATE FULFILLMENT
AN HEIR	To raise up an heir of David and establish his kingdom	SOLOMON	CHRIST

2) KINGDOM (*2 Samuel 7:12*):

*Whose kingdom is this? Again, at first glance it's SOLOMON'S (1 Chron.29:23)

*But Solomon's kingdom was meant to point us to that of the GREATER Solomon:

*Luke 1:31-33; Psalm 2:6; Psalm 110:1; Acts 2:30-31; Hebrews 12:2

*It's ultimately the kingdom of CHRIST that God was promising to establish.

PROMISE	WHAT GOD DECLARED TO DAVID	NEAR FULFILLMENT	ULTIMATE FULFILLMENT
KINGDOM	To establish the kingdom of David's heir	The Reign of SOLOMON	The Reign of CHRIST

D) God's Fourth Promise to David: HOUSE (*2 Samuel 7:13*):

*The HOUSE likewise has both a *near* and *distant* fulfillment. . .

→ *The PARTIAL fulfillment*: The TEMPLE of SOLOMON (1 Kings 8:17-20)

→ *The ULTIMATE fulfillment*: The CHURCH of CHRIST (Eph.2:19-22; 1 Pet.2:4-5)

PROMISE	WHAT GOD DECLARED TO DAVID	NEAR FULFILLMENT	ULTIMATE FULFILLMENT
HOUSE	David's heir will build a house for God's name	The TEMPLE of Solomon	The CHURCH of Christ

E) God's Fifth Promise to David: FATHER (*2 Samuel 7:14e*):

*This heir wouldn't just be *the son of DAVID*—he would be *the son of GOD*. Not only would this heir have DAVID for his father—he would have GOD as his father.

*Again: The PARTIAL fulfillment is in SOLOMON (1 Chron. 28:6)

*But the GREATEST and ultimate fulfillment is in CHRIST:

→ The first hint of this is in Psalm 89:26-27 (David rather than Solomon). Psalm 89 is interpreting 2 Samuel 7: the promise would be fulfilled in the Greater David/Solomon.

→ Luke 1:32; Psalm 2:7-9; Hebrews 1:5; Romans 1:3-4.

→ So again, *partially* this was fulfilled in SOLOMON, but *ultimately* only in CHRIST.

PROMISE	WHAT GOD DECLARED TO DAVID	NEAR FULFILLMENT	ULTIMATE FULFILLMENT
FATHER	God would be his father, and he would be God's son	SOLOMON	JESUS CHRIST

F) God's Sixth Promise to David: **DISCIPLINE** (*2 Samuel 7:14b-15*):

* At first this language sounds harsh—but it's actually the language of mercy.

* The promise: God wouldn't just extend his mercies to David, but also to his offspring.

* God wouldn't just be a FATHER to Solomon (14a)—He would be a GOOD Father (14b)

* Again: God did this for SOLOMON (1 Kings 11:14).

* But in Psalm 89:30-33, this promise is expanded from David's SON to David's SONS.

* So: the way God dealt with Solomon is the way He deals with us in Christ (Heb.12:7-10)

PROMISE	WHAT GOD DECLARED TO DAVID	NEAR FULFILLMENT	ULTIMATE FULFILLMENT
DISCIPLINE	God will lovingly correct David's offspring	David's PHYSICAL son	David's SPIRITUAL sons

G) God's Seventh Promise to David: **PERPETUITY** (*2 Samuel 7:16*):

* God wasn't just promising to do these things for David—but to do them FOREVER

* David's reign is unparalleled in history: The longest EGYPTIAN dynasty was 250 years

* David's dynasty lasted 400 years: “there has never been a longer reign of a single dynasty”

* 400 years is impressive. . .but it's not forever. The big question: Did God break His promise?

→ The answer: *No*. The kingdom that would last forever is CHRIST'S kingdom.

→ God will establish David's kingdom forever (v16) but it will be *through his heir* (v13)

→ God would establish David's kingdom forever *in and through* the kingdom of *his heir*

PROMISE	WHAT GOD DECLARED TO DAVID	NEAR FULFILLMENT	ULTIMATE FULFILLMENT
PERPETUITY	David's kingdom will endure forever	An EARTHLY kingdom	An ETERNAL kingdom

→ David's kingdom would be established forever because the Messiah would ever live to sit on his throne (Isaiah 9:7; Luke 1:31-33). The earthly dynasty would come to a close. But the promise of perpetuity would be realized in the eternal Davidic rule of Jesus Christ.

→ *Summary:* All the promises of 2 Samuel 7 find their ultimate fulfillment in Christ.

A SUMMARY OF THE PROMISES GIVEN TO DAVID IN 2 SAMUEL 7

PROMISE	VERSE	WHAT GOD DECLARED TO DAVID	NEAR FULFILLMENT	ULTIMATE FULFILLMENT
PREEMINENCE	8-9	Truths about his rule, enemies, and name	Speaking of DAVID	Speaking of CHRIST
SHELTER	10-11	To plant Israel in a safe place	Jerusalem BELOW	Jerusalem ABOVE
AN HEIR	12a	To raise up an heir of David and establish his throne	David's heir is SOLOMON	David's heir is CHRIST
KINGDOM	12b	To establish the kingdom of David's heir	The kingdom of SOLOMON	The kingdom of CHRIST
HOUSE	13	David's heir will build a house for God's name	Solomon will build THE TEMPLE	Christ will build THE CHURCH
FATHER	14a	God would be his father, and he would be God's son	This son of God was SOLOMON	This son of God is JESUS CHRIST
DISCIPLINE	14b-15	God would correct David's offspring with the rod and strokes of men	Speaking of David's PHYSICAL SON	Speaking of David's SPIRITUAL SONS
PERPETUITY	16	God would cause David's throne and kingdom to endure forever	An EARTHLY throne and kingdom	An ETERNAL throne and kingdom

2. The NATURE of the Covenant of Grace: *We learn how it is that God's blessings flow to His people*

*The significance of 2 Samuel 23. . .

→ In 2 Samuel 7, the covenant was about David's SEED; *but here it's about his SALVATION*

→ In 2 Samuel 7, Christ would come FROM David; *in 2 Samuel 23 He would come FOR David*

SCRIPTURE	THE DIFFERENCE OF EMPHASIS IN 2 SAMUEL 7 AND 2 SAMUEL 23		
2 Samuel 7:8-17	A Seed FROM David	HOW it is He would come	Jesus would come THROUGH David's line
2 Samuel 23:5	Salvation FOR David	WHY it is He would come	Jesus would come FOR David's salvation

→ 2 Samuel 23: Christ wouldn't just come as David's SEED—*He would come to be his SAVIOR.*

→ We see the same truth in Psalm 89:24,28,33: the Lord's mercies and favor were upon David

→ God's mercies will be sent THROUGH David—but they would also be displayed TO him

→ And it's the same for all of God's people in Christ. . .

* Isaiah 55:3: The covenant God made with DAVID is also extended to US

* 2 Samuel 7:14-15: God's grace for SOLOMON

* Psalm 89:30-33: God's grace for ALL OF DAVID'S TRUE SONS. Even if THEY go astray (v30), God will never break off His mercies from us because of Christ (v33).

→ *So, what do we learn from all this about how God's blessings flow to His people?*

A) God's blessings flow to His people BY GRACE ALONE:

* What was true for David is true for us (Isaiah 55:3; Psalm 89:24,28,34).

* David writes about the blessings of the covenant in Psalm 32:1-2; quoted in Romans 4:6-8:

→ *Verse 6* tells us God's blessings flow to us apart from any good things we do. . .

→ *Verses 7-8* tell us God's blessings flow to us in spite of all the ugly sins we commit. . .

	WHAT WE TEND TO THINK	WHAT SCRIPTURE SAYS	REFERENCE
God's blessing flows to us. . .	when we are being more obedient	<i>whether we've obeyed or not</i>	ROMANS 4:4-6
	when we aren't sinning very much	<i>whether we've sinned or not</i>	ROMANS 4:7-8

* **OBJECTION 1:** What about Scriptures that talk about David's righteousness???

→ Psalm 7:8 and Psalm 18:20-24 seem to contradict what we're saying. . .

→ But David here is speaking in the context of having been falsely accused

	HOW DAVID PRAYED	WHERE IT IS IN SCRIPTURE
BEFORE THE FALSE ACCUSATIONS OF MEN	David protested his innocence	Psalm 7:8; 18:20-24; 35:24; 43:1
BEFORE THE JUDGMENT SEAT OF GOD	David pleaded God's mercy	Psalm 25:11; 103:10-14; 143:2

*OBJECTION 2: What about Scriptures that seem to say David's sin messed it all up???

→ Psalm 31:10; Psalm 38:3-5, 17-18 seem to say that David's sin nixed God's blessing. . .

→ But here we have to see the difference between God's blessing and our experience of it

*God's blessing itself is never taken away from us in Christ (Eph.1:3; Lam.3:22)

*But the level we are enjoying and experiencing that blessing can change (Ps.51:12)

	WHAT IS TRUE	SCRIPTURES
EXISTENTIALLY	In the Covenant of Grace, God has given us His blessing	Psalm 89:24,28,34; Romans 4:4-8
EXPERIENTIALLY	We experience the joy of this blessing in different degrees	Psalm 31:10; 38:3-5,17-18; 51:12

→ God's grace is real. It's precious. And sins' consequences attest to it (Psalm 89:30-33)

B) God's blessings flow to His people THROUGH FAITH ALONE:

*Isaiah 55:3: *“Incline your ear and come to Me. Listen, that you may live. . .”*

→ The feast is already prepared, and the invitation extended. All we have to do is come.

→ And this feast is free (without money or cost). All we have to do is listen and come.

→ God has done everything for us and He beckons us to come receive it empty-handed.

	THE LANGUAGE OF ISAIAH 55:1-3	THE MEANING OF ISAIAH 55:1-3
WHAT'S OFFERED TO US	<i>A lavish banquet</i> is set before us	GOD'S GRACE
HOW WE RECEIVE IT	We simply <i>come</i>	FAITH
	We come <i>without money</i>	FAITH ALONE

*The “listening” of Isaiah 55:3 is the listening of FAITH.

→ Galatians 3:1-5:

*The difference between *entering* into God's blessing and *continuing* in it. . .

*How do we *obtain* God's blessing at first? How do we *maintain* it as Christians?

*What we tend to think versus what God's Word tells us in Galatians 3:1-5. . .

***OBJECTION:** What about the passages that say the Davidic covenant was based on obedience?

→ 1 Kings 2:2-4; 9:6-9; and Psalm 132:12 seem to make the blessings hinge on obedience

→ The main thing we have to see is that in these passages, God is speaking of His dealings with His people corporately; how He will deal with the entire visible church on the whole.

→ The mistakes of trusting in *the ark* (1 Sam. 4); and trusting in *the temple* (Jer. 7)

→ Salvation is by faith alone. But God cannot bless a church that has become apostate

	IF GOD'S PEOPLE	MANIFESTING ITSELF IN	THE RESULT WILL BE	WHICH WOULD MEAN
UNDER DAVID'S RULE	Respond in faith	Corporate Allegiance	Corporate Blessing	Prosperity in the land
	Turn in unbelief	Corporate Apostasy	Corporate Judgement	Exile from the land

C) God's blessings flow to His people **IN CHRIST ALONE:**

1) Seeing **THE PERSON OF CHRIST** in the covenant with David:

***PSALM 45:6-7:**

→ The Messiah would be **A MAN** (verse 7). . .

→ But he would also be **GOD HIMSELF** (verse 6).

PSALM 45	TRUTH	EXPLANATION	IMPLICATION
VERSE 7	This king is anointed BY God	The one anointing is God <i>the Father</i>	Jesus is <i>distinct</i> from the Father
VERSE 6	This king himself IS God	The one anointed is God <i>the Son</i>	Jesus is as <i>divine</i> as the Father

*PSALM 110:1: Two important truths about the Messiah. . .

