Un Estudio de los Pactos Bíblicos

### contract-2098011_1280

*Mientras el estudiante de la Biblia examina la Escritura, seguramente encontrará múltiples menciones de la palabra pacto. Hubo convenios entre personas, naciones y familias, pero también entre Dios y las personas. Sería bueno para nuestra comprensión bíblica aprender el significado y el uso de los convenios como se ve en las Escrituras.  
En este estudio abordaremos este tema tomando una nueva mirada de la Escritura y permitiendo que la Escritura construya nuestro entendimiento. Puede estar en desacuerdo con nuestras conclusiones, pero tenga en cuenta que la intención de este material es construir a partir de las enseñanzas de las Escrituras.  
Un enfoque consistente y literal para el estudio de los pactos divinos nos lleva a ver un retorno premilenial de Cristo, las distinciones y similitudes fundamentales entre Israel y la iglesia y el cumplimiento futuro del reino literal de Cristo en la tierra.  
Dios te bendiga mientras buscas conocer la verdad tal como se presenta en las Escrituras. -John Wry*

# Estableciendo un entendimiento preliminar

## Para llegar a una comprensión adecuada de los pactos bíblicos, necesitaremos dar un paso atrás, ya que queremos una nueva comprensión de este tema.

### Aunque tenemos muchas fuentes externas (es decir, diccionarios, datos arqueológicos, léxicos, registros históricos) que nos ayudan a adquirir una mejor comprensión, no iremos a esos **primero**.

### A Scriptural principle: If the topic is to be considered important within the teaching of Scripture, the Bible will **provide** us sufficient usage and background to gain a sufficient understanding.

## Establishing the importance of the word Covenant

### The word covenant **shows** up 281 times in the Old Testament (BERITH - Hebrew) and 33 times in the New Testament (DIATHEKE - Greek). This word appears all the way from Genesis to Revelation.

#### In the Old Testament (BERITH): 27 times in **Genesis**, 13 times in Exodus, 10 times in Leviticus, 5 times in Numbers, 27 times in Deuteronomy, 22 Times in Joshua, 5 times in Judges, 14 times in 1 & 2 Samuel, 26 times in 1 & 2 Kings, 30 times in 1 & 2 Chronicles, 1 time in Ezra, 4 times in Nehemiah, 3 times in Job, 21 times in Psalms, 1 time in proverbs, 12 times in Isaiah, 24 times in Jeremiah, 18 times in Ezekiel, 7 times in Daniel, 5 times in Hosea, 1 time in Amos, 1 time in Obadiah, 2 times in Zechariah and 6 times in Malachi.

#### In the New Testament (DIATHEKE): 1 time in Matthew, 1 time in Mark, 2 times in Luke, 2 times in Acts, 1 time in Romans, 3 times in 1 & 2 Corinthians, 2 times in Galatians, 21 times in **Hebrews** and 1 time in Revelation.

##### Jesus is **quoted** using the term at least 5 times.

###### Though these quotes are referencing the same event, it is of interest that several different writers of the NT quote him speaking of a **covenant**, it gives us a clue it must be an important topic.

#### These and many observations more warrant a deeper **study** on the word covenant and its meaning.

## Establishing the meaning of the word Covenant

### What is the first Scriptural **mention** of the word?

#### The **first** appearance of the word is in Genesis (Gen 6:18)

##### God initiates and promises **Noah** he will establish (ratify) a “covenant” with him

##### God promises it here but it is not Ratified until **after** the flood and its fulfillment is ongoing

###### ‘A new beginning’ (compare Gen 9:3 and Gen 1:29-30)

##### God’s **promises** to Noah, his descendants and to all flesh (Gen 9:9ff)

###### No negotiations took place

###### Universal

###### Unconditional

###### Had a sign (rainbow) to remind God of his promise to all **flesh**

###### everlasting

##### Noahic covenant sets a **pattern** for other covenants

### Usage of the word - we see the **term** used in a great deal of ways.

#### Men with Men

##### Abimelech and Isaac (Gen 26:26-31)

##### Joshua and the Gibeonites (Joshua 9:15)

###### God had said not to make covenants with the **land** (Deut 7:2, Judg 2:2)

##### Solomon and Hiram (1 Kings 5:12)

##### David and Jonathan (1 Samuel 20:3, 1 Samuel 20:16-17)

##### Marriage (Mal 2:14)

##### Threshold covenant

###### The threshold **seems** to be the separation of a dwelling from the outside world.

i) Thus the threshold marked the boundary and once crossed you moved from one realm to another. You ‘entered’ into covenant with the home you crossed over the threshold into.

ii) The “doorposts” of a house is a different word but carries a similar symbolism – Exodus 21:5-6; Deuteronomy 15:16-17.

iii) The “doorposts” would be attached or associated with the “threshold” which together could distinguish one dwelling from another.

