

A Study Through

Dispensational and Covenant Theology

RIGHTLY DIVIDING THE WORD

Part of the *Bible Companion* Series
of Studies Through the Bible

STUDENT WORKBOOK

Belongs to: _____

by

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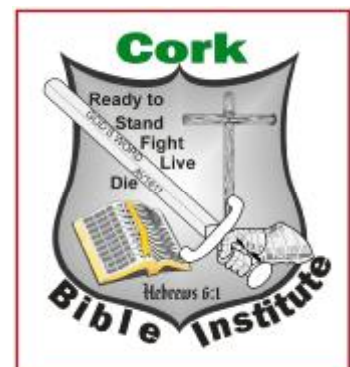


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Course-work required to complete and pass this class:

Dispensational Theology

An Introductory Study of Dispensational Theology

Lesson Verse: 2 Timothy 2:15

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing** the word of truth.”

Introduction

- A. The following descriptions will aid the Bible student in "*rightly dividing the word of truth*" by showing some clear " _____ " between both Sections of the Bible, as well as Topics. For example: your Bible is already divided into Old Testament and New Testaments. That's not all. Your Bible also is divided into Chapters and Verses. Beyond even that, your Bible is laid-out " _____ ", NOT _____, meaning that the Oldest Book 'Job' is not found in the front of the Bible, but rather Genesis is, because Genesis deals with *First* things. Note that the Book of the Revelation deals with Last Things. Topically, there are many subjects that may at first seem similar, but when you study them out, the Bible separates them out (see Hebrews 4:12) into their distinct parts, such as the Resurrection and the Rapture.
- B. The key thing to learn is that the reader of the Bible expects everything to be laid-out only chronologically. But God did not follow that plan, and the student must study everything according to context, and according to dispensation.

Guiding Principles

- A. Rightly Divide God's word (2 Tim 2:15) in the way that God does:
1. Compare Luke 4:16-21 with Isa 61:1,2
 2. Is Zech 9:9 referring to the First or the Second coming (Cf Mt 21:1-5)?
 3. Compare Acts 2:14-21 with Joel 2:28-32 – what's missing in Acts 2?
 - a. _____
 - b. _____
 - c. _____
 4. The fulfilment of Luke 1:31-33 is not yet complete
 5. Compare Isa 2:4, and Micah 4:3 with Joel 3:10
 6. Notice Daniel's 69 weeks, and 70 weeks (Dan 9) - more on this later
 7. There are _____ gifts and _____ gifts (Eph 4:9-11; 1Cor 13:8-12)
 8. God does a lot of "dividing"
 - a. Put division (difference) between Light and darkness (Gen 1:4)
 - b. Divided the people groups into different languages (Gen 11; Acts 17:26,27)
 - c. Divided the Promised Land (Josh 1:6)
 - d. Divided up the universe (Dt 4:19)
 - e. Divides the Body of Christ into individuals that are not the same, but work together under the One same head (1Cor 12:11)
 - f. Puts division between "sheep" and "goats" (Mt 25:32)
 - g. Puts a difference between _____ and _____ (Heb 4:12)
 - h. Divides the Bible into "milk" and "meat" (Heb 5:11-14)
- B. Do a lot of STUDY - Truth is not always perfectly clear, but is _____ (1 Pet 1:8-11). Peter did not understand all of what Paul was writing about, but that just means the student must study harder, and allow for the meaning to be for another time (2Pet 3:15,16).
1. It is so easy to _____ divide the word!
 - a. Think that the Messiah would only be a ruler, and not a Saviour first that had to die.
 - b. Think that the Old Testament has been done away with in entirety.
 - c. Think the Tribulation has already past - people in first century believed:
 - 1) That the resurrection was past already (2 Tim 2:18)
 - 2) That there was no resurrection (Mt 22:23; 1Cor 15:12-19)
 - 3) That the Lord had already come back and gone again