→ The Christ wouldn't just be David's SON—He would be David's LORD

→ The Christ wouldn't just come FROM David—He existed long BEFORE David

	HOW THE MESSIAH RELATED TO DAVID		THE IDENTITY OF THE COMING MESSIAH	
	TRUTH	IMPLICATION	TRUTH	IMPLICATION
2 SAMUEL 7	He will come from David	He is David's Son	He will come from David	He will be a man
PSALM 110	Yet He ruled over David	<i>He is David's Lord</i>	Yet He existed before David	<i>He is God himself</i>

*ISAIAH announced the same truths:

→ *Isaiah 11:1*: The Christ will be the BRANCH FROM JESSE (Jesus' humanity)

→ *Isaiah 11:10*: But the Christ is also the ROOT OF JESSE (Jesus' divinity)

	THE CHRIST IS	JESSE IS	THE EMPHASIS	THE DOCTRINE	HIS TITLE AS
ISAIAH 11:1	The Branch	The Root	How it is the Christ will come	His humanity	The Son of David
ISAIAH 11:10	The Root	The Branch	Who it is the Christ will be	His divinity	The Son of God

*Gabriel's words in Luke 1:31-32 wasn't anything new—it's what Scripture always taught.

2) Seeing THE HEADSHIP OF CHRIST in the covenant with David:

A) IN PICTURES FROM SCRIPTURE. . .

*SAUL AND DAVID:

→ SAUL is set forth as an echo of the FIRST ADAM (1 Samuel 13)

→ DAVID is set forth as a picture of the SECOND ADAM

SAUL AS AN ECHO OF ADAM (IN 1 SAMUEL)	DAVID AS A TYPE OF CHRIST
There was a test based on his obedience to a command (13:13-14)	He was also from the town of Bethlehem
The command seemed in itself an insignificant thing (10:8)	Samuel went before him as John before Jesus
But there was more at stake than he may have realized (13:13-14)	Chosen by God yet hated by his own kinsmen
He failed the test as Adam failed his test in the garden (13:8-9)	Suffering before glory; a cross before a crown
The Divine response is: "What have you done?" (13:11)	But in due time his kingdom was exalted
Saul tries to blame others for his sin (13:11)	A lamb towards his friends; a lion to his foes
His sin results in the tearing away of his kingdom (13:13-14)	A king who ruled over Israel in righteousness

*DAVID AND GOLIATH:

→ How we usually read this story. . . (putting ourselves in David's shoes)

→ How the Bible actually puts forth this story. . . (Jesus conquered for us)

B) IN PASSAGES OF SCRIPTURE. . .

*SOLOMON'S FAILURE:

→ When Solomon fell, it meant disaster for ALL Israel (1Kgs 6:12-13)

→ Here, Solomon is also set forth as an echoing back to Adam's headship

*DAVID'S REWARD:

→ God blessed His people because of *David's* obedience (1 Kings 15:4-5)

→ Here, David is set forth as a picture of Christ's headship: Jesus' obedience secured the blessing of God for all of God's people.

	SCRIPTURE	TRUTH	MEANING
NOAH	“Enter the ark, you and all your household, for you alone I have seen to be righteous before Me in this time.” (<i>Genesis 7:1; cf. Genesis 6:18; 7:23</i>)	Noah's family would be saved because <i>Noah</i> was righteous	<i>Noah's righteousness</i> is meant to point us to the righteousness of JESUS
ABRAHAM	“In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.” (<i>Genesis 22:18; cf. also Genesis 26:4-5, 24</i>)	The nations would be blessed because <i>Abraham</i> obeyed	<i>Abraham's obedience</i> is meant to point us to the obedience of JESUS
DAVID	“For David's sake the Lord [would] establish Jerusalem; because David did what was right in the sight of the Lord” (<i>1Kings 15:5; cf. 2 Kings 19:34</i>)	God would continue to bless Israel because <i>David</i> did right	<i>David's uprightness</i> is meant to point us to the uprightness of JESUS

→ The well-being of God's people DID hinge on the obedience of David's son. But the question is: Which son of David did it hinge on? (Jesus). . .

REQUIREMENT	SCRIPTURES	SON	IDENTITY	RECORD	RESULT
The Obedience of David's son	1 Kings 6:11-13 and 9:4-5; also 1 Chron. 28:7; 2 Chron. 7:17-18	Solomon	David's <i>initial</i> son	Failure	Disaster for Israel
		Christ	David's <i>ultimate</i> son	Triumph	Blessing for Israel

3) Seeing THE REIGN OF CHRIST in the covenant with David:

A) The reign of Christ in the PROPHECIES of David's PSALMS. . .

*We see Christ in His HUMILIATION:

→ His *incarnation* (Ps.8:4-6; Heb.2:6-9); His *sufferings* (Ps.41:9; 2:1-3; Ps.22:1,6-8,16-18; 69:21; 22:1); His *death and burial* (Ps.16:10; Acts 2:31).

*We see Christ in His EXALTATION:

→ His *resurrection* (Ps.16:10; Acts 2:24ff); His *ascension* (Ps.68:18; Eph.4:8-10); and his *sitting and reigning at God's right hand* (Ps.110:1; Acts 2:23).

	CHRIST IN HIS HUMILIATION	CHRIST IN HIS EXALTATION
FIRST STAGE	The INCARNATION of the Christ	The RESURRECTION of Christ from the dead
SECOND STAGE	The SUFFERINGS of the Christ	The ASCENSION of Christ into heaven
THIRD STAGE	The DEATH and BURIAL of the Christ	The ETERNAL REIGN of Christ from His throne

B) The reign of Christ in the PATTERN of David's LIFE. . .

*We see Christ's humiliation and exaltation in the life of David as well:

→ 1 SAMUEL: David is hated and hunted (*Christ in his humiliation*)

→ 2 SAMUEL: David is exalted and ruling (*Christ in his exaltation*)

	CHARACTERIZED BY	DAVID'S REALITY	DAVID'S DWELLING	DAVID'S ENEMIES
1 SAMUEL	David's Humiliation	Hated and Hunted	In the wilderness and outside the land	Do seem to prevail
2 SAMUEL	David's Exaltation	Exalted and Ruling	In the palace and on his royal throne	Don't cease to exist

*We also learn more about Christ's exaltation in the beginning of Solomon's reign:

→ David in 2 Samuel is set forth as the BEGINNING of Christ's exaltation

→ But Solomon's rule is set forth as the CLIMAX of Christ's exaltation

TIME PERIOD	SCRIPTURE	CHARACTERIZED BY	SIGNIFIES
David's time in the wilderness	1 Samuel	Suffering before glory	Jesus' humiliation (incarnation, passion, death)
David's reign in Jerusalem	2 Samuel	Ruling from his throne	Jesus' present reign in heaven over all things
Solomon's rise to the throne	1 Kings	Subduing of all things	Jesus' coming again to usher in His kingdom

3. The WARNINGS and COMFORTS of the Covenant of Grace: *We learn what this all means for us*

A) There are WARNINGS: 2 Samuel 23:6-7 with John 15:1,6 and Matthew 8:11-12

B) There are COMFORTS: 2 Samuel 23:3-4: *In Christ we have an eternal home in glory.*

The New
Covenant
(Part 1)

Lesson 9 Outline: *The New Covenant, Part 1*

I. The Background of the New Covenant

1. The KING of God's people: *The Reign of Solomon*

A) The SIGNIFICANCE of Solomon's REIGN:

*In Solomon's reign, God was fulfilling the promises He had made *to David* (1 Kings 8:15,20)

→ PRINCE: God had raised up David's son to sit on his throne (2 Samuel 7:12)

→ PRESENCE: This son Solomon had build the temple of the Lord (2 Samuel 7:13)

*In Solomon's reign, God was fulfilling the promises He had made *to Abraham* (1 Kings 4:20-21)

→ PEOPLE: Israel had been multiplied like the sand of the sea-shore (Gen.22:17; 32:12)

→ PLACE: Israel had possessed the full boundaries of the promised land (Gen.15:18-21)

B) The BEGINNING of Solomon's DOWNFALL:

*The king was not to multiply horses, wives, or gold for himself: *Deuteronomy 17:16-17*

*But this is exactly what Solomon begins to do: *1 Kings 9-11*

*We might think of these temptations as power (horses), pleasure (wives) and security (gold):

REFERENCE	SPECIFIC COMMAND	PROHIBITION	TEMPTATION
Deuteronomy 17:16	"he shall not multiply <i>horses</i> for himself. . ."	Guns	Power (Control)
Deuteronomy 17:17	"He shall not multiply <i>wives</i> for himself. . ."	Girls	Sex (Pleasure)
Deuteronomy 17:17	"nor shall he greatly increase <i>silver and gold</i> . . ."	Gold	Money (Security)

*Solomon was a good man, but at some point he started to let sin trick him

*What are the ways sin might be trying to trick us?

C) The RESULT of Solomon's SIN:

*If Solomon had walked in God's ways, God's blessing would have rested on Israel (1 Kings 6:11)

*But when Solomon sins, it results instead in the shattering of the kingdom (1 Kings 11:11)

*It was because of Solomon's sin that the kingdom later splits into two (under Rehoboam):

→ The TWO southern tribes: *The kingdom of Judah (their capital is Jerusalem)*

→ The TEN northern tribes: *The kingdom of Israel (their capital is Samaria)*

THE UNITED MONARCHY		THE DIVIDED MONARCHY		
WHO REIGNED	WHO THEY REIGNED OVER	WHO REIGNED	WHO THEY REIGNED OVER	CAPITAL
King Saul	ALL 12 TRIBES OF ISRAEL	The King of Judah	The 2 southern tribes	Jerusalem
King David		The King of Israel	The 10 northern tribes	Samaria
King Solomon				

*This was ultimately of God (1 Kings 12:24), but Israel was wrong to break off (2Chron.13:5-8)

*It's NOT that God turned His back on Solomon because Solomon turned his back on God

*RATHER: The main point here is that king Solomon functioned as covenant representative

*When Solomon sins, the whole kingdom is split apart:

→ Solomon's sin directly results in Israel being separated *from their rightful king*

→ Solomon's sin directly results in Israel's being separated *from one another*

*In all this, Solomon points us back to Adam's headship over all humanity:

	HEAD	ACTION	RESULT: GOD-WARD	RESULT: MAN-WARD
PICTURE	Solomon	Disobedience	Israel's rebellion against their King	Hostility and alienation from own kinsmen
REALITY	Adam		Our rebellion against our Creator	Hostility and alienation from one another

2. The CORRUPTION of God's people: *The Sin of Israel*

A) ISRAEL in the NORTH:

* After the splitting of the kingdom, things just continue to get worse, especially in Israel

* Jeroboam becomes king and institutes false worship:

→ Instead of the TEMPLE, he sets up two golden calves (1 Kings 12:28-30)

→ Instead of God's PRIESTS, he ordains his own priests (1 Kings 12:31)

→ Instead of God's FEASTS, he invents his own feast (1 Kings 12:32)

THE BEGINNING OF FALSE WORSHIP IN THE KINGDOM OF NORTHERN ISRAEL

	WORSHIP	OFFERINGS/SACRIFICES	PRIESTS	FEASTS
WHAT GOD COMMANDED	The true God	Bring to the temple	Levites	In the 1 st , 3 rd and 7 th months
WHAT JEROBOAM INSTITUTED	False gods	Bring to Dan or Bethel	Non-Levites	In the 8 th month

* Jeroboam's message was basically: "These are good enough!" But it was a lie. . .