##### Antichrist’s Covenant with ‘the many’ (Dan 9:27, 2 Thess. 2:3-4, Matt 24:15)

###### Daniel 9:27 - **Begins** with a ‘deal with the many for 7 years’ and ends in complete destruction

i) 7 years long (not unending)

ii) Firm (with many). This covenant is made by him and **broken** when he wishes. He has no regard for covenant keeping.

iii) Half-way through, temple **service** is stopped (abomination of desolation) by him

#### God with people

##### The purpose of this **study** is mostly concerned with this aspect of these covenants.

###### God’s covenant with Adam (part 1) - Hosea 6:7 - Possibly Adam here should be translated men, however by implication it does seem that a relationship of trust was set up originally . The word **covenant** does not appear in Genesis 1-3 but does not mean God did not set up a conditional agreement in the beginning, that is clear. (Gen 1:26-30).

###### God’s covenant with **Adam** (part 2)

i) This would refer to a covenant set up with Adam.

###### God’s covenant to **Cain** (Gen 4:15)

###### God’s covenant with **Noah**, his descendants and all flesh (Gen 9:9-17)

###### God’s covenant with Abram (Gen 12:1-3, 15:18-21, 17:2-21)

i) God’s covenant with **Isaac** (Gen 26:3)

ii) God’s covenant with Jacob (Gen 28:13)

###### God’s covenant with Moses for **Israel** (Ex 24:3-8)

###### God’s covenant with **Aaron** (Ex. 40:12-15, Num 25:12-13, Neh 13:29)

###### God’s covenant with **David** to his family (2 Sam 7:11-16, Psa 89:3, Jer 33:21, 2 Chr 13:5)

###### God’s new (renewed) covenant with Israel and **Judah** (Hos 2:18-23, Jer 31:31-34)

#### Types of Covenants

##### Blood covenants

###### Blood covenants were made by two **parties**. Both cut up animals and walked between them saying “*If I do not hold to the agreements of this covenant, you can do to me what we did to this animal.*” - Jer 34:18-20.

###### Although we often see **blood** associated with covenants, we must not presume all covenants in the Bible are sealed in blood.

###### Hebrews 13:20 - The covenant(s) and the blood of **Christ** cannot be ignored

i) Noah sacrificed **animals** before God made the covenant (Gen 8:20)

God walked though a cut of blood to covenant with Abraham

The Mosaic covenant was in **blood** (Ex. 24:8, Heb 9:19-20)

New covenant was in blood (Matt 26:28, Mar 14:24, Luk 22:20, Heb 10:29, 12:24, 13:20)

##### Bilateral or Conditional covenants

###### covenants are usually **made** between two parties. In a bilateral covenant, each party agrees to upholding a certain set of conditions.

##### Unilateral or Unconditional covenants

###### A unilateral covenant is where one **party** guarantees carrying out both the responsibilities and results of the arrangement.

##### Marriage covenant

###### Marriage (as instituted by God) is **unique**. Two unilateral parties (one man, one woman) enter a covenant before God in unconditional agreement with each other until death. The only possible conditions for the covenant to be dissolved is by adultery or abandonment (unbeliever).

##### Covenant of Salt - “equivalent to an indissoluble covenant, or inviolable contract” - Keil & Delitzsch

##### Meaning of the **words** for covenant

###### The Hebrew term BERIYTH for "covenant" is from a **root** with the sense of "cutting", because pacts or covenants were made by passing between cut pieces of flesh of the victim of an animal sacrifice. - Wikipedia

###### The Greek word for covenant is DIATHEKE which **means** a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will.