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- d. To divide the Bible up into fables, and mysteries, and poetry, and philosophies, etc., instead of accepting it all as truth (Ps 119:160).
2. That is why there are so many wrong divisions among "Christians" - everyone decides to make "_____ " interpretations (2Pet 1:20), instead of checking and verifying their assumptions, and getting forthright counsel putting each thought to a test (2Cor 10:4,5; 1Jn 4:1)
- C. Realise that God's _____ **change** – but never His _____ (Heb 1:1)
- D. Determine the Primary Focus of the Bible (Rom 1:16; 2:8-11)
 1. There are three distinct people groups (1 Cor 10:32)
 - a. _____ - By Covenant (Dt 7:6; Rom 9:4; John 4:22). These are ALWAYS God's 'elect'
 - b. The Christians, or the _____ - by new birth (Eph 3:1-10; 1 Pet 2:1-10)
 - c. The _____ - By nature (Eph 2:11-22)
 2. So, the Bible targets the Jew _____ (Acts 1:8; 14:1)
 - a. The nature of most of the Bible will be for the Jewish mind-set, so when a Scripture doesn't make sense, it may be because it is being directed at a Jewish context, to reach the Jew with the Gospel.
 - b. The Bible is a _____ Book - written BY Jews, and primarily directed at the Jews (John 4:22). Therefore, do not Judaize the church. Do not take things promised to the Jews and claim them for the Christian if God doesn't say you can!
 - c. God's design in choosing Israel was to get the gentiles saved.
 3. Gentiles next (Acts 10 & 15).
 - a. The Gentiles get the same Bible, and same Gospel message, but they must understand some distinctly Jewish concepts - like that of sinful nature, need for a perfect Lamb sacrifice to pay-off the sins, the holiness of one, true God, etc.
 - b. The whole purpose of the Gentiles getting saved is to _____ the Jews into themselves getting saved (Rom 9:30-33; 10:19-21), and re-instating them (Rom 11:11-29). Gentiles are not replacing the Jews - erroneous belief that the "Church" replaced the nation of Israel, and that all the promises made to Israel now apply to the "Church"
 - 1) As in Land grants, and authority over the nations
 - 2) As in the divine right to go and conquer your enemies using military force - definitely NOT a divine right of the Christian!!!
 - c. The Church is a _____ thing (1Cor 12) referred to as "Christ's body."
 4. Ask yourself when studying ANY portion of Scripture:
 - a. Who's talking? Is it God, or the devil? If it is the devil (as in Gen 3:4), then don't receive it!
 - b. Who is he or she talking to? If it is the unsaved in Matt 25:41, then it is not to be received by Christians!
 - c. Decide what they are talking about - the context - it may be referring to something that has nothing to do with the Christian (like the Tribulation warnings of Matthew 24:16)!!!

The Dispensations – let's Review and Expand on some things...

A. Definitions

1. A *dispensation* refers to the different _____ in which God deals with mankind throughout history. His "interacting" with the human race (Heb 11:1). God "deals" with mankind differently at different times.
2. Dispensation means a 'dispensing' of something, like the giving of something (Eph 3:1-3; Col 1:25). It generally is identified by some sort of a command by God with blessings attached, and usually ends up in utter failure. These 'dispensations' are tied very closely with God's 'covenants' that He makes with mankind throughout history. We will study covenants later. Most of these names are "man-made" to describe the periods of time, or the relationship between man and God during the periods of time.
3. This does not affect God's character, or dependability (Heb 13:7), just His manner of dealings with His creation. He changes those approaches for a reason we shall study at the end of this section.
4. There is always someone prominent identified with each dispensation.

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- B. The Bible refers to dispensations in Eph. 1:10. "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."
1. This is the Greek word *oikonomia* (oy-kon-om-ee'-ah), which is defined as "administration (of a household or estate); specially, a (religious) 'economy.'" This Greek word is also translated "stewardship" (Lk. 16:2-4). Thus, it is a period of time during which God is doing some particular work.
 2. Another Bible word for this is "_____." We see the word in Eph. 1:10 -- "the fulness of times..." Though the word times means different things in the Bible, one of its meanings refers to a period of time during which God is working out His purposes. In Acts 1:7 we find the phrase "the times," referring to God's plan. These are also called "the seasons." It refers to the time on God's great calendar. The Bible speaks of the "times of the Gentiles" (Lk. 21:24), the "times of the restitution of all things" (Ac. 3:21), and "this present time" (Rom. 11:5).
 3. Another Bible word for this is "_____." The Bible refers to "ages past" (Eph. 3:5), "ages to come" (Eph. 2:7), and "all ages" (Eph. 3:21).
 4. Another Bible word for this is "_____." This term is used in many different ways in the Bible, but again, one of the ways it is used is to refer to a period during which God performs a certain work. Examples are "the day of salvation" (Is. 49:8; 2 Co. 6:2); "the day of the Lord" (Is. 2:12); "the last day" (Jn. 6:54); and "the day of our Lord Jesus Christ" (1 Co. 1:8; Ph. 1:10; 2:16; 2 Th. 2:2).
 5. Thus, the Bible teaches that there are great periods of time during which God works out His eternal plan. These periods are called "dispensations," "ages," "times," and "days." Some make a clear distinction between these terms, but it appears to me that they all describe the same general thing and are used in much the same way in the Scriptures.