* Earlier, when Solomon had sinned, it resulted in Israel's REBELLION

* Now, when Jeroboam sets up the golden calves, it results in Israel's CORRUPTION

* All this is a picture of our natural condition without and apart from Christ

* Apart from Jesus, this is who we are: *Rebels against God* and *corrupt to the core of our nature*

B) JUDAH in the SOUTH:

* Things were a little better in Judah: Abijah gives a pretty fair summary in 2 Chronicles 13:9-11

* Judah had the Davidic KING, the Levitical PRIESTS, and worshiped at the TEMPLE

* But if Israel was guilty of IDOLATRY, then Judah were guilty of FORMALITY (Is.1:11ff)

*Judah did have some good kings, but they were the exception rather than the rule

*In the end they also prove unfaithful and increasingly so as time went on

COMPARING THE KINGDOMS OF NORTHERN ISRAEL AND SOUTHERN JUDAH

	THEIR DEFINING SIN		THEIR LIVES	THEIR WORSHIP	THEIR PARALLEL
NORTHERN ISRAEL	Rampant Idolatry	Idols minus God	Defiant lives	False worship	Prodigals
SOUTHERN JUDAH	Religious Formality	Idols plus God	Double lives	Fake worship	Pharisees

3. The EXILE of God's people: *The Judgment of God*

A) The APPROACH of the EXILE:

*From the beginning, God had warned His people there would be discipline if they forsook Him

→ This discipline would take the form of famine, pestilence, the sword; and finally, exile

→ And as His people turned away from Him, this is exactly what the Lord began to do

*We might well think of these “covenant curses” as the DISCIPLINE of a FATHER (Is.1:5-7)

*We might also think of them as the BIRTH PANGS of JUDGMENT (Mic.4:10)

THE COVENANT CURSES OF LEVITICUS 26 AND DEUTERONOMY 28

TYPES OF CURSES	CULMINATION OF THE CURSES	SIGNIFICANCE OF THE CURSES	
FAMINE	THE EXILE	Sent as Discipline	The Discipline of a Father (Isaiah 1:5-7)
PESTILENCE		Sent as Judgment	The Labor Pains of Judgment (Micah 4:10)
THE SWORD			

B) The REALITY of the EXILE

*The condition of God's people was serious; it was as if they had gone into a coma of sin

*God sent the exile as the last resort; to wake them up (much like a defibrillator)

*The exile began with northern Israel (2 Kgs.17:6) but later extended to southern Judah (2Ch.36)

	DESCRIPTION OF SIN	DURATION OF KINGDOM	DESTINATION OF EXILE	DATE OF EXILE
NORTHERN ISRAEL	Rampant idolatry	Sent first into exile	Exiled to Assyria	722 B.C.
SOUTHERN JUDAH	Religious formality	Sent later into exile	Exiled to Babylon	586 B.C.

*It's hard to describe how awful the exile was; they were losing everything: *people, place, presence*

C) The CAUSE of the EXILE

*God's people weren't sent into exile because they had broken **THE LAW** of God

*Rather, they were sent into exile because they had broken **FAITH** with the Lord (Jer.2:35)

THE CAUSE OF THE EXILE

NOT	A lack of better obedience	They broke the law of the Lord	Failure to keep a Covenant of Works
BUT	A lack of faith and repentance	They broke faith with the Lord	Failure to embrace the Covenant of Grace

*The exile wasn't about God's dealings with individuals—but the corporate body as a whole

*Leviticus 14 describes the situation: There was a leprosy of unbelief in “the house” of Israel

D) The RESULT of the EXILE:

*It seemed like this was the end of the story for Israel—but it wasn't (Deut.30:1-5; Lev.26:44-45)

*And even before the exile, the prophets began repeating this message and expanding upon it:

→ Israel's **FUTURE RESTORATION** was just as certain as their **PRESENT EXILE**

→ The exile would **NOT BE TOTAL** and would **NOT BE FINAL** (Jer.4:27; Is.10:20ff)

WHAT ISRAEL WAS EXPERIENCING	WHAT GOD WAS SAYING THROUGH THE PROPHETS	
Complete Devastation	The Devastation of Exile would Not be Total	<i>God would spare a Remnant</i>
	The Devastation of Exile would Not be Final	<i>God would grant Restoration</i>

E) The SIGNIFICANCE of the EXILE:

*Israel's exile points us back to **EDEN**, when all humanity sent into exile (Eph.4:18; Col.1:13,21)

*Israel's exile also points us forward to the **COMING JUDGMENT**, likened to exile (Joel 1:15ff)

*Israel's exile lastly points us to **THE CROSS**, when Christ was exiled in our place (Is.53:5-8)

THE EVENT OF THE EXILE	THE SIGNIFICANCE OF THE EXILE	SCRIPTURE
Israel and Judah exiled to Assyria & Babylon	Points us back to the exile from EDEN	Eph.4:18; Col.1:13
	Points us ahead to the exile of JUDGMENT	Joel 1-3; Is.13:6-8
	Points us to Jesus' exile at THE CROSS	Isaiah 53:8

II. The Prophecies of the New Covenant

PART 1: THE PROPHETS AND THE NEW COVENANT

1. Understanding the ORIGINAL CONTEXT:

A) The PROPHETS:

*Jeremiah is the only prophet to use the phrase “new covenant” (and only in Jeremiah 31:31-34)

*But the concept involves everything God would do for Israel when He restored them from exile

*So while the other prophets don't use this specific phrase, they do speak of these same themes

PROPHET	DATE	TIME-FRAME OF PROPHECY	THRUST OF PROPHECY	
ISAIAH	740-686 B.C.	Before the Exile happens	There will be EXILE	There will be RESTORATION
JEREMIAH	626-586 B.C.	While the Exile happens		
EZEKIEL	592-572 B.C.	After the Exile happens		

B) The SITUATION:

*In Ezekiel 37, the prophet has a vision of a valley filled with dry bones: It was the house of Israel

*Israel's situation in exile was as hopeless as a grave—they were like dead men buried in Babylon

C) The MESSAGE:

*Everything shouted that God was done with Israel, but the prophets said something different:

→ Exile was AWFUL—but it wouldn't be FINAL (Jer.25:11-12; 29:10; Ezek.37:12-13)

→ If Israel's exile in Babylon was DEATH—what the prophets foretold was RESURRECTION

	WHAT IT WAS	WHAT IT WAS LIKE	SCRIPTURE
ISRAEL'S HOPELESS SITUATION	Exile in Babylon	Death and burial in the grave	Ezekiel 37:11
THE PROPHETS ASTOUNDING DECLARATION	Restoration to the land	Resurrection from the dead	Ezekiel 37:12

2. Overviewing the GENERAL THEMES:

*In all the new covenant passages that speak of Israel's restoration, we can say two things:

→ God is referring to these future dealings with His people *in the language of covenant*:

* A new *covenant* (Jer.31:31); everlasting *covenant* (32:40); *covenant* of peace (Ezek.37:26)

→ This covenant God would make with His people wasn't going to happen *until later*:

* All these passages are set in *the future tense* (Jer.31;31; 32:40; Ezek.34:25; 37:26)

*What are all the things God would do for Israel when He restored them? *Five things especially. . .*

WHAT IT'S CALLED	SCRIPTURE	WHAT IT'S ABOUT	WHAT IT WAS GOD WOULD DO
A New Covenant	Jeremiah 31:31	RESTORATION	Return His people once again to their land
An Everlasting Covenant	Jeremiah 32:40		Raise up for His people again the Davidic king
A Covenant of Peace	Ezekiel 34:25; 37:26		Renew His people in an unprecedented way
			Reverse for His people the covenant curses
			Rebuild the temple and dwell with His people

A) RETURN to the land:

*Israel had been *cast out* of Canaan—but God would *return them once again* to the land

	IN THE EXILE	IN THE RESTORATION	SCRIPTURE
PLACE	Israel was cast out of the land	They would be brought back in	Jer. 30:3; 32:37; Ezek. 34:12-13; 37:12,21

B) RAISING up of the Davidic King:

*The Lord would also *raise up a Shepherd* for His flock and *unify His people* under him

	IN THE EXILE	IN THE RESTORATION	SCRIPTURE
PRINCE	The Davidic king was dethroned	He would reign once again	Is. 11; Jer. 30:9; Ezek. 34:23-24; 37:24-25

C) RENEWAL of the people:

*Further, the Lord would both *forgive* His people for their sin and *change* them

	IN THE EXILE	IN THE RESTORATION	SCRIPTURE
PEOPLE	God's people had chronic unbelief	God would forgive and change them	Jer. 31:33-34; Ezek. 36:26-27

D) REVERSAL of the covenant curses:

*Instead of *the curse* of sin there would be *blessing*; instead of *death* there would be *resurrection*

	IN THE EXILE	IN THE RESTORATION	SCRIPTURE
PEACE	God had sent His covenant curses	He would send His covenant blessings	Ezekiel 34:25-29; 36:29-30

E) REBUILDING of the temple:

*God's sanctuary was *destroyed* in the exile—but in the restoration it would be *rebuilt* once again

	IN THE EXILE	IN THE RESTORATION	SCRIPTURE
PRESENCE	The temple had been destroyed	He would set His tabernacle in their midst forever	Ezek.37:26-27

A SUMMARY:

	IN THE EXILE	IN THE RESTORATION
PLACE	Israel had been cast out of the land	God would bring them back into the land
PRINCE	The Davidic king had been dethroned	God would raise up once again the Davidic king
PEOPLE	God's people had turned away in rebellion	God would forgive their sins and change them
PEACE	God had poured out His covenant curses	God would pour out His covenant blessings
PRESENCE	The temple of God's presence was destroyed	God would set His sanctuary in their midst forever

3. Unpacking the COMPLETE SIGNIFICANCE:

* *In one sense*, God certainly did all these things for Israel when He restored them from Babylon

* *But in another sense*, all these promises ultimately look forward to an even greater fulfillment:

	THE NEAR (PARTIAL) FULFILLMENT	THE FAR (ULTIMATE) FULFILLMENT
PLACE	God would bring them back into the land	JESUS AND THE GOSPEL
PRINCE	God would raise up once again the Davidic king	
PEOPLE	God would forgive their sins and change them	
PEACE	God would pour out His covenant blessings	
PRESENCE	God would set His sanctuary in their midst forever	

A) JESUS and GOD'S PLACE:

*When Isaiah foretold Israel's restoration from exile, he was also talking about CHRIST (Is.53:8):

→ Earlier we mentioned that Israel's exile points us to the exile Jesus endured at the cross

→ If the exile is a picture of *Jesus' death*—the restoration points us to *His resurrection*

THE RETURN TO THE LAND AND THE RESURRECTION OF JESUS

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
Israel's Physical Restoration from Exile	Jesus' Physical Resurrection from the Dead

*When Ezekiel foretold Israel's restoration from exile, he was also speaking of REDEMPTION:

→ Earlier we mentioned that Israel's exile points us back to the exile of man at Eden

→ If the exile is about *ruin in Adam*—the restoration is about *redemption in Jesus* (Eph.2)

THE RETURN TO THE LAND AND OUR REDEMPTION IN JESUS

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
Physical Deliverance from Captivity in Babylon	Spiritual Deliverance from Sin and Death in Christ

*When the prophets foretold Israel's restoration from exile, they were also looking to **GLORY**:

→ Israel lived as exiles in Babylon; they had to stay there but it wasn't their true home

→ Like Israel *we are exiles on earth*, but we look to *the restoration of all things* (1Pet.1:1)

THE RETURN TO THE LAND AND THE RESTORATION OF ALL THINGS

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
Israel's being Gathered Home from Exile to Jerusalem	Our being Gathered Home to the New Jerusalem

A SUMMARY:

A SUMMARY: UNPACKING GOD'S PROMISE OF RETURNING ISRAEL TO THEIR LAND

	EXILE FROM THE LAND	RETURN TO THE LAND	SCRIPTURE
RESURRECTION	Jesus endured "exile" at the cross	Jesus was brought up again from the dead	Isaiah 53:8
REDEMPTION	In Adam we were "exiled" from God	We've been brought back again through Jesus	Eph. 2:1-7
RESTORATION	We live as "exiles" now in this world	The Lord will bring us to the new Jerusalem	Acts 3:21