#### Summarizing Types of Covenants as agreements

##### International **treaties** (Joshua 9:6, 1 Kings 15:19)

##### **Clan** alliances (Gen 14:13)

##### Personal agreements (Gen 31:44)

##### Legal **contracts** (Jer 34:8-10)

##### Loyalty agreements (1 Sam 20:14-17)

##### Marriage (Mal 2:14)

##### Other **terms** used for Covenants

###### Covenant as promise - although God makes promises, covenants are usually more involved than a **simple** promise.

###### Covenant as grace or redemption - **divine** covenants are sometimes soteriological in nature but not every time and not by definition. While the most important thing is God’s plan of redemption (especially to me as an individual) it is not everything God is doing. He has many things happening at once.

###### Covenant as administration or relational - this is to **see** the covenants from a theological interpretive nature

###### Covenant as vassal treaty or land **grant** - the problem with this view is that God’s covenants are seen as being based on this understanding rather than the vassal treaty arrangement having an origin and beginning from God’s dealings with man. God certainly uses means to relate with man in terms he can understand but His relation is not on the basis of human understanding but rather on His the basis of His character.

#### Based on the Scriptural usage of the **word** in international treaties, clan alliances, personal agreements, legal contracts and loyalty agreements, the types of covenants, and the meaning of the original words, we define a biblical covenant as an agreement or binding alliance between two parties, establishing a relationship of trust. The nature of a covenant is explained within itself. Usually they are a solemn, unbreakable, never-ending bond.

## Building an understanding from the Biblical usage of covenants

### Care must be taken to **build** a theological understanding from the teaching of Scripture, not the other way around. This is especially true in regards to the divine covenants.

#### God’s plan of the **ages** can be understood through covenants He has made with man

##### The divine covenants do not go against any of God’s **attributes**

##### The divine covenants **reveal** the purposes and relationship between God and man, particularly in regards to His chosen nation, Israel

### Different Theological Systems on the covenants

#### 2 Covenants/ 3 Covenants - Covenant Theology

##### Covenant of works vs covenant of **grace** + covenant of redemption

##### Covenant of works is **before** the fall of man when God gives him duties to fulfill

##### Understands biblical covenants (Noahic, Abrahamic etc. Etc. ) within covenant of **grace**

##### Church starts at Adam -> Israel -> **today**

##### The covenant theologian indirectly admits this theology is not taught in Scripture but rather is necessary to ‘understand’ Scripture

...that only (historic) Reformed theology provides the system of doctrine necessary for an exposition of the divine covenants which is faithful to the teaching of Scripture.   
 Karlberg, “Covenant Theology” p. 11.

#### 5 Covenants (reject Edenic and Adamic, Noahic, Abrahamic, Mosaic, Davidic, New)

#### 7 Covenants (Adamic, Noahic, Abrahamic, **Land**, Mosaic, Davidic, New)

#### 8 Covenants (Adamic, Adamic (post fall) Noahic, Abrahamic, Land, Mosaic, Davidic, **New**)

# God made covenants with man

## A word concerning God’s covenant program

### Throughout history we **notice** how God initiates agreements with people to establish a relational dynamic. This is true before the fall, it is true after the fall when all is broken and eventually the relationship with man will be fully restored through Jesus Christ.

### God’s covenant **program** can be traced back to the Abrahamic covenant (Gen 12:1-3) and further clarification is given in Genesis 13:14-17 and Genesis 17:1-8. This covenant was codified in Genesis 15.

### A general order of practice can be seen the covenants God **makes** with man. First, God promises the covenant, then God ratifies the covenant and finally God fulfills the covenant.

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Promised** | **Inaugurated/Ratified** | **Observance/Fulfillment** |
| **Noahic** | Gen 6:18 | Gen 9:9 | Gen 9:11 |
| **Abrahamic** | Gen 12 | Gen 15 | Kingdom of God |
| **Mosaic** | Ex. 6:4 | Ex. 24:8 | Mat 5:17 |
| **New Covenant** | Jer 31 | Luke 22:20 | Jer 31:34 Kingdom of God |