C. What Are The Dispensations?

1. Dr. C.I. Scofield, author of the famous Scofield Bible, and many other well-known dispensational teachers, have taught that there are seven dispensations. Scofield said, "Each of the dispensations may be regarded as a new test of the natural man, and each ends in judgment, marking his utter failure in every dispensation."
2. That is one way that the ages of God can be explained and divided; but there are other ways to look at them, and the number seven is not necessary. The exact number of dispensations or ages is not what is important. You could say there are five dispensations, or eight, or ten, depending on how you define an age. The important point is that there HAVE been various periods during which God has worked out His purposes, and during these periods God has related to men in different ways and has required different things of them. To understand and interpret the Bible properly, one must understand this.

D. The Different Dispensations:

1. _____ – Man Innocent (Gen 1:28 - 3:6) Starts with two innocently naked people in the garden of Eden, and ends with their Fall, and being kicked out of the Garden. Jesus calls this period, "the beginning" (Mt 19:4-8; Mk 10:6). Adam and Eve are the prominent figures of the dispensation.
2. _____ – Man Under the Authority of His Own Conscience (Gen 3:7 - 7:16) Starts with humans going by their conscience, and ends up with every man's imagination being wicked continually and God having to send the flood! This period is referred to as the Imagination Age. Prominent figures include Cain and Abel, and Noah.
3. _____ – Man under the Authority of Human Government (Gen 8:15 - 11:7) Starts with a whole new human race, but this time the people band together into a one world government, and ends up with the Lord scattering them at Babel! Prominent figures of this dispensation include Nimrod, Shem, Ham, and Japeth.
4. _____ – Man Waiting for God's Promises (Gen 12:1 - Exod 20:1) Starts off with the calling of Abraham, and ends up with the children of Israel having to be delivered from bondage as slaves in Egypt! This period is Scripturally called "the time of the fathers" - the patriarchal period (not talking about just "your ancestors"; Jn 7:22; Acts 3:22; 13:22; Rom 9:3-5; 15:8). Prominent figure is Abraham.

Notice the first FOUR dispensations are in Genesis

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5. _____ – Man under God’s Law (Exod 20:2 - Matt 27:50) Starts off with Israel on their way to the Promised Land, and ends up with Jesus Christ on the cross! This period is called "the time of the Law" (John 1:17; Gal 4:4,5). It was also a time of ignorance up to the coming of Christ (Acts 17:30). Prominent figure is Moses.

Notice the Law was until the Crucifixion

6. _____ – Man Under God’s Grace (Matt 27:51 - Rev 3:22) Starts off with the death of Christ as well as the starting of the Church, and ends up with a luke-warm church that makes Jesus sick just before the Rapture! Called the period of Grace (Jn 1:17; Eph 3:2; Col 1:25). Prominent figure is Jesus Christ as the Lamb.

Notice that Grace lasts until basically Revelation

7. _____ – Man Under God’s Judgment (Matt 24 & 25; Rev 4:1 - 19:10). A return to the dispensation of the Law with Israel back in their land, with Rome back in control of the world, with Moses and Elijah back on earth, and with Israel fleeing to the wilderness again to be fed with manna again. Prominent figure is the Anti-christ.
8. _____ – Man under the Authority of Jesus Christ (Rev 20:1 - 20:15) Starts off with Jesus Christ reigning as King in Jerusalem and ends up with Satan loosed for a season and World War SIX taking place! Prominent figure is Jesus Christ again, but this time as the Lion!
9. _____ – Man in the New Heaven and New Earth (Rev 21:1...) Starts with a new heaven and earth, and NEVER ENDS!!! Prominent figure is GOD. Referred to as the dispensation of the fullness of times (Eph 1:10). Called the day of God (2Pet 3:12).