B) JESUS and GOD'S PRINCE:

*In the exile, the Davidic king was dethroned; but in the restoration God would raise up another:

→ God would raise up a descendant of David to sit on his throne as **KING** (Ezek.34:23ff)

→ And not only would he reign as king—but he would also serve as **PRIEST** (Zech.7:13)

→ This individual is described as "*a branch*" (Ezek.23:5-6) and God's "*servant*" (37:24-25)

*In the restoration, God raised up a man named **JOSHUA** to shepherd His people:

→ Joshua was high **PRIEST** (Hag.1:1) and at one point he's called "branch" (Zech.6:12)

→ And yet he can't be the one because he was neither king nor a descendant of David

*In the restoration, God also raised up a man named **ZERUBBABEL** to govern His people:

→ He was a descendant of **DAVID** (Matt.1:12) and called God's "servant" (Hag.2:20)

→ And yet he was only Judah's governor—not their king; nor did he serve as priest

*The Lord tells Joshua that he and those with him were “symbols” of the shepherd-king to come:

→ It's clear that neither Joshua nor Zerubbabel themselves were the promised Shepherd

→ But they both together served to reflect the traits of the coming “priest on his throne”

*These two men point to the one Messiah, JESUS, the true “priest on his throne”:

→ Jesus reigns on DAVID'S THRONE yet also serves as great high PRIEST (Ps.110:1-4)

→ Jesus *unites* God's people into one flock (Jn.10:16) and will reign over them *forever*

ZERUBBABEL AND JOSHUA AS TYPES OF CHRIST THE SHEPHERD-KING

NEAR (PARTIAL) FULFILLMENT			FAR (ULTIMATE) FULFILLMENT		
ZERUBBABEL	David's son	The <i>servant</i> (Hag. 2:23)	JESUS	The true <i>Servant</i> and Davidic King	“ <i>a priest on His throne</i> ”
JOSHUA	High Priest	The <i>branch</i> (Zech. 6:12)		The true <i>Branch</i> and High Priest	

C) JESUS and GOD'S PEOPLE:

*When God restored Israel, He would *forgive* them for all they had done (Jer.31:31; Ezek.16:62):

→ This was *partially* fulfilled in the restoration, but *ultimately* fulfilled only in Jesus

→ In Jeremiah 31:34, the Hebrew word *forgive* signifies the effect of atonement (Lev.4:31)

→ The connection between forgiveness and atonement points us to the work of Christ

→ It's only through Jesus' blood that forgiveness can happen (Matt.26:27-28; Isaiah 53:6)

WHAT GOD WOULD DO FOR HIS PEOPLE: *THE LORD WOULD FORGIVE HIS PEOPLE*

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
God Forgave His people in the Restoration	God Forgives His people through the cross of Jesus

*God wouldn't only forgive His people in the new covenant, but also *change* them (Ezek.36:25):

→ Again, this is *partially* fulfilled in the restoration, but *ultimately* only in Jesus:

→ In Christ, God gives us new hearts (regeneration) and makes us holy (sanctification)

→ In the new covenant, God's people won't be perfect, but they will be changed

WHAT GOD WOULD DO IN HIS PEOPLE: *THE LORD WOULD CHANGE HIS PEOPLE*

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
God changed Israel when He brought them back home	God changes His people when He brings us to Jesus

→ In Jesus, God has saved us from the PUNISHMENT of sin (*forgiving us*)

→ In Jesus, God has saved us from the POWER and POLLUTION of sin (*changing us*)

D) JESUS and GOD'S PEACE:

*The exile was the ultimate covenant curse—but in the restoration, God would reverse the curse:

→ This reversal of the curse of sin teaches us all that God would do for us in Jesus

→ Through Jesus' "exile", we've come out from God's curse and entered into His blessing

→ When Adam sinned, we became the inheritors of God's curse, and ultimately, death

→ But at the cross Jesus *took God's curse*, and in His resurrection, He actually *reversed it*

→ So that in Christ, we've become inheritors of God's blessing (Gal.3:13-14; cf.Rom.8:35)

THE REVERSAL OF THE CURSE AND THE CROSS OF CHRIST

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
God's reversing the curse for His people after the exile	God's reversing the curse for His people at the cross

*This is true for us as *individuals*, but it's also true for the church *corporately as a whole*:

→ In fact, this is the main focus of these passages; the reversal of the curse is *corporate*

- God did this to a degree in the restoration; but soon there's famine again (Hag.1:10)
- And we're left asking: What happened to the blessing that God promised (Mal.3:9)?
- The answer: This promise ultimately looks forward to a day that's yet to come. . .
- Israel's restoration points us ahead to the restoration of all things (Rom.8:23; Rev.22:3)

THE REVERSAL OF THE CURSE AND THE NEW JERUSALEM

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
God annihilates the curse from Israel in the restoration	God annihilates the curse from His church in glory

E) JESUS and GOD'S PRESENCE:

*In the exile the temple was destroyed, but in the restoration, the temple would be rebuilt:

- God says He will set His sanctuary in the midst of His people forever (Ezek.37:26):

*The Hebrew word for “sanctuary” is *miqdash* and usually refers to *the temple*

- God also says He that will cause His dwelling place to be with them (Ezek.37:27):

*The word for “dwelling place” is *mishkan* and usually refers to *the tabernacle*

- In the restoration the temple was indeed rebuilt, but even that temple didn't last forever

*Ultimately, these promises of the rebuilding of the temple find their true fulfillment in Christ:

- *In his life*, Jesus was and is God's TABERNACLE, who dwelt among us (Jn.1:14)

- *But in his death and resurrection*, Jesus was like God's TEMPLE (Jn.2:19):

*Just as Solomon's temple, the temple of Jesus' body was *destroyed* and *rebuilt*

*In His death, Jesus body was destroyed; but after three days it was raised up again

*Solomon's temple was rebuilt but it didn't last; only Jesus abides among us *forever*

THE TEMPLE AND JESUS' LIFE, DEATH, AND RESURRECTION

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
God <i>tabernacled</i> with Israel in the restoration (Hag.1:4-5)	God tabernacled with us <i>in Christ's incarnation</i> (Jn.1:14)
God's <i>temple</i> was destroyed but rebuilt again (Hag.2:7-9)	God's temple is Jesus <i>in His death/resurrection</i> (Jn.2:19)

*Not only is it true that Christ *is* God's temple, but it's also true that Christ *builds* God's temple:

- We mentioned earlier that Joshua and those with him were “symbols” of the Messiah
- One of the things “the branch” will do is rebuild the temple of the Lord (Zech.6:12-13)
- Joshua and Zerubbabel together built the temple in the restoration (Zech.4:9; 6:12-13)
- But in doing so, they prefigured the Messiah, whose work is to build the true temple

THE PARTIAL FULFILLMENT			THE ULTIMATE FULFILLMENT				
	THEIR IDENTITY		THEIR WORK		HIS IDENTITY		HIS WORK
ZERUBBABEL	Son of David	Servant	<i>Rebuilding the Temple</i>	JESUS	The “Servant” & true Davidic King		<i>Rebuilding His Church</i>
JOSHUA	High Priest	Branch			The “Branch” & true High Priest		

*But not only is it true that Jesus is *building* His church (Matt.16:18); He's also *re-building* it:

- At the beginning, God had built humanity, as a temple, after His image (Gen.1:27)
- In Adam, we were *brought to ruin*; but in Jesus, God is *rebuilding humanity* (Col.3:10)

THE TEMPLE AND THE CHURCH

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
God rebuilt the temple through Joshua/Zerubbabel	God is now rebuilding humanity in and through the Savior

*The final way in which the promise of God's presence finds its fulfillment is in the new Jerusalem:

- John tells us in Revelation 21:3, “*the tabernacle of God is among men. . .*”
- And again in Revelation 21:22 he tells us, “the Lord God and the lamb are *its temple*”

- God dwells with us here (1Cor.3:16); but in a sense we're absent from Him (2Cor.5:6-8)
- This is partly because creation itself is ruined and devastated by Adam's sin (Rom.8:21)
- But one day God will rebuild creation—making new heavens and a new earth (2Pet.3)

THE TEMPLE AND THE NEW CREATION

THE PARTIAL FULFILLMENT	THE ULTIMATE FULFILLMENT
God rebuilt Solomon's ruined temple in the Restoration	God will rebuild the earth in the restoration of all things

PART 2: JEREMIAH 31 AND THE NEW COVENANT

1. The FIRST Question: *How do we make any sense of Jeremiah?*

*Here in Jeremiah 31, God is saying He will do something new: *Forgive and change His people*

- But this gives rise to a question: Didn't He already do these things in the old covenant?
- What about Psalm 40:8 or 130:4? How can we make sense of what's actually “new”?

A) FORGIVENESS:

*We mentioned that “forgive” in Jeremiah 31:34 represents the effect of atonement (Lev.4:26):

- There's a connection, and the connection is: *Forgiveness happens through atonement*
- But now we need to read Hebrews 10:1-4: *Atonement never came through animals*

*The atonement wrought in the old covenant was only a shadow of the real atonement in Jesus

- And this explains why, in a very real sense, it could never really forgive sins. . .
- Difference between God *promising* to pay for sins, and *actually making that payment*

→ The *old covenant* is a promise to forgive; *the new* is the payment (Zech.3:8-9; Heb.9:26)

→ And this is how forgiveness of sins would be something that's *new* in the new covenant

FORGIVENESS OF SINS IN THE OLD AND NEW COVENANTS

IN THE OLD COVENANT	IN THE NEW COVENANT
There was a <i>promise</i> of forgiveness (the “shadow”)	There is the <i>payment</i> of forgiveness (the “substance”)

B) INWARD CHANGE:

* God wrote His Law on the hearts of His OT people; there's no denying it (Ps.40:8, Ps.119, etc)

→ But though many in the old covenant had God's Law in their hearts, many more didn't

→ From *the exodus* to *the exile*, Israel was often known as rebellious (Deut.32:5; Jer.9:26)

→ Though many in the old covenant knew the Lord—*many more remained unchanged*

* And this is what will be different in the new covenant: The contrast is *comparative, not absolute*:

→ The old was *marked* by writing on stone; the new *will be marked* by writing in the heart

→ The same gospel was preached, but now it will have a much greater effect (Heb.4:2)

→ And it's in this way that inward change will be something that's *new* in the new covenant

INWARD CHANGE IN THE OLD AND NEW COVENANTS

IN THE OLD COVENANT	IN THE NEW COVENANT
It's <i>the few</i> who embraced the covenant from the heart	It's <i>the many</i> who embrace the covenant from the heart

2. The SECOND Question: *What are the things that are old in the new covenant?*

A) The ESSENCE of the Covenant:

* It's NOT that the old covenant was about *the Law* whereas the new is about *the gospel*:

- *Verse 32*: It's actually *the old covenant* that's associated with redemption (the gospel!)
- *Verse 33*: And it's actually *the new covenant* (not the old) that's associated with the Law
- So: Jeremiah's NOT saying whereas the old was about *Law*, the new is about *gospel*

*It's RATHER that in the new covenant God will take *that same Law* and write it in a *new place*:

- Both new covenant and old are established on redemption yet branded with the Law
- The difference doesn't have to do with *the essence* of the covenant—but *its effect*

DIFFERENCE BETWEEN THE OLD AND NEW COVENANTS

	THE OLD COVENANT	THE NEW COVENANT	DIFFERENCE BETWEEN THE TWO
NOT	A strict covenant of Law-keeping	A gracious covenant of gospel mercies	The <i>Essence</i> of the covenant
BUT	God's people largely rejected it	God's people will largely embrace it	The <i>Effect</i> of the covenant

B) The EXTENT of the Covenant:

*It's also NOT that the old covenant was *mixed*, whereas the new is made *with elect individuals*

- *Verse 31*: The new covenant is a corporate covenant just as much as the old
- *Verse 30*: The new covenant is also mixed, for there are some that eat the sour grapes
- So: Jeremiah's NOT saying the new covenant will only be made with elect individuals

*It's RATHER that in the new covenant, God's people will be characterized as knowing the Lord

- On the whole, God's people turned away in the old, but they will know Him in the new
- The difference doesn't have to do with *the extent* of the covenant—but *its effect*

DIFFERENCE BETWEEN THE OLD AND NEW COVENANTS

	THE OLD COVENANT	THE NEW COVENANT	DIFFERENCE BETWEEN THE TWO
NOT	Extended to a mixed multitude	Limited only to elect believers	The <i>Extent</i> of the covenant
BUT	God's people largely rejected it	God's people will largely embrace it	The <i>Effect</i> of the covenant

3. The THIRD Question: *So what is it that's new about the new covenant?*

*Again, what ISN'T new:

→ It's NOT the essence of the covenant since *both are about Law and gospel*

→ It's NOT the extent of the covenant since *both are addressed to God's people corporately*

→ It's also NOT that we won't need teachers any more in the new covenant (Eph.4:11-12)!