## Before the fall (Gen 1:26-30, 2:15-25)

### This covenant is debatable

#### Does “Adam” in Hosea 6:7 refer to men in **general** or to the man Adam?

### Conditional (Adam transgressed **against** it)

#### To **name** the animals

#### Be fruitful and **multiply**

#### Not to **eat** of the Tree of knowledge of good and evil

## God’s curse and promise to Adam after the fall (Gen 3:14-24)

### If this is a covenant (similar as we saw in the Edenic) we see it by implication

#### Best understood as **new** dispensation (age)

### Adam’s sin causes God to **change** the relationship with man and creation (Gen 3:17)

#### Curses, toil

#### Driven out of the **garden** to protect the way of tree of life

### Relationship uneven, hurtful (Gen 3:16)

#### Desire for husband but he will **rule** over her

#### Childbearing in **pain**

### Ground is cursed (Gen 3:17)

#### Food is from farming not God’s **garden**

### God’s Promise (Gen 3:15)

#### Deliverer will **come**

#### **Satan** will be crushed

### Knowledge **apart** from God (Gen 3:22)

#### Confusion (what is **reality**? What is truth?)

#### Responsibility of knowing right/**wrong**

## God’s Covenant to Noah (Gen 8:15-9:17)

## Genesis 6:18 - first use of BERITH (covenant).

#### Keep in **mind** the debate over Hosea 6:7

## Universal - To Noah, his descendants and all **flesh**

### Sign of the covenant is the **rainbow** (Gen 9:12-17)

#### The idea of an outward **sign** in connection with a covenant is established

### Duration: Forever (Gen 9:16)

### Commands of the covenant

#### Be **fruitful** and multiply (Gen 9:1, 7)

#### No eating **blood** (Gen 9:3-4)

#### Men must govern - **life** is sacred, capital punishment (Gen 9:5-6)

### Promises

#### God will never destroy **every** living thing (Gen 8:21-22)

#### The animal kingdom will **fear** man (Gen 9:2)

#### Man has right to eat **meat** (Gen 9:3)

#### There will never be a world-wide flood to destroy the **earth** (Gen 9:11, 15)

### Unconditional

## El pacto de Dios con Abraham (Génesis 12: 1-3, 13: 14-18, 15: 1-21, 17: 1-27, 1 Cr 18: 3, 2 Cr 9: 25-26, Hechos 3: 12- 26, Rom 4, Gal 3: 1-18)

### A medida que estudiamos los **pactos** que Dios hace con las personas, vemos los que están interconectados y Dios tiene un plan en hacerlo. Elige individuos con el propósito de promover ese programa.

#### Hasta ahora hemos visto cómo Dios eligió hacer un pacto con Adán y luego con Noé. Esos son lo suficientemente simples para ver. ¿Pero qué hay de Abraham? La Biblia menciona en varios lugares cómo Dios hace un pacto con Abraham. Si esto es parte del plan de Dios, ¿cómo podría estar conectado (si es que lo está) con **Noé**? ¿Hay alguna conexión entre Noé y Abraham?

#### Comprendiendo la conexión **entre** Noé y Abraham

##### Poco después de que Noé y su familia salgan del arca, vemos que evidentemente el pecado no fue destruido en el diluvio. (Génesis 9:18-29). En este relato, también vemos cómo se elige a Sem en relación con la bendición de Dios y se maldice a Canaán (el descendiente de Cam). Las bendiciones y maldiciones de Noé probablemente deberían entenderse **como** proféticas.

###### Génesis 9:24 - *Cuando Noé despertó de su embriaguez, y supo lo que su hijo menor le había hecho,* Cuando Noé se despertó de su borrachera, **lidió** con sus hijos que se involucraron.

###### Génesis 9:25 - *y dijo: Maldito sea Canaán; Siervo de siervos será a sus hermanos*. Noah maldice a la descendencia de **Cam** (los Cananeos) por su respuesta pecaminosa a la borrachera de Noah.

###### Génesis 9:26 - *Dijo también: «Bendito sea el SEÑOR, El Dios de Sem; Y sea Canaán su siervo (NBLA)*. Dios recibe bendición y **gloria** por las acciones de Sem. Canaán sería su servidor.

###### Abraham es un descendiente de **Sem**, la línea de bendición (Génesis 11:10-26)

Moisés le da esta cuenta a Israel después de que hayan dejado Egipto como trasfondo de la elección soberana de Dios de Israel como su nación. Israel debía servir como un recipiente para que Dios mostrara su gloria y luz a las naciones. Necesitaban entender que Dios les había dado la tierra de Canaán y tomarla por fe porque Dios se la había **dado**.