Note: *Back to where we started - God and man together, but this time, no devil, and no sin!*

- E. Each dispensation is not always clearly marked-off, and there can be a delay between the end of one, and the start-up of the next.
- F. Not everything _____ from dispensation to dispensation.
1. Most of the time, things are just building - line upon line - gradual revelation until the culmination with Jesus Christ
 - a. Before the written Law, people were judged by their conscience
 - b. After the Law, but before Christ's death, people were judged by pure obedience
 - 1) The Law revealed sin
 - 2) The lamb removed it
 - 3) If you ignored the law - damned
 - 4) If you rejected the lamb - damned
 - c. After Christ's death, people are judged by what they do with Jesus
 - 1) The Law still reveals sin - if you ignore the law, you are damned
 - 2) THE Lamb removes condemnation
 - 3) Faith is the deciding factor
 - 4) Unbelief sends a person to hell (2Thes 1:8,9). Not murder, etc.
 - d. After Grace, during the Tribulation people are judged by works and grace (Rev 12:17; 14:12) - at least the Jews are required this.
 - e. In the Millennium, people are judged by works - no need for faith then!
 - f. Though one age is called the dispensation of human government, this does not mean that human government ceased after that.
 - g. Though one of the ages is called the age of law, this does not mean that there is no law now since the coming of Christ.
 - h. Though the church age is commonly called the “age of grace,” that does not mean that there was no grace before the church. The grace of God has been available to men of all ages since the Fall. Noah found grace (Gen. 6:8). Israel found grace in the wilderness (Jer. 31:2).
 2. God stays the same - His work stays the same - His methods change, and just build upon each other (Gal 4:4,5)

G. KEY: The purpose of a dispensation is to show that no matter what kind of environment, or conditions a human finds themselves in, as long as they have this flesh, they will not follow God!

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H. The Benefit Of Studying The Bible Dispensionally

1. Dispensational theology helps us to study the Bible within its proper context.
 - a. For example, Ezekiel 18:21-24 says men are judged by whether or not they keep the law. Many have erred by thinking that this is teaching how to be saved. Those who believe you can lose your salvation use verses like these to prove their doctrine. But the Bible student must interpret every passage in its context, and the context here is the Mosaic law. Thus, we know from the New Testament that it was not written to show men how to be saved. It was written to show men their unsaved condition so that they might flee to Christ for salvation.
 - b. Another example is God's judgment on Cain in Genesis 4:9-12. God did not put him to death for murdering his brother. Does this contradict what God later said to Noah in Genesis 9:6? No, it doesn't because man was living during a different age then. God's dealings with men were different and what he required of men was different.
 - c. Another example is Matthew 10:5-15. Here Christ sends out His disciples to preach, but note the following restrictions: (1) They were to preach only to Jews (v. 6). (2) They were to preach that the kingdom of heaven is at hand (v. 7). (3) They were to do miracles (v. 8). (4) They were not to carry any money or extra clothes (v. 9-10). (5) They were to carry no weapons (a staff). This is directly contradictory to the commands given later in the New Testament. Later Christ Himself commanded His disciples to preach to all men (Matt. 28:18-20), to preach the gospel of the death, burial, and resurrection rather than the kingdom of heaven is at hand (Mark 16:15), to carry both money and a sword (Lk. 22:35-36), and there is no further command in the New Testament to do miracles. What is the difference between these accounts? The difference is that they are spoken under different dispensations. In Matthew 10, Christ is sending His disciples out to proclaim to Israel that their Messiah and King was present. That is the meaning of "the kingdom of heaven is at hand." It was at hand because the King was standing right there! Thus the messengers were to go only to Israel, were to do miracles to demonstrate that the Messiah had come as foretold in the prophets, were not to provide anything for themselves because it was just a short period of time under the direct authority of the Messiah. Later, after Israel had rejected Christ, He began to prepare for the church age and the preaching of the gospel to the ends of the earth. The program of God changed and so did the methods and requirements.
 - d. Another example is Revelation 13:10. This is written in the context of the reign of the Antichrist (see verses 1-8). When verse 10 says, "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword," it is referring to the commands of the Antichrist to force all people to worship him (v. 8). It is not referring to using the sword at any time and in any age. Jesus Himself at one point instructed His disciples to get a sword (Lk. 22:36). What Revelation 13:10 is warning about is joining hands with the Antichrist in his war against all of those who refuse to bow to him.
2. Dispensationalism makes a clear distinction between Israel and the Church.
 - a. 1 Corinthians 10:32 plainly states that there are three categories of men in the world today: "Give none offence, neither to the JEWS, nor to the GENTILES, nor to the CHURCH of God." Obviously, then, Israel is not the same as the church.
 - b. This is a very, very important matter for the Bible student to understand. Some of the most common errors in theology have come about through confusing the church with Israel.
 - c. EXAMPLES
 - 1) This is one of the errors of ROMAN CATHOLICISM. Rome claims to be the new Israel and has adopted many things from the Old Testament dispensation, such as priests, temples, candles, incense, sprinkling of water, and many other things. This is one reason why Rome attempted to take over the holy land during the crusades of the Middle Ages. It is also why Rome has opposed Israel's desire to control Jerusalem.
 - 2) This is also one of the errors of PROTESTANTISM. By this, I am referring especially to Anglican, Presbyterian, Methodist, Reformed, and Lutheran denominations. When the Protestant denominations left Rome in the 1500s and 1600s, they did not leave behind all of Rome's errors. One of the errors they brought with them pertains to ecclesiology and the interpretation of prophecy. They teach that Israel was permanently rejected by God and replaced with the church, that the church is the continuation of Israel. They do not believe that the Old Testament promises and prophecies pertaining to Israel will be literally