*But RATHER:

→ The newness has to do with how, and in what way God *forgives* sin in the new covenant:

*Whereas in the old, God *promised* to forgive, it's in the new that He makes *the payment*

→ The newness has to do with how, and to what degree God now *writes His Law* on our hearts:

*Whereas in the old, it was *the relative few* that were changed—it's *the many* now in the new

*To SUMMARIZE:

→ Both the old covenant and the new covenant belong to *the same Covenant of Grace*

→ So, it's NOT that the old covenant is different from the new covenant *in its nature or essence*

→ But it's RATHER that the old and new covenants are different *in their administration or form*

The New
Covenant
(Part 2)

Lesson 10 Outline: *The New Covenant, Part 2*

I. The Inauguration of the New Covenant

1. INTRODUCING the New Covenant: *How do the Gospels Introduce Jesus?*

*The gospels seek to introduce us to Jesus by giving us some context as to who He is

*One of the ways they do this is through God's covenantal dealings in Scripture:

→ MARK, the earliest gospel account, begins by quoting *the prophets* (1:2; cf. Mal.3:1; Is.40:3)

→ MATTHEW traces back further, describing Jesus as *the son of David and Abraham* (1:1)

→ LUKE goes back even further, introducing Jesus to us as *“the son of Adam”* (3:38)

→ JOHN goes the furthest back, showing us that Jesus existed even *“In the beginning”* (1:1)

GOSPEL	INTRODUCTION TO JESUS	IMPORTANCE ABOUT JESUS
Mark	Quoting the first and last of the Prophets	He is the One the Prophets looked ahead to and spoke of
Matthew	Called the son of David and Abraham	He is the fulfillment of the Davidic and Abrahamic covenants
Luke	Described as being the son of Adam	He is the seed of the woman God promised in Genesis 3:15
John	Said to exist in the beginning with God	He is not only the promised Messiah but truly God himself

2. ASCERTAINING the New Covenant: *When exactly does the New Covenant Begin?*

*The new covenant begins with Jesus—but with what part of Jesus' life and ministry in particular?

→ Jesus' birth? His earthly ministry? His death? His resurrection or ascension? Pentecost?

→ The answer is, yes. The inauguration of the new covenant is like a mountain with many peaks

3. OVERVIEWING the New Covenant: *What Events Mark the Inauguration of the New Covenant?*

A) The PREPARATION of the New Covenant:

*The first “mountain peak” in the inauguration of the new covenant is the birth and life of John:

- John's birth was the fulfillment of the prophecy at the very end of Malachi (Lk.1:13ff)
- John is called Elijah because he came *as a forerunner* in the spirit and power of Elijah
- Just as Elijah was the forerunner for Elisha, John would be the forerunner for Christ

THE PREPARATION OF THE NEW COVENANT

	IN THE OLD COVENANT	IN THE NEW COVENANT
John was like ELIJAH	Elijah was the forerunner for Elisha	John was the forerunner for Christ
John was like SAMUEL	Samuel ushered in the reign of David	John ushered in the reign of Christ

B) The INCARNATION of the New Covenant:

*If the birth of John is the first “mountain peak”, then the birth of Christ is much more so:

- The prophets associated the birth of the Messiah with the new covenant age (Mic.5:3)
- Paul says “the fullness of the time” came when Jesus was “born of a woman” (Gal.4:4)
- Zacharias sees the old covenant promises as being fulfilled in Christ's birth (Lk.1:68ff)

THE INCARNATION OF THE NEW COVENANT

	HOW THE NEW COVENANT IS DESCRIBED	WHEN THE NEW COVENANT HAPPENS
MICAH 5:3	As freedom from captivity	She who is in labor has borne a child
GALATIANS 4:4	As the fullness of the time	God sent His son, born of a woman

C) The PUBLICATION of the New Covenant:

*In some ways the new covenant begins with Jesus' birth, but in other ways, it's with His ministry:

- The *gospel of the kingdom* began to be proclaimed under John and Christ (Lk.16:16)
- Not that the gospel wasn't preached before, but that the new covenant hadn't arrived yet

→ When Jesus says *the time is fulfilled* (Mk.1:15), it means the new covenant had come

THE PUBLICATION OF THE NEW COVENANT

	WHAT WAS PROCLAIMED	WHEN IT WAS PROCLAIMED
IN THE OLD COVENANT	The Law and the Prophets	Up until the time of John
IN THE NEW COVENANT	The Gospel of the Kingdom of God	With the public ministry of Christ

D) The DEDICATION of the New Covenant:

*The death of Christ is surely the most important event in the inauguration of the new covenant

*There are at least 3 things we can take away from Jesus' words in Matthew 26:27-28:

I. Jesus is making it clear that His blood is the INAUGURATION of the new covenant:

→ Jesus' words here take us back to the inauguration of the old covenant (Ex.24:8)

→ As that blood served to inaugurate the old covenant—Jesus' blood inaugurates the new

THE INAUGURATION OF THE NEW COVENANT

GOSPEL	JESUS' WORDS IN THE LAST SUPPER	ALLUSION	SERVES TO EMPHASIZE
MATTHEW	“this is My blood of the covenant. . .”	Ex. 24:8	<i>The inauguration</i> of the new covenant
LUKE	“this cup. . .is the new covenant in My blood”	Jer. 31:31	The inauguration of <i>the new covenant</i>

II. Jesus is clearly declaring that His blood is a PROPITIATION for our sins:

→ Jesus blood is “. . .poured out for many for forgiveness of sins” (Matthew 26:27-28)

→ If the old covenant was founded on atoning blood, much more the new (Heb.9:23)

→ The words “poured out” convey the imagery of the OT sacrifices (cf. Lev.4:7; 8:15)

→ The truth here is that Jesus' atoning blood is what results in forgiveness of sins

THE PROPITIATION OF THE NEW COVENANT

JESUS' WORDS IN MATTHEW 26:28	OT ALLUSION	SERVES TO EMPHASIZE
“this is My blood of the covenant. . .”	Inauguration of Exodus	Forgiveness happens <i>through atonement</i>
“which is poured out. . .for forgiveness of sins”	Sacrifices of Leviticus	<i>Forgiveness happens</i> through atonement

III. Jesus is emphasizing the necessity of PARTICIPATION in His blood:

- The ritual of Exodus 24:8 is unique in that Moses sprinkles the blood on the people
- Thus Jesus isn't only connecting His death with *propitiation*—but also with *participation*
- The truth: There must be a participation in the blood of Christ to share in its benefits
- Jesus echoes the same truth when He tells His disciples: “Drink from it, all of you”
- This participation in one sense is *corporate*; but it must also be *a personal participation*

THE PARTICIPATION OF THE NEW COVENANT

	THE REALITY OF EXTERNAL PARTICIPATION		THE NECESSITY OF PERSONAL PARTICIPATION	
OLD COVENANT	Exodus 24:8	All sprinkled by the blood	1 Cor.10:1-5	External participation not enough <i>then</i>
NEW COVENANT	Matthew 26:27	All drink from the cup	Heb. 10:29	External participation not enough <i>now</i>

E) The CULMINATION of the New Covenant:

- *We might say Pentecost (Acts 2) is the “final peak” in the mountain range of the new covenant
- *Pentecost comes from the Greek *pentecostae* (“fiftieth”) and refers to the OT Feast of Weeks
- *There were 3 feasts together: Passover (14th day), First Fruits (that Sunday), and Feast of Weeks:
 - The Passover points forward to *Christ's Death*: Jesus is the passover lamb slain for us
 - The First Fruits points to *Christ's Resurrection*: The first fruits of those who are asleep
 - The Feast of Weeks (*Pentecost*) inaugurated the harvest of Jesus' work of redemption

	DAY CELEBRATED	THE ORIGINAL MEANING	CORRESPONDS TO
PASSOVER	14 th day of the 1 st month	The sacrifice that rescued from judgment	Jesus' Death
FIRST FRUITS	3 rd day after Passover	The first sheaf that guaranteed the others	Jesus' Resurrection
FEAST OF WEEKS	50 th day after Passover	The beginning of ingathering the harvest	The Coming of the Spirit

- *When Pentecost comes (Acts 2:1-11), Peter tells us it was the fulfillment of Joel 2:28-32

*This prophecy in Joel tells us that the pouring out of the Spirit is to mark the new covenant age

*But this leads to a question: Wasn't God's Spirit also at work in the times of the old covenant?

*The answer is clearly yes (1Pet.1:10-11; 2Pet.1:21; Mic.3:8; Exod.31:2ff; Jud.3:10; Acts 7:51, etc)

*But if that's true, then in what sense is the pouring out of the Spirit “new” in the new covenant?

I. At Pentecost, there's a newness in the CORPORATE EFFECT of the Spirit:

→ We mentioned this in Jeremiah 31: God's Spirit would be more powerfully at work:

→ *In the old covenant*, Moses came down with God's Law written on stone tablets

*And God gave His Law to Moses out of the midst of the fire on the mountain

→ *In the new covenant*, Christ comes down to write His Law on the hearts of His people

*And now God rather puts the fire of heaven into the very hearts of His people

THE NEWNESS OF THE SPIRIT'S CORPORATE EFFECT

	THE BOOK	THE EVENT	THE TIME	THE RESULT
OLD COVENANT	Exodus	God provided His Law	Fifty days after the Passover	The few were changed
NEW COVENANT	Acts	God poured out His Spirit	Fifty days after Christ's death	The many are changed

II. At Pentecost, there's a newness in the INDIVIDUAL GIFTS of the Spirit:

→ Extraordinary gifts of the Spirit were rare in the days of the old covenant (Num.11:29):

*God did this at times—but it was always the exception rather than the rule

→ But Joel 2:28-29 tells us that it would be different in the age of the new covenant:

*God has poured out *all kinds of spiritual gifts* (Joel's imagery of dreams, visions)

*God has poured them out on *all His people* (young and old; male and female)

→ In the new covenant age, each of us has received spiritual gifts (1Pet.4:10; Eph.4:12)

THE NEWNESS OF THE SPIRIT'S INDIVIDUAL GIFTS

	WHAT	WHO	WHEN
IN THE OLD COVENANT	God granted only certain kinds of gifts	To certain individuals	At certain times
IN THE NEW COVENANT	God has poured out all manner of gifts	Upon all of His people	For all times

III. At Pentecost, there's a newness in the UNIVERSAL SCOPE of the Spirit:

→ When God promised to pour out His Spirit on “all flesh”, it also had another meaning

→ In the old covenant God had singled out one nation: God's people were ethnic Jews

→ We even see this continue to a degree in Christ's earthly ministry (Matt.15:24; 10:5-6)

→ But starting with Pentecost, the gospel is to be proclaimed to all nations (Acts 1:8)

*The reason is the Spirit's scope of influence is no longer limited to one nation