### La promesa inicial a Abraham se **encuentra** en Génesis 12:1-3.

### De manera similar a como lo hizo Dios con Noé, Dios promete establecer un pacto con él en el futuro. Al igual que Noé, Abraham tendría que confiar en Dios y **avanzar** sabiendo que después de mudarse a una tierra extranjera, Dios establecería su pacto con él.

#### Génesis 12:1 - Entonces el SEÑOR dijo a Abram: "*Sal de tu país, y de tus parientes y de la casa de tu padre, a la tierra que te mostraré*; Abram necesitaba abandonar su hogar e ir a una tierra donde Dios quería que se promulgara esta promesa. Esto nos recuerda a Noé, que tuvo que construir, armar y confiar en Dios a través del diluvio antes de que Dios hiciera un pacto con Él. Una vez que el **pacto** se hizo, no estaba condicionado de ninguna manera por parte de Abraham.

### Génesis 12:2 - *Y te haré una gran nación*. Abraham sería **hecho** por Dios en una gran nación.

### Génesis 12:2b - *Y te bendeciré, y haré grande tu nombre; Y entonces serás una bendición*. Sería bendecido por Dios y se convertiría en una bendición para los **demás**. Las bendiciones de Dios son para que podamos bendecir a otros.

### Génesis 12:3a - *Y bendeciré a los que te bendigan, y al que te maldiga, maldeciré*. Las bendiciones y las maldiciones vendrían a las **nacione**s que bendijeron o maldijeron a Israel.

#### Génesis 12:3b *Y en ti serán bendecidas todas las familias de la tierra*. Todas las familias o **pueblos** étnicos de la tierra serían bendecidos en él.

### La promesa tiene 4 aspectos. Tres con respecto a una nación específica y uno con respecto a la bendición para todos los demás **grupos** étnicos.

#### La **tierra** (Génesis 15:18-21)

#### La **simiente** (Génesis 22:17)

#### La bendición para la **nación** (Génesis 22:17)

#### Bendición a todos los **grupos** étnicos (Génesis 22:18)

### Características generales del **pacto** Abrahámico.

#### **Eterno** (Génesis 13:15, 17:7-8, 13, 19)

#### Incondicional (Génesis 15:9-12, 17-18) Dios **juró** por sí mismo (Hebreos 6:13)

#### Cumplimiento **futuro**

#### Realización histórica **literal**

##### Abraham fue bendecido

###### Tierra (Génesis 13: 8, 14:22-23)

###### **Siervos** (Gen 15:7)

###### Ganado (Gen 13:2, 24:34-35)

##### Abraham **tuvo** mucha descendencia (Jos. 24:3)

##### Abraham se convirtió en un **gran** nombre (2Cr 20:7, Luc 1:73, Luc 13:28, Rom 4:3)

##### Abraham se ha convertido en un **canal** de bendición para todos los grupos de personas (Gal 3:7-9)

##### Históricamente, las naciones han sido bendecidas o maldecidas en relación directa con **Israel**

###### Edomitas maldecidos por maldecir a **Israel** (Oba 1:2, 10, 12)

Futura destrucción prometida (Abdías 1:1)

###### Abimelec bendecido por bendecir a **Israel** (Génesis 20:2-18)

###### **Otros** (Deut 30:7, Isa 14:1-2, Joe 3:1-8, Mateo 25:40-45)

##### Abraham tuvo un heredero de **Sara** (Génesis 21:2)

### Cumplimiento **literal** en el futuro

#### El pecado de Israel y la falta de guardar el pacto mosaico no anuló las promesas incondicionales que Dios **hizo** a los descendientes de Abraham. (Gálatas 3:17)

#### Aunque se vieron aspectos iniciales, el pacto no se cumplió durante la **vida** de Abraham. El murió esperando su cumplimiento (Heb 11: 8-12, Jn 8:56).

#### No se cumplió antes de la **muerte** de Jesús (Mateo 26:29, Lucas 22:16, 18, 29-30)

#### Aspecto de la simiente: el **trono** de David (sobre Israel desde Jerusalén) actualmente no está ejerciendo autoridad. Jesucristo se sentará en el trono de David como rey sobre Israel y las naciones.