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fulfilled. They, too, in one degree or another have adopted certain rituals from the Old Testament dispensation, such as priests, elaborate ceremonies or “liturgy,” infant baptism (which they claim is the spiritualizing of infant circumcision), candles, incense, etc.

- 3) Most of the CULTS also claim to be a continuation of Israel in one form or the other. For example, the Worldwide Church of God, founded by Herbert W. Armstrong, claimed that 10 of the tribes of Israel had been lost and had re-surfaced today in England and America and had been restored in his cult. This is called British-Israelism, and other false groups teach a form of it.
- 4) It is very important to understand the error of this. God’s promises to Israel have not failed. Israel sinned and has been judged just as God forewarned back in Deuteronomy 28:15-68, but God has promised to restore Israel. Her covenants with God (other than the Mosaic covenant) are unconditional, eternal, and unchangeable.
- 5) For example, consider the Davidic Covenant in 2 Samuel 7. This is an extension of the covenant God made with Abraham. In His covenant with David, God (1) reaffirmed the unconditional Abrahamic covenant through David’s family (2 Sa. 7:10); (2) promised that the throne of David would be established forever through David’s seed (2 Sa. 7:13); (3) promised chastisement for sin, but never annulment of the promise (2 Sa. 7:14-15); (4) established David’s house and kingdom forever (2 Sa. 7:16). All of this is fulfilled through Jesus Christ, David’s Son, who has inherited the throne of David (Mt. 1:1) and who will establish the Davidic kingdom at His return from Heaven (Is. 9:6-7).
- 6) The New Testament tells us the same thing. In Romans 11:25-29, for example, we are plainly told that God has set aside Israel temporarily at this time, but that He will yet restore them and fulfill His promises to them.
- 7) This means that all of God’s promises to Israel in the Old Testament will be literally fulfilled.
 - a) Israel will be restored to the land (Zech. 10:6-12)
 - b) Israel will be brought through severe judgment and one third will call upon God’s name (Zech. 13:8-9)
 - c) Israel will be redeemed (Zech. 12:10 - 13:1)
 - d) Messiah will return and defeat Israel’s enemies and rule from Jerusalem (Zech. 14:1-21)
- 8) It is crucial, then, to interpret all of Bible prophecy literally and to understand that there is a difference between Israel and the church.

d. CONTRAST COVENANT OR REFORMED THEOLOGY

- 1) The opposite of Dispensational Theology is Covenant Theology. This is the standard Presbyterian theology. It is also called Reformed and Federal Theology. It can be traced back to the time of the Heidelberg Catechism of 1584 and was encapsulated within the Westminster Confession one hundred years later. As would be expected, there is considerable variety within Covenant Theology traditions, but the following are some of the standard characteristics:
 - a) Covenant Theology says that there were only two covenants. Traditional Covenant Theology says there was a covenant of works before the Fall and a covenant of grace since the Fall, a covenant of works with Adam and a covenant of grace with Christ. The Westminster Confession stated, “The first covenant made with man was a covenant of works, wherein life was promised to Adam; and in him to his posterity, upon condition of perfect and personal obedience. Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; wherein He freely offereth unto sinners life and salvation by Jesus Christ.” Another variety of covenant theology, called New Covenant Theology, says that the two covenants are the old covenant of law with Israel and the new covenant of grace with the church.
 - b) Covenant Theology claims that the Old Testament prophecies pertaining to Israel have already been fulfilled spiritually or allegorically or symbolically in the church. Covenant theologians believe that Israel has been permanently rejected.
 - c) Covenant Theology says there has been only one group of redeemed people: Israel in the Old Testament times and now the church, which supposedly has replaced Israel.