*At Pentecost Jesus gave a new manifestation of the Spirit fit for a new covenant

*We've also been given a new missional power that corresponds to this design

THE NEWNESS OF THE SPIRIT'S UNIVERSAL SCOPE

	WHAT WE SEE	WHAT IT MEANS
IN THE OLD COVENANT	The scope of the Spirit's influence was limited	The gospel was mainly preached to Jews
IN THE NEW COVENANT	The scope of the Spirit's influence is universal	The gospel is now to be preached to all

II. The Head of the New Covenant

1. The IDENTITY of JESUS: *Who is Christ?*

A) The REALITY of the PICTURES:

*Jesus is the reality of all the pictures the characters in the old covenant had pointed to:

*He is the Greater Adam, Noah, Isaac, Joseph, Moses, Joshua, and David (to name a few)

JESUS IS THE REALITY OF THE OLD TESTAMENT PICTURES

	THE PICTURE	THE REALITY
ADAM	The covenant head whose actions determined the fate of all his posterity	<i>Jesus is the Greater Adam</i>
NOAH	The founder of a new humanity who led his household to a purified earth	<i>Jesus is the Greater Noah</i>
ISAAC	The long awaited child of promise who submitted to the will of his father	<i>Jesus is the Greater Isaac</i>
JOSEPH	The unique and beloved son who wrongly suffered yet was highly exalted	<i>Jesus is the Greater Joseph</i>
MOSES	The chosen prophet who forsook the palace to redeem his own kinsmen	<i>Jesus is the Greater Moses</i>
JOSHUA	The victorious warrior who brought Israel into their promised inheritance	<i>Jesus is the Greater Joshua</i>
DAVID	The second-king and shepherd-king whose sufferings came before glory	<i>Jesus is the Greater David</i>

B) The FULFILLMENT of the PROMISES:

*Jesus is **THE SEED OF THE WOMAN** (*Genesis 3:15*):

→ God made a promise in *Genesis 3:15*: The *first Adam* failed, but God will send a *second*

→ Jesus is the one who came to conquer Satan—though he was “bruised” in the process

*Jesus is **THE SEED OF ABRAHAM** (*Genesis 12:3*):

→ God had promised Abraham that in his seed the nations will be blessed (*Gen. 12:3; 22:18*)

→ Jesus is the seed through whom God's blessing comes to the world (*Matt.1:1; Gal.3:8,16*)

*Jesus is **THE SEED OF DAVID** (*2 Samuel 7:12-13*):

→ God also promised David He would raise up one of His descendants to sit on his throne

→ This promise looked past Solomon to the Messiah; it's fulfilled in Jesus the son of David

JESUS IS THE FULFILLMENT OF THE OLD TESTAMENT PROMISES

	SCRIPTURE	PROMISE	FULFILLMENT
The seed of THE WOMAN	Genesis 3:15	The One who would crush the snake and his work	JESUS
The sed of ABRAHAM	Genesis 22:18	The One who would bring blessing to the nations	
The seed of DAVID	2 Samuel 7:12-13	The One whose kingdom will endure forever	

C) The SUBSTANCE of the SHADOWS:

*Jesus is also typified in and through all the old covenant ordinances and institutions

*All these things in the old covenant were “shadows”—but Christ is the “body” (Col.2:16-17)

*Jesus is the true Ark; Manna; Rock; Bronze Serpent; Lamb of God; Temple and Tabernacle

JESUS IS THE SUBSTANCE OF THE OLD TESTAMENT SHADOWS

	THE SHADOW	THE SUBSTANCE
NOAH'S ARK	The only place of safety on the day of God's judgment	<i>Jesus is the true Ark</i>
THE MANNA	The bread sent from heaven that sustains and preserves	<i>Jesus is the true Manna</i>
THE ROCK	The unchanging stronghold who provides for His people	<i>Jesus is the true Rock</i>
MOSES' SERPENT	The appointed sign lifted up to heal all who look upon it	<i>Jesus is the Bronze Serpent</i>
THE SACRIFICES	The innocent lamb that's slain as a sacrifice of atonement	<i>Jesus is the Lamb of God</i>
THE TABERNACLE	The dwelling place of God in the midst of His people	<i>Jesus is the true Tabernacle</i>
SOLOMON'S TEMPLE	The only appointed place to worship and meet with God	<i>Jesus is the true Temple</i>

2. The TASK of JESUS: *What did Christ come to do?*

A) Jesus came to be our MEDIATOR (*Hebrews 12:24*):

*But what does that mean? The best way to understand is look to the *old covenant* mediator

*Galatians 3:19 tells us that *Moses* was the mediator of the old covenant—so what did he do?

I. Moses came before the people on behalf of God (Exodus 20:19):

→ So then: A mediator REPRESENTS GOD to the people (John 1:18)

→ Like Israel, we can't bear to hear or see God face to face apart from a mediator

→ Jesus is like the protective glass window through whom we safely behold God

II. Moses also came before God on behalf of the people (Exodus 32:32):

→ So then: A mediator also RECONCILES THE PEOPLE to God (1 Tim.2:4-5)

→ Like Moses, Jesus stands in the gap for us; or rather, in our place, as a shield

→ It's only in and through Jesus our mediator that sinners can be reconciled to God

JESUS IS OUR MEDIATOR IN THE NEW COVENANT

OBSTACLE	OUR NEED FOR A MEDIATOR	JESUS' ROLE AS MEDIATOR
<i>God's Holiness</i>	Because of God's holiness, we can't commune with God	He represents God to us
<i>Our Sinfulness</i>	Because of our sinfulness, God can't commune with us	He reconciles us to God

B) Jesus came to be our SURETY (*Hebrews 7:22*):

* If the last section teaches us about *what Christ came to do*, this teaches us *how He would do it*

* Jesus came as *our mediator* to reconcile us to God—it's becoming *our surety* that He does this

* *Surety* has a rich heritage in Scripture: This is what Judah did for Benjamin in *Genesis 43:8-9*:

→ Judah took it upon himself to do everything necessary to bring Benjamin safely home

* *Surety* is also used in other passages of Scripture such as *Proverbs 22:26* and *Philemon 19*:

→ Here in these passages, becoming surety also involves the role of taking on a debt

* Both of these concepts help us to understand what it means that Jesus became our surety:

I. Jesus became surety for our DEBT of PUNISHMENT:

→ There is a debt of blood that we owe to God on account of our sins

→ As our Surety, this debt was legally charged to Jesus' account

→ This is indeed the reason Jesus was made to pay for our sins at the cross

II. Jesus became surety for our DEBT of OBEDIENCE:

→ Galatians 5:3 tells us that we are debtors to the whole Law

→ The Law requires *dying as the penalty for sin*, but also *doing as the condition for life*

→ Jesus didn't just come to make salvation *possible* again—He came to make it *certain*

JESUS IS OUR SURETY IN THE NEW COVENANT

OBSTACLE	OUR NEED FOR A SURETY	JESUS' ROLE AS SURETY
<i>Debt of Punishment</i>	The Law requires dying as penalty for sin	Jesus' passive obedience pays our debt of sin
<i>Debt of Obedience</i>	The Law requires doing as condition of life	Jesus' active obedience pays our debt of duty

C) Jesus came to be our **KINSMAN-REDEEMER**:

* In the OT, God made provision for a relative to act on behalf of one unable to help themselves

* In Hebrew, he was called a *Goel*; this person was a kinsman who redeems: A kinsman-redeemer

* In the OT, there were primarily 3 ways a kinsman-redeemer acted on behalf of his brother:

→ If anyone became so poor that he had to sell his land, the *goel* would **REDEEM** it back

→ If a person was so impoverished he sold himself as a slave, the *goel* would **RANSOM** him

→ If a brother died without children, the *goel* would marry his widow to **RAISE UP** a seed

* *We're the destitute ones*: Adam's sin has plunged us into ruin and we're unable to help ourselves

→ Only **GOD** himself could redeem us, for only **He** is able to pay such a price

→ Only **MAN** could redeem us, for our redeemer must be a near kinsman

* *Jesus is our kinsman-redeemer* in the new covenant, who came to act on behalf of the helpless:

I. Christ has **REDEEMED OUR LOST INHERITANCE** (*1 Peter 1:4*):

→ Our father Adam had eternal life but sold it away and we were left destitute

→ Jesus came as our kinsman-redeemer to buy back the inheritance Adam had lost

II. Christ has RANSOMED US FROM SLAVERY (*Galatians 5:1*):

- When Adam sinned and became it's slave, we too were sold into the bondage of sin
- Jesus came into the world as our kinsman-redeemer to pay our ransom to set us free

III. Christ has RAISED UP FRUITFULNESS FOR GOD (*Romans 7:4*):

- When Adam sinned and died a pervasive infertility came over the entire human race
- Jesus came as our kinsman-redeemer, taking us as His bride, making us fruitful again

JESUS IS OUR KINSMAN-REDEEMER IN THE NEW COVENANT

OBSTACLE	OUR NEED FOR A KINSMAN-REDEEMER	JESUS' ROLE AS KINSMAN-REDEEMER
<i>Bankruptcy</i>	When Adam sinned, he sold away our eternal inheritance	He's redeemed our lost inheritance
<i>Bondage</i>	When Adam sinned, he caused us to become slaves of sin	He's ransomed us from our slavery
<i>Barrenness</i>	When Adam sinned, he left our nature desolate and barren	He's raised up fruitfulness for God

3. The OFFICES of JESUS: *How did Christ come to serve?*

- *The term “Christ” is an english transliteration of the Greek *Christos*, which means “anointed one”
- *The Greek *Christos* was the translation for the OT Hebrew word *Mashiah* with the same meaning
- *The Hebrew word *Mashiah* (“anointed one”) is also where we get our English word “Messiah”
- *So: Both Christ and Messiah mean “anointed one”; but one is from Hebrew, the other from Greek

	TERM	LANGUAGE	TRANSLITERATION	MEANING
OLD TESTAMENT	<i>Mashiah</i>	Hebrew	<i>Messiah</i>	“Anointed one”
NEW TESTAMENT	<i>Christos</i>	Greek	<i>Christ</i>	

- *In the OT, individuals were anointed because of their service as a *prophet, priest, or a king*.
- *This anointing served as a testimony of God's calling and represented the provision of God's Spirit
- *Many were anointed, but the title *Mashiah* was reserved for the high priest and the reigning king

*For this reason *Mashiah* also came to describe the uniquely Anointed Messiah still to come (Ps.2:2)

	IDENTITY	PARTICULAR OFFICE	PRIMARY FUNCTION
THE ANOINTED ONES	Many Individuals	Those who served as prophets and priests	To minister to God's people
<i>THE ANOINTED ONE</i>	<i>One Individual</i>	<i>Either the High Priest or the Reigning King</i>	<i>To prefigure God's Messiah</i>

*In His first recorded sermon, Jesus tells us exactly who He is: God's Anointed One (Lk.4:17-21)

*To fulfill Scripture Jesus is anointed by God himself (Is.61:1-2; Ps.45:6-7) with the Spirit (Matt.3:16)

*Jesus is God's Anointed One; whom God has anointed to be *prophet, priest* and *king* of His people

A) Jesus is God's PROPHET (*Deut.18:15-19; 34:10 with Lk.9:35; Jn.5:36,43; 7:16; 12:48ff; Jn.1:14*):

*The title *Mashiah* was also associated with office of prophet; and prophets spoke God's Word

*The greatest prophet was Moses, but Moses spoke of a greater prophet to come (Deut.18:15ff)

*When a voice thunders saying, "This is My Son...listen to him"; we're to recall Deuteronomy 18

*Like Moses, Jesus came down to speak God's Word, performing miracles to testify God sent him

*Moses said to listen to God's prophet (Deut.18); Jesus says Moses was speaking of him (Jn.5:46)