##### Lucas 22:69 - "*Pero desde ahora el Hijo del Hombre se sentará a la diestra del poder de Dios*". Actualmente Jesús está sentado a la **diestra** del trono del Padre..

##### Salmo 110:1 - *Jehová dijo a mi Señor: Siéntate a mi diestra, Hasta que ponga a tus enemigos por estrado de tus pies*. Jesús no estaba sentado a la diestra de Dios hasta después de su ascensión. (Heb 10:12) Se sentará allí por un período temporal de tiempo, no eternamente **como** se le prometió a David. (2 Sam 7:14, Heb 1:8)

##### Apocalipsis 3:21 - *Al que venciere, le daré que se siente conmigo en mi trono, así como yo he vencido, y me he sentado con mi Padre en su trono*. Jesús está actualmente sentado en el **trono** de su Padre. Claramente vemos aquí que Un día en el futuro, se sentará en su trono, y la iglesia (el vencedor) con el.

##### Isaías 9:6 - *Porque un niño nos es nacido, hijo nos es dado, y el principado sobre su hombro; y se llamará su nombre Admirable, Consejero, Dios Fuerte, Padre Eterno, Príncipe de Paz.* Esta es una referencia de Jesús. Un **niño** nace es con respecto a su humanidad. A un hijo se le dará tiene que ver con su divinidad. El gobierno (gobierno del cielo y de la tierra) estará sobre sus hombros..

##### Isa 9:7a - *Lo dilatado de su imperio y la paz no tendrán límite, sobre el trono de David y sobre su reino, disponiéndolo y confirmándolo en juicio y en justicia desde ahora y para siempre*... Jesús reinará en el **trono** de David (como descendiente de David) y será para siempre.

#### Romanos 11:25 - *...que ha acontecido a Israel endurecimiento en parte, hasta que haya entrado la plenitud de los gentiles.* La plenitud de los gentiles obviamente no ha entrado hoy. Los gentiles todavía se están salvando. Por lo tanto, el programa de Dios cambiará para trabajar con **Israel** una vez más en el futuro (Rom 11:25).

#### Los marcadores de límites de **tierra** no se han cumplido (Génesis 15:18-21).

### El **pacto** Abrahámico es amplificado más en el Antiguo Testamento

#### A **Isaac** (Génesis 17:19, Génesis 26:2-4)

#### A **Jacob** (Génesis 28:13-15)

#### **Pacto** de inmobiliario (Deut. 30:1-10)

#### Pacto **Davídico** (Semilla) (2 Sam. 7:14-16)

#### **Nuevo** pacto (Bendición) (Jer. 31:31-34)

### Señal externa del **pacto** (Génesis 17:9-14)

#### Muchos pactos tenían una señal **externa**. La señal del pacto Abrahámico era la circuncisión.

### El cumplimiento del **pacto** Abrahámico

#### El cumplimiento del pacto Abrahámico es en el **reino** milenial.

#### Mateo 19:27-28 - *Entonces respondiendo Pedro, le dijo: He aquí, nosotros lo hemos dejado todo, y te hemos seguido; ¿qué, pues, tendremos? Y Jesús les dijo: De cierto os digo que en la regeneración, cuando el Hijo del Hombre se siente en el trono de su gloria, vosotros que me habéis seguido también os sentaréis sobre doce tronos, para juzgar a las doce tribus de Israel.* La regeneración aquí se refiere al reino **milenial** cuanto la iglesia estará reinando junto a Cristo sobre Israel. (Deut 30:1-5; 2 Sam 7:12-16; Sal 2:6-12; Isa 2:2-4; 11:1-10; 12:1-6; 24:23; 32:15-20; 35:1-2; 60:10-18; 65:20-22; Jer 3:14-18; 23:5-6; 30:3; 31:35-40; 33:14-18; Eze 34:23-24; 36:16-38; 37:15-28; Dan 2:44-45; Ose 3:4-5; Joel 3:18-21; Amós 9:11-15; Miq 4:1-8; Sof 3:14-20; and Zac 14:9-11)