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- d) Covenant Theology has traditionally been accompanied by the practice of infant baptism, which is seen as the entrance into God's new covenant. They argue that since the old covenant had the rite of circumcision for babies, the new covenant must have the rite of baby baptism.

Extremes

A. Problems with _____

1. The Bible no longer is taken literal, and becomes only a story with a moral, or a teaching goal
2. people, places, events, words – they all lose meaning, and instead are only interpreted according to the prevailing philosophy of the day
3. Protestants, who rejected the catholic allegorical methods of interpretation, replaced it with a Protestant allegorical interpretation!
4. Almost all “Christian” churches have very little idea of how to study the Bible with the words intact, and with meaning

B. The errors of _____

1. “Hyper-dispensationalism” is characterized by making a sharp division between the ministry of Christ and that of the Apostles, and of further dividing Paul's teaching from that of Peter and the other apostles. Some of the well-known teachers of hyper- or ultra-dispensationalism are E.W. Bullinger, Cornelius Stam, J.C. O'Hair, Charles Welch, Otis Sellers, A.E. Knoch, and Charles Baker. There are many varieties of hyper-dispensationalism, but the following are some of the characteristics:
 - a. The four Gospels are entirely Jewish and contain no direct teaching for the churches. Yet, the writer of Hebrews said that the same gospel of salvation that was preached by the apostles was preached by Christ (Heb. 2:3-4). Though we know that Christ presented Himself to the Jewish nation and we do understand that there are differences between the gospels and the epistles, yet in Hebrews 2 we do not see a sharp delineation between the gospel preached by Christ and that preached by the apostles who followed. In fact, the Gospel of John presents exactly the same gospel as that preached by Paul. Further, 1 Tim. 6:3 shows that Christ spoke directly to the church age.
 - b. The book of Acts is also largely Jewish. Hyper-dispensationalists commonly believe that after Christ was rejected by Israel in the Gospels, that they were given a second chance to receive the kingdom in the first part of the book of Acts. Thus, they teach that there are two different churches viewed in the book of Acts, and the true Pauline church only started after Acts 9, 13, or 28. Thus, the church mentioned in the first part of Acts allegedly refers to a different church than that of Paul's prison epistles. The earlier “church” in Acts is simply an aspect of the kingdom preached in the Gospels. Most of the book of Acts is therefore discounted as a guideline for the churches today. Yet, at the very end of the book of Acts we still find Paul preaching about the kingdom (Acts 28:23). In fact, he was still preaching about it in his epistles! (2 Thess. 1:5; 2 Tim. 4:1). While we can see an obvious transition in the book of Acts, this does not mean that there are different gospels and different churches in various parts of Acts.
 - c. The mysteries given to Paul contained a different revelation from that given to Peter and the other Apostles, and only Paul's writings are for the church today. The other epistles, such as Hebrew, James, 1 and 2 Peter, and the epistles of John are not for us today. Yet, Paul himself said that the church is built upon the “apostles” plural and not merely upon himself (Eph. 2:20). And Peter also referred to the writings of Paul and made no distinction between Paul's teaching and the teaching of the other apostles (2 Pet. 3:1-2, 15-16). Peter said Paul wrote to the same people and preached the same message.
 - d. The gospel preached by Peter in the early part of the book of Acts is different from the gospel preached by Paul. Yet, there is actually no difference between the gospel preached by Peter and that which Paul preached. Peter preached salvation through the blood of Christ (1 Pet. 1:2), salvation by God's free mercy (1 Peter 1:3), the new birth (1 Peter 1:3), eternal security because of the resurrection of Christ (1 Pet. 1:3-4). Further, Acts 15 plainly states that all of the apostles, including Peter and Paul, agreed on the gospel. And Paul states in Galatians 1, that anyone who preached a different gospel was cursed. If Peter were truly preaching a different