A PROPHET LIKE MOSES: JESUS IS GOD'S ANOINTED PROPHET

	THE PROOF GOD HAD SENT HIM AS HIS PROPHET	THE TASK GOD HAD GIVEN HIM AS HIS PROPHET
MOSES	The signs and wonders he performed (Deut.34:11)	To speak God's word he received from above (Deut.5:5)
CHRIST	<i>The signs and wonders He performed (Acts 2:22)</i>	<i>To speak God's word He received from above (Jn.7:16)</i>

B) Jesus is God's PRIEST (*Ex.25:22; Lev.16:1 with Heb.9:23-24; 10:19-22; 7:27; 9:26; 6:19; 12:24*):

*Christ fulfills His role as prophet mostly in His life—but *His role as priest mostly in His death*:

→ Only the high priest went into the holy of holies, and only he on the Day of Atonement

→ Jesus is *the sacrifice* and *the priest*, offering up His body and presenting His blood to God

→ Jesus is both the priest *and the mercy seat*, as we now meet with God *in and through Jesus*

* Having finished His work of *atonement*, Jesus now engages in the priestly work of *intercession*:

→ Jesus cries out to God on our behalf, interceding for us (Rom.8:34; Hebrews 7:25)

→ Like Melchizedek, Jesus' priesthood isn't from Aaron; it began before he existed (Ps.110:4)

A PRIEST LIKE AARON: JESUS IS GOD'S ANOINTED PRIEST

	THE PRIESTLY WORK OF ATONEMENT (PAYING)	THE PRIESTLY WORK OF INTERCESSION (PLEADING)
AARON	Entered holy place with the blood of atonement (Lev.16)	Bore Israel's names on his shoulders (Ex.28:6ff)
CHRIST	<i>Entered heaven to present His blood to God (Heb.9:24)</i>	<i>Bears us up in prayer before God (Heb.7:25)</i>

C) Jesus is God's KING (*Matt.2:1-2; Is.11:1,10; Ps.110:1; 1 Sam.16:6f; Jn.1:33; Ps.2-17; Lk.1:32-33*):

* God had promised David that one of his descendants would sit on his throne forever (2 Sam.7)

* He'd come from David (*of David's line*) yet exist before David (*be David's Lord*) (Is.11; Ps.110)

* Samuel at first didn't recognize God's anointed king, just as John didn't (1Sam.16:6-7; Jn.1:33-34)

* When John calls Jesus “the Son of God” (Jn.1:33) he's referring back to God's Anointed in Ps.2

* He's saying: Jesus is the Son of David, who is the Son of God, who is God's Anointed King

A KING LIKE DAVID: JESUS IS GOD'S ANOINTED KING

	THE FORERUNNER OF GOD'S ANOINTED KING	THE TESTIMONY OF GOD'S ANOINTED KING
DAVID	Anointed by Samuel, last of the judges (1 Sam.16)	David said the one from his line is also his Lord (Ps.110:1)
CHRIST	<i>Attested by John, last of the prophets (John 1:29ff)</i>	<i>Jesus is the Christ, son of David and Son of God (Lk.1:32)</i>

* At the end of Jesus' life, He's asked if He is *the Christ* (Mk.14:61-62). He replies: “I am. . .”

* Jesus finishes His ministry the same way He had begun it—by testifying He is *the Christ*

* He is the Lord's Anointed Prophet; the Lord's great High Priest; and the Lord's Anointed King

* This was true in his suffering: As *priest* (Mk.14:57-58); *prophet* (Lk.22:64) and *king* (Matt.27:29)

*But having been raised and ascended to glory, He continues as exalted *prophet, priest and king*

JESUS IS GOD'S ANOINTED PROPHET, PRIEST, AND KING

OFFICE	TYPE	WORK	FUNCTION	HUMILIATION	EXALTATION
PROPHET	Moses	Speaks God's Word in His name	Reveals Salvation	Rejected	Teaches us God's Word
PRIEST	Aaron	Atones for sin and bears in prayer	Purchases Salvation	Usurped	Intercedes for us to God
KING	David	Rules land and conquers enemies	Applies Salvation	Persecuted	Governs and Protects us

III. The Significance of the New Covenant

1. The ESSENCE of the New Covenant: *What's the same in the New Covenant?*

*The Covenant of Grace is simply the gospel: Salvation is by grace through faith in Christ *alone*

*We've seen this in each and every manifestation in the OT (Adam, Noah, Abraham, Sinai, David)

*So: There's a fundamental unity between the old covenant and new covenant: *It's all about Jesus*

THE ESSENCE OF THE NEW COVENANT: *WHAT'S THE SAME IN THE NEW COVENANT?*

	THE ELEMENTS	THE ESSENCE
THE OLD COVENANT	God's dealings with Adam, Noah, Abraham, Israel, and David	JESUS AND THE GOSPEL
THE NEW COVENANT	The birth, life, death, resurrection, and present reign of Christ	

2. The ECONOMY of the New Covenant: *What's different in the New Covenant?*

*But though the old and new covenants are the same in *essence*—they're different in their *economy*

*This is how Paul speaks about the new covenant *It's a new economy or administration* (Eph.1:10)

THE ECONOMY OF THE NEW COVENANT: *WHAT'S DIFFERENT IN THE NEW COVENANT?*

	THE ESSENCE (SUBSTANCE/NATURE)	THE ECONOMY (ADMINISTRATION/FORM)
THE OLD COVENANT	THE SAME	DIFFERENT
THE NEW COVENANT		

A) The DISTINCTIVES of the New Covenant:

*What does this look like in particular? We talked about these difference in the lesson on Sinai:

*A difference in *emphasis, clarity, consummation, abrogation, freedom, effect* and *comparison*

THE DISTINCTIVES OF THE NEW COVENANT: *THE GOSPEL AND HOW ITS MINISTERED*

	IN THE OLD COVENANT	IN THE NEW COVENANT
EMPHASIS	The gospel was packaged in a temporal husk	The gospel is set forth without the temporal husk
CLARITY	The gospel was revealed but indirectly and darkly	The gospel is set forth with full noon-day clarity
CONSUMMATION	Redemption was promised, pictured, signified	Redemption is performed by Christ the substance
ABROGATION	The Ceremonial Laws applied to OT church	The Ceremonial Laws abrogated for NT church
FREEDOM	God's people were held in custody and burdened	God's people are set free from that bondage
EFFECT	God's Word produced little effect on most hearts	God's Word has a much greater effect on hearts
COMPARISON	Thus, the old covenant was full of gospel glory	But the glory of the new covenant is much greater

*The difference in administration between new and old covenants also extends to the **CHURCH**:

→ *Same in Essence*: Visible and invisible; believers and children; militant and triumphant

→ *Different in Economy*: Church in minority vs. maturity; limited vs. universal in scope

*The difference in administration between new and old also extends to the **SACRAMENTS**:

→ *Same in Essence*: 2 sacraments; 1 for entrance (circumcision) 1 for continuance (passover)

→ *Different in Economy*: Baptism replaces circumcision; the Lord's supper replaces passover

*The difference in administration between new and old also extends to **OFFICES** of the church:

→ *Same in Essence*: God has still appointed shepherds over His people in the new covenant

→ *Different in Economy*: Now elders to shepherd rather than prophets, priests and kings

THE DISTINCTIVES OF THE NEW COVENANT: *THE CHURCH AND HOW ITS GOVERNED*

	IN THE OLD COVENANT	IN THE NEW COVENANT	SCRIPTURE
THE CHURCH	In its Minority and Limited to Jews	In its Maturity and Universal in Scope	Gal.4:1-5 and Eph.3:1-7
THE SACRAMENTS	Circumcision and Passover	Baptism and the Lord's Supper	Col.2:11ff; 1Cor.11:23ff
THE OFFICES	Prophets, Priests, and Kings	Elders to Shepherd God's people	Eph.5:11ff; 1Tim.3:1ff

B) The DESIGNATIONS of the New Covenant:

*What are the names that Scripture gives the new covenant?

*In Hebrews 8:6-8 we're given three: *A better covenant; a second covenant; and a new covenant*

I. A NEW COVENANT (*Hebrews 8:8*):

*In Jeremiah 31, new covenant is contrasted with the old covenant (which is the one at Sinai)

*Why is the new covenant called “new”? Because of everything we just finished talking about

*The “newness” of the new covenant doesn't have to do with its *essence*—but its *economy*

→ *A new moon* is “new” not because it's different in substance but in form (Heb.8:13)

→ *New wine* is “new” not because its from different grapes but from the recent harvest

→ *God's lovingkindnesses* are called “new” every day because they never cease to exist

WHY THE NEW COVENANT IS CALLED *A NEW COVENANT*

	EXAMPLE	DESCRIPTION	SCRIPTURE
IT REFERS TO ITS FORM	New Moon	It's not a different moon—but the same moon in a new form	Eph. 1:10
IT REPLACES THE OLD	New Wine	It's not made from different grapes—but from the latest harvest	Heb. 8:13
IT REMAINS FOREVER	New Mercies	It's not different mercies—but a fresh continuance every day	Lam.3:21ff

II. A SECOND COVENANT (*Hebrews 8:7*):

*The names *first and second covenant* can also apply to the Covenant of Works and Grace

*But in this passage, the author is again contrasting the new covenant with the one at Sinai

→ But this raises another question: Why is Sinai called the 1st and the new the 2nd?

→ Answer: Because these are set forth as representing the 2 distinct administrations

*Hebrews 8:7 reminds us it was because the 1st was flawed that God made place for the 2nd

→ An example: The old and new covenants are like two editions of the same book

→ Sometimes the second, corrected edition is more valuable; and so it is here

WHY THE NEW COVENANT IS CALLED *A SECOND COVENANT*

	THE MEANING	THE SIGNIFICANCE
FIRST	Sinai as representing the entire OT administration of the Covenant of Grace	Like imperfect 1 st edition
SECOND	New Covenant as representing NT administration of the Covenant of Grace	Like perfected 2 nd edition

III. A BETTER COVENANT (*Hebrews 8:6*):

*In what sense is the new better than the old? In all the different ways we've spoken about

*Reality is better than picture; fulfillment better than promise; substance better than shadow

*Again, the two are the same in substance/essence; but the administration of the new is better

WHY THE NEW COVENANT IS CALLED *A BETTER COVENANT*

GOOD	Light of a candle	Painting of a tasty feast	Betrothal	Childhood	Drops of the Spirit	<i>Old covenant</i>
BETTER	Light of noonday	The lavish banquet itself	Marriage	Maturity	A torrential downpour	<i>New covenant</i>

C) The DIGNITY of the New Covenant:

I. The New Covenant is the FULFILLMENT of the previous editions of the Covenant of Grace:

*We see this in *the theme of the covenant*: "I will be their God, and they...My people" (v27):

→ This is the goal of *Abraham* (Gen.17) and *Sinai* (Ex.6) but is fulfilled only in Jesus

*We see this in *the duration of the covenant*, for it is "an everlasting covenant" (verse 26):

→ Same phrase used in *Noah* (Gen.9:16), *Abraham* (Gen.17:7) and *David* (2Sam.23:5)

*We see this in *the attributes of the covenant*, for the new brings the old (verses 24-28):

→ David will be king; Israel will keep God's Law; and they will live on the land

THE NEW COVENANT: *THE FULFILLMENT OF THE COVENANT OF GRACE*

	SCRIPTURE IN EZEKIEL 37	OT MANIFESTATION	FULFILLMENT
THEME	"I will be their God, and they will be My people" (Ezekiel 37:27)	Abraham and Moses	The New Covenant
DURATION	"I will make. . .an everlasting covenant with them" (Ezekiel 37:26)	Noah, Abraham, David	
ATTRIBUTES	"David will be king...they'll keep My statutes and...live on the land"	David, Moses, Abraham	

II. The New Covenant is the FINAL EDITION of the Covenant of Grace:

*While the OT editions of the Covenant of Grace were *temporary*, the new is *permanent*

*We also see this here in this passage in Ezekiel 37:24-28:

→ God's people will live on the land, with their sons and sons' sons, *forever* (verse 25)

→ David, the anointed king, will be prince of God's people *forever* (verse 25)

→ And God will set His sanctuary in the midst of His people *forever* (verses 26,28)

→ Besides: This new covenant is an *everlasting* covenant (v26)

*God's OT covenants were described this way—but that was about their *essence*

*The new covenant is permanent not only in *its essence*—but also in *its economy*

THE NEW COVENANT: *THE FINAL EDITION OF THE COVENANT OF GRACE*

	AS IT RELATES TO ITS SUBSTANCE/ESSENCE	AS IT RELATES TO ITS FORM/ADMINISTRATION		
OLD COVENANT	EVERLASTING	"that which fades away"	Temporary	First Edition
NEW COVENANT		"that which remains"	Permanent	Final Edition

3. The EPILOGUE of the New Covenant: *What's still to come in the New Covenant?*

*It seems this is the place we should be finishing up: "And God's people lived happily ever after. . ."