## Mosaic Covenant - God’s bilateral agreement with Israel

### 430 years after the Abrahamic Covenant (Gal 3:16-18)

#### Given through Moses

##### To a new nation as a constitution

###### Established independence

###### Established moral code

###### Established relationship (God as sovereign, man as equal-rights bearers)

Written with finger of God (Deut 4:13, Ex 31:18, 32:16)

To all 12 tribes of Israel

###### National identity

#### Forever (based on conditions) (Deu 12:28)

##### But they failed to keep it

#### From God to the people to acknowledge and agree (bilateral agreement) (Deut 5:28-29)

##### Conditioned

###### Rewarded - (Deut 11:26-28)

###### Punished - (Deut 11:26-28)

#### Convicting power of knowledge of sin (Rom 7:7)

#### Sign of the covenant is the Sabbath day (Ex. 31:12-18)

## God’s covenant to David and his House (2 Chr 7:18, 13:5, 21:7, 2 Sam 7:, Jer 33:14-26, Psa 89:28-29, 33-34)

### Unconditional covenant

### As David’s throne is literal so is his House’s throne in literal Jerusalem with the literal people of David (Jewish)

### Unending royal line

## God’s New Covenant (a future, covenant with Israel) Jeremiah 31:31-34, Ezekiel 36:22-38

### Should not be understood in isolation to God’s other covenants. It is a natural out-working of the Abrahamic covenant.

#### Everlasting (Isa 25:5, 55:3, 61:8-9, Jer 32:40, 50:5, Ezek 16:60, 37:26)

#### Unconditional Ezekiel 36:21-23

##### Promised in Jeremiah 31:31-34

###### Ratification of it would be future (compare Gen 6:18 with Gen 9:9)

###### Inauguration would be future...*after those days* (Jer 31:34)

#### Universal indwelling of Holy Spirit in all believers (Joel 2:28-32)

##### Designed to replace the Mosaic Covenant

###### A new level of spiritual enabling (Jer 31:32, Heb 8:6-13)

#### Parties involved in the new covenant

##### The Lord

##### Israel - Ezekiel 36:22-38 (v22) and 37:15-28 (v.21).

###### They will be my people

###### It is given to “the house of Israel and the house of Judah,” which, as all (Israel - Northern kingdom, Judah-Southern Kingdom)

###### commentators admit (however they may afterward spiritualize), in its literal aspect

###### denotes the Jewish people. It is the same people, too, that were “*scattered*,” “*plucked up*,”

###### “*destroyed*” and “*afflicted*” who shall be restored to their “*land*” and “*cities*.”

##### Restored people is literal

###### Will live on the hills of Samaria (Jer 31:5),

###### On the hills of Ephraim (31:6)

###### Israel and Judah will dwell together (31:24).

##### Replaces Mosaic Covenant

###### “which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt” (Jer 31:32)

###### Clear implication is that if the old covenant was made to Israel, then the new covenant replaces or renews what was in alliance with Israel.

#### Provisions of the New Covenant

##### God’s law internalized (v.33)

###### Sole devotion to God (v. 33, Ezekiel 34:25, 37:26)

##### Universal knowledge of God (v.34)

##### Forgiveness of sin and iniquity (v.34)

##### Cleansing of sin (Ezekiel 36:25, 29, 33)

###### Spiritual regeneration (Ezekiel 36:26)

###### Indwelling of the Spirit (Ezekiel 36:27)

###### Fertility in the land (Ezekiel 36:29-30, 24-25)

###### National repentance (Ezekiel 36:31-32)

###### Physical fertility (Ezekiel 36:37-38)

##### Perpetual national existence (v. 35-37, Isa 24:5, 61:8-9, Jer 23:40, 50:5, Eze 16:60, 27:26)

###### Regathering to the land (Eze 36:22, 28)

##### Jerusalem permanently rebuilt (v. 38-40)

#### Timing of the New Covenant

##### In that day (Isa 42:6, 49:8, 59:21, Hos 2:18-20)

##### These provisions have never been fulfilled in Israels past and certainly not today, their fulfillment awaits a future kingdom age.