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- gospel in those days, he would have fallen under this curse. Paul plainly said in 1 Cor. 15:11-14 that they all preached the same gospel.
- e. Baptism and the Lord's Supper were given to Paul before he received the church age mysteries; thus they are not for the churches today. Dispensationalists differ about this point. Some accept both baptism and the Lord's Supper; some reject water baptism and the Lord's Supper altogether; while others reject only baptism and keep the Lord's Supper.
2. Harry A. Ironside wrote a helpful little booklet about this problem called "Wrongly Dividing the Word of Truth: Ultra-Dispensationalism Examined in the Light of Holy Scripture." He deals largely with the error of Bullingerism. This is available on the Internet at <http://www.brethrenonline.org/books/ultrad.htm>.
 3. Not recognizing that there are transitional periods between dispensations.
 - a. One problem that can arise when looking at the Bible dispensationally is to fail to recognize transitional periods. For example, John the Baptist is a transitional figure. He is the last of the Old Testament prophets to Israel, but he is also the forerunner of Christ, Who is the founder of the church. Actually, the four Gospels themselves are transitional books. They are for Israel and for the church, as well. In Matthew, for example, Christ is presented as the king of Israel and is rejected by the nation Israel and then He begins to focus His attention on building the church (Matt. 16:18). Yet, there is not a sharp and immediate transition; it is gradual. The book of Acts is also a transitional book, and not everything in the book of Acts is the norm for churches today. Pentecost, for example, was unique. The gift of tongues was a witness to Israel (1 Cor. 14:21-22) and is no longer relevant. The baptism of the Holy Spirit was also unique for that initiation period of the church. None of the epistles instruct believers to see a baptism of the Holy Spirit; they refer, rather, to the baptism of the Holy Spirit in the past tense (i.e., 1 Cor. 12:13).
 4. Neglecting some parts of the Bible, thinking that they are not important for us today.
 - a. Some people neglect the four Gospels or the book of Acts or the book of Revelation, but this is wrong. While not every part of the Bible is written TO us, every part of the Bible is written FOR us and has important lessons for Christians today. See 1 Cor. 10:6,11; Rom. 15:4.

The Dispensations														
Creation	1	The Fall	2	The Flood	3	Babel	4	The Passover & Mount Sinai	5	The Cross	6	Armageddon	7	8
	Innocence Gen 1:28 - 3:6		Conscience Gen 3:7 - 7:16		Human Government Gen 8:15 - 11:7		Promise Gen 12:1 - Exod 20:1		Law Exod 20:2 - Matt 27:50		Grace Matt 27:51 - Rev 3:22		Kingdom (Millennium) Rev 20:1 - 20:15	New Heaven, Earth, Jerusalem Rev 21:1
The Covenants														
Current Universal Covenants (Gen 1:1; 8:22; Ps 89:34-37; Jer 31:35-37; 33:19-26)														
Eternity Past	1	The Fall	2	The Flood	3	Babel	4	The Passover & Mount Sinai	5	The Cross	6	Armageddon	7	Future Universal Covenant
	Edenic Gen 1:26-3:24 4000 BC Conditional		Adamic Gen 3:14-19 4000BC – 2600BC Conditional		Noahic Gen 8:20-9:29 2600BC – 2000BC Conditional		Abrahamic Covenant of Promise Gen 12:1-3 2000BC – 1400BC Unconditional		Mosaic Covenant of Circumcision (Law) Ex 20:1-24:8; 2Cor 3:6-18 1400BC – 33AD Conditional		Christian The New Covenant (Grace) Mt 26:28; Heb 8:6 33AD – 2000AD (?) Unconditional		Perfect The Perfect Covenant (?) Prov 4:18; 1Cor 13:10 2000 AD (?) – 3000 AD (?) Conditional	Eternal (?) <i>Back where it all started</i> Rev 21:1-6 3000 AD - Eternity Unconditional
Creation	The Perfect Covenant lasts throughout eternity The Christian Covenant lasts throughout eternity The Mosaic Covenant lasts into eternity (<i>displaced for a dispensation, then revived, Rom 11</i>) (Levitic) Mal 2:4 No Levitical priesthood (only priesthood of believers) (Levitical Priesthood partially restored)													
	(Davidic) 2Sam 7:1-17 – Lasts throughout eternity													
	Abrahamic covenant lasts throughout eternity													
	(Palestinian) – Lasts throughout eternity													
	(Hagaric) – Lasts until the new heaven and earth													
	Noahic agreement lasts until man’s old nature is finally and fully replaced by the new creature													
	Adamic curses last until the New heaven and Earth (some are partially removed in the Millennium)													
	(Angelic) covenant lasts until the new heaven and earth (<i>then, all mankind are as the angels</i>)													
	(Humanic) Covenants last