*But there's a surprise ending in the new covenant—and it involves ethnic Israel

*It may seem that God is basically done with ethnic Jews—but the story doesn't end here for Israel

→ In Ephesians 3:1-10 Paul speaks of ONE mystery: That the Gentiles are included in the body

→ But in Romans 11:25 Paul speaks of ANOTHER mystery: That God isn't done with the Jews

TWO MYSTERIES INVOLVING GOD'S DEALINGS IN THE NEW COVENANT

	THE CONTENT OF THE MYSTERY	THE WONDER OF THE MYSTERY
EPHESIANS 3:1-10	Gentiles would also be co-heirs in the body of Christ	Common now but shocking in old covenant
ROMANS 11:25-26	Jews will yet again be co-heirs in the body of Christ	Common in old covenant but shocking now

A) EXPOSITING the TEXT:

*The more immediate context of Romans 11 is Romans 9-10, where Paul speaks about the Jews:

*We should note that throughout these chapters, the term “Israel” refers to ethnic Jews

*Throughout chapters 9-10, Paul is contrasting God's dealings with Jews versus that of Gentiles

I. Romans 11 teaches us THE JEWS' REJECTION OF CHRIST IS NOT TOTAL:

*This is what Paul's saying in verse 1; and he goes on to further explain and elaborate

*A declaration (v1); attestation (vv1-2); illustration (vv2-4); application (v5); clarification (vv6ff)

*Main truth: Most ethnic Jews are still indeed hardened—but God is preserving a remnant

ROMANS 11:1-10: THE JEWS' REJECTION OF CHRIST IS *NOT TOTAL*

	WHAT SCRIPTURE DECLARES IN ROMANS 11:1-10	REFERENCE
PAUL'S DECLARATION	“I say then, God has not rejected His people. . .”	Rom.11:1-2
PAUL'S ATTESTATION	“For I too am an Israelite, a descendant of Abraham. . .”	Rom.11:1
PAUL'S ILLUSTRATION	“Or do you not know what the Scripture says. . .about Elijah?”	Rom.11:2-4
PAUL'S APPLICATION	“In the same way. . .there has also come to be at the present time a remnant”	Rom.11:5
PAUL'S CLARIFICATION	“What then? . . .those who were chosen obtained it, and the rest were hardened”	Rom.11:6ff

II. Romans 11 also teaches us THE JEWS' REJECTION OF CHRIST IS NOT FINAL:

*ROMANS 11 as an entire chapter is structured around 2 questions:

→ *Verse 1*: “I say then, God has not rejected His people, has He? May it never be!”

**Truth: The Jews' rejection of Christ is NOT TOTAL

→ *Verse 11*: “I say then, they did not stumble so as to fall, did they? May it never be!”

**Truth: The Jews' rejection of Christ is NOT FINAL

ROMANS 11:11-27: THE JEWS' REJECTION OF CHRIST IS *NOT FINAL*

	THE TWO QUESTIONS	THE TRUE MEANING
ROMANS 11:1	<i>God has not rejected His people, has He? May it never be!</i>	The Jews' rejection of Christ is <i>not total</i>
ROMANS 11:11	<i>they did not stumble so as to fall, did they? May it never be!</i>	The Jews' rejection of Christ is <i>not final</i>

*In VERSES 11-16, Paul show us there was A DESIGN in Israel's hardening:

→ But that design wasn't to cast Israel away, giving them over to their unbelief forever

→ Rather, it was that by their stumbling, salvation might come to the Gentiles (v11)

*In VERSES 17-24, Paul sets forth for us A LESSON from Israel's hardening:

→ The Jews are likened to the natural branches; the Gentiles likened to the wild ones

→ Gentiles ought not be arrogant, because we're growing as branches *on a Jewish tree*

→ Gentiles ought rather to fear, because we too can be cut off as branches for unbelief

→ Not only can God cut off the wild branches—He's can graft the natural ones back in

ROMANS 11:11-24: WHAT WE LEARN FROM ISRAEL'S HARDENING

	THE SUBJECT OF THE TEXT	THE SUBSTANCE OF THE TEXT
VERSES 11-16	<i>The design</i> in Israel's hardening	Israel didn't stumble so as to fall—but <i>that the Gentiles might be saved</i>
VERSES 17-24	<i>The lesson</i> in Israel's hardening	God can cut off the wild branches—or <i>graft back in the natural ones</i>

*In VERSES 25-26, Paul tells us the RESULT of Israel's hardening

*But before we deal with what this passage SAYS, we have to see what it's NOT saying:

I. FIRST MISTAKEN VIEW OF ROMANS 11:25-26:

*Understanding of view: “Israel” in v25 is *ethnic Israel*, but in v26 it's *mystical Israel*:

→ They change “until” to “in order that” in verse 25, to make the passage read:

→ Jews were hardened *in order for* the Gentiles, that the whole church be saved

*Errors of view: Doesn't make sense of the *context* or *purpose* of the passage

→ *Context*: Romans 11 dictates *Israel* in v26 as ethnic Jews—not all God's people

→ *Purpose*: Paul's intention in Romans 11 was to humble Gentiles—not visa versa

II. SECOND MISTAKEN VIEW OF ROMANS 11:25-26:

*Understanding of view: “Israel” in v26 is ethnic Israel, but it's the preserved remnant

→ They change “and so” to “nevertheless” in verse 25, making the passage read:

→ Jews were hardened *nevertheless* God's remnant of ethnic Jews will be saved

*Errors of view: Doesn't make sense of the *subject* or the *logic* of the passage:

→ *Subject*: Paul says what he's about to share is a profound mystery (v25). . .

→ *Logic*: Paul isn't talking about preserving elect Jews but grafting them back in

EXAMINING THE TWO MISTAKEN VIEWS OF ROMANS 11:25-26

	TAKE ROMANS 11:25 AS SAYING	TAKE “ALL ISRAEL” AS MEANING
MYSTICAL “ISRAEL”	The Jews hardened <i>so as the Gentiles will be saved</i>	God's elect people, Jew and Gentile alike
REMNANT of ISRAEL	The Jews hardened <i>and yet their elect will be saved</i>	Small number of elect Jews through time

III. THE TRUE MEANING OF ROMANS 11:25-26:

*Verses 25-26 are merely the continuation of the flow of the whole passage

*Back in v11 Paul had asked if Israel's hardening would be forever, and told us *no*

→ In *Verses 11-16* he wanted to explain God's DESIGN in Israel's hardening

→ In *Verses 17-24* he wanted to share some LESSONS from Israel's hardening

*Now he gets to his point: A partial hardening has happened to Israel—*but it's not final*:

→ Presently, most Jews are hardened and God is mostly at work among Gentiles

→ But there's a future time coming when “the fullness of the Gentiles” will come

→ And when that happens, Paul tells us in verse 26, “all Israel will be saved”:

*Who is “all Israel”? It's ethnic Jews, corporately, as a nation

*Just as until now they've *rejected* Christ—they will then *return* to Him

→ Paul's not claiming universal salvation for the Jews

→ Nor is he saying at that time every single Jew will be saved

→ But that by and large, the Jewish people will turn back to Christ

THE JEWS' RESTORATION TO CHRIST *WILL BE CORPORATE*: ROMANS 11:25-26

THE PRESENT	Israel as a nation has rejected Christ	Only small number of Jews are saved	Harvesting of Gentiles
THE PROMISE	Israel as a nation will embrace Him	Only small number of Jews won't be	Re-harvesting of the Jews

IV. FINAL THOUGHTS: COMING BACK AGAIN TO VERSES 11-16:

*What Paul says in vv12,15 is confirmation of our interpretation of vv25-26:

→ It's the very group who had *rebelled* that are now again being *received*

→ The Jewish nation as a whole that had *rejected* Christ are being *readmitted*

*But as Israel's *hardening* isn't the end of the story—neither is their *restoration*:

→ Israel's hardening had led to blessing for the nations

→ But notice what Paul's saying: And so how much more will their restoration?

→ In vv26-27 Paul quotes *the end of Isaiah 59*, referring to the Jews' restoration

→ And that leads us to *the beginning of Isaiah 60*; a picture of incredible blessing

* *Midian, Sheba and Ephah*: A harvesting of Hindu and Buddhist peoples?

* *Nebaioth and Kedar*: A harvesting of Muslim nations and peoples?

THE JEWS' RESTORATION TO CHRIST *WILL BE GLORIOUS*: ROMANS 11:11-16

THE PRESENT	Israel's Rejection	<i>Blessing for the nations</i>	Did result in <i>riches for the world...riches for the Gentiles</i>
THE PROMISE	Israel's Reception		Will result in unprecedented time of <i>life from the dead</i>

B) RECOLLECTING THE PAST:

*The restoration of the Jews is *foretold* in Romans 11 but also *fore-pictured* throughout the OT:

*We can see this from at least two examples in the OT:

I. THE STORY OF JOSEPH:

*Think about how it was Joseph's own kinsman who sold him away. . .

*But behind their actions, God was plotting salvation for the world

*Joseph the Jew, rejected by his own kinsman, became prince over the Gentiles

*We might've thought the story would end there—but it didn't: His kinsman returned to him

*Joseph revealed himself to them and when he did, *all Israel* came to live with him in Egypt

SEEING THE RESTORATION OF THE JEWS *IN THE STORY OF JOSEPH*

	REJECTION	EXALTATION	RESTORATION
JOSEPH	His own kinsman rejected him	He was made prince over all Egypt	His kinsman did return to him
ISRAEL	The Jews have rejected Christ	Salvation has come to the Gentiles	Israel will yet repent and return

II. ISRAEL'S EXILE AND RESTORATION:

*When God cast Israel out of their land into exile, it seemed like this was the end for Israel

*But the prophets declared: God would *preserve a remnant* and *grant them restoration*

*In other words: The exile wouldn't be **TOTAL**; and it wouldn't be **FINAL**: Sound familiar?

*This is exactly what Paul has just told us in Romans 11 about the Jews

*The situation today seemed hopeless—but so did the situation for the Jews in their exile

SEEING THE RESTORATION OF THE JEWS *IN THE EXILE OF ISRAEL*

	WHAT IT SEEMS	WHAT GOD SAYS	
ISRAEL BANISHED	Must be the end	Israel's exile wouldn't be final	He will bring them back to the land again
ISRAEL HARDENED		Israel's hardening won't be final	He will bring them back to himself again

C) ANTICIPATING the FUTURE:

*God's design is to show mercy: He's done so for us and He's purposed to do the same for them

*It's not that God is going to revert to the old covenant:

→ We're **NOT** saying ethnic Jews will again return to the physical land of Israel

→ We're **NOT** saying this will usher in some kind of earthly millennial Jewish kingdom

*We're simply affirming what God says here: A day is coming when Israel will return to the Lord

*God isn't finished with Israel: This ought to bring us to worship and drive us to prayer