##### When it would be ratified is mentioned (making or cutting a covenant) but timing is ambiguous from the Old Testament (Isa 55:3, 61:8, Jer 31:31, 32:40, Eze 34:25, 37:26)

### New Covenant relation to the Church

This is an area of great interpretive misguidance in the church today. To miss God’s program with Israel, his future kingdom with an unworthy nation, is to miss the renewed sense of the covenant as made with its original parties and God’s grace message with Israel. The point is clear, God became a husband to Israel (Hos 3:1-5), though they tried to break off the covenant in failing to keep it (Jer 31:32), yet God promises them renewal upon the basis of a changed mind (Jer 31:33). No doubt, the church has been spiritually incorporated to take part of this blessing but make no mistake, the parties of the new covenant are God and Israel.

#### The church involvement is not discussed in the Old Testament

### The Old Testament’s presentation of the New Covenant

### the New Covenant’s ratification and relation to the church

### Inadequate views concerning how the New Covenant relates to the church

### This is the first covenant God made with Israel

#### The church is not a geo-political state

##### In order to understand the ratification of the New Covenant, one must turn to the New Testament. This is true of the involvement with the church as well.

##### Mention is made that blessing would flow to the Gentiles upon ratification (Isa 55:5, Eze 36:36, 37:28)

##### The church was a mystery in the Old Testament era (Eph 3:1-13), therefore we should not be surprised that the church is not mentioned in connection with the new covenant. The Old Testament simply contained no information regarding the church of Jesus Christ.

#### The New Testament Presentation of the new covenant

##### Gospels (Luke 22:20, Matt 26:17-35, Mark 14:12-31, John 6:45)

###### Luke 22:20 - Jesus speaks of New Covenant. Is He referring to Jer 31?

i) No other covenant was unconfirmed

ii) Average Jew would understand its connection

###### Matthew 26:17-35 - blood of the covenant is for the forgiveness of sins (Jer 31:34)

i) Christ’s blood will ratify the new covenant just like blood ratified the Mosaic (Ex 24:8)

ii) Previous covenants were announced then ratified

Noahic (Gen 6:18 - Gen 9:9)

Abrahamic (Gen 12 - Gen 15)

New Covenant (Jer 31 - cross)

###### John 6:45 - Jesus quotes Jeremiah 31:34

##### Epistles (1 Cor 11:23-26, 2 Cor 3:6-18, Heb 7, 8, 9, 10, 12, 13)

###### 1 Corinthians 11:25 - teaching to the church after New Covenant has been ratified.

i) To the church (Jews and Gentiles)

ii) Church is to remember ratification of new covenant in Christ’s blood

iii) Jesus instituted the Lord’s supper which commemorates the covenant. Each time the church celebrates the Lord’s table, it commemorates the New covenant ‘cutting ceremony’ in the shedding of Christ’s blood.

iv) Therefore it stands to reason the church must take some part in the new covenant.

###### 2 Corinthians 3:6 - sufficient ministers of the new covenant

‘we’ must be understood as to the church

Church participates in some facet of the new covenant blessings

Hebrews 7 - better covenant must be referring to new covenant

Hebrews 8 - first covenant vs second covenant comparison. V.13 new covenant makes previous obsolete.

Shows new covenant blessings are included for the church.

Christ’s mediatorship and priesthood are based on new covenant, therefore must be effect today in some sense.

Hebrews 9 -

Hebrews 10 -

Hebrews 12 -

Hebrews 13 -

#### Common Misinterpretations

|  |  |  |
| --- | --- | --- |
|  | Israel | Church |
| Similarities |  | |
| God | Yahweh | |
| Kingdom | Coming Kingdom | |
| Redemption | Redemption (individual) | |
| Mission | (light to nations) | |
| Differences |  |  |
| Began | Abraham Isaac Jacob | Day of Pentecost |
| Group | Ethnic | Non-enthic |
| Entity | National | International (spiritual organism) |
|  | Priesthood inside nation | Everyone is a priest |
|  | King | Jesus as head/leader |

##### Two Covenant View

##### Replacement View

##### No Relationship View

## Conclusion

### I am a dispensationalist not because my grandfather was (even as dogmatic as he was). I must be dispensational because a consistent normative reading of Scripture forces me to arrive a that theological position. Would I be willing to depart from dispensational theology based on Scriptural understanding, I would hope so, but only because I would understand Scripture to teach it. Therefore, as I understand it today, the Bible seems to clearly teach a dispensational view.

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