

Session 6

Covenants

Andrew Poots



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Note: The audio file (mp3) of this presentation is made available on www.audioteaching.org

The Covenants

Two views

Dispensational

See previous slides



Covenant Theology

“Covenant theology views the history of God's dealings with mankind in all of history... under the framework of three overarching theological covenants — the covenants of redemption, of works, and of grace.”

The Covenants

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Covenant Theology

“To effect man’s salvation God the Father and God the Son in that past expanse of eternity before the world was made, entered into an agreement or covenant together. We speak of that covenant as the Covenant of Redemption. As made known to man we call it the COVENANT OF GRACE to distinguish it from the Covenant of Works made with Adam. Redemption means deliverance by the payment of a price. God the Father said what the price must be to pardon sinners and to let them go free. God the Son covenanted with the Father to pay the price.”



We turn to the word of God:

Romans 9:3 “Who are Israelities; to whom pertaineth the adoption, and the glory, and the covenants and the giving of the law, and the service of God, and the promises.”

What is a Covenant?

- A covenant is a binding agreement:
 - “To give a human example, brothers, even with a man-made covenant, no one annuls it or adds to it once it has been ratified.” Gal. 3: 15
- It involves **two parties**.
- It may be either **conditional** or **unconditional**.
- **Subsequent covenants** generally embody the principles of preceding covenants.

What covenants are spoken of in the Bible?



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|----------------------------|--|
| Noahic | [Genesis 9: 8-17] |
| Abrahamic | [Genesis 17: 1-10] |
| Sinaitic | [Jer. 11: 1-4; Ex. 19: 7-9; Ex. 24: 3-8] |
| Levitical | [Num. 25: 13; Ps. 106: 31; Mal. 2: 5] |
| Deuteronomic (Palestinian) | [Deuteronomy 30: 1-10] |
| Davidic | [Psalm 89: 3; 2 Samuel 7: 10-17] |
| Post Captivity | [Nehemiah 9: 38] |
| New Covenant | [Jeremiah 31: 31-34] |
| Everlasting Covenant | [Hebrews 13: 20] |



Certain elements in covenants:

- They suppose and are consequent on some intervention of God.
- A covenant gives the terms or conditions on which God can be with man at any given moment.
- They are in order that the benefits of God's intervention may be enjoyed.
- A covenant sets forth God's disposition towards his people.

The relation of the new covenant to the church

- Blessed without a covenant
- New Testament mentions of the new covenant.



Conclusions

1. There is no 'covenant of grace' in the Bible
2. The covenant with Abraham was unconditional
 - It still awaits – literal – fulfilment (esp. in relation to the land)
3. The first covenant with Israel (Sinaitic) was broken (by Israel)
4. God will make a new covenant with Israel and Judah (Jer. 31)
 - The New Covenant is also unconditional
5. No covenant is, was, or will be made with the church
6. But we already enjoy the blessings of the New Covenant (forgiveness etc.)
7. We know the value of the blood of Christ that is the basis on which God is able to make this New Covenant with Israel
8. If you study what the Word actually says about covenants it supports the dispensational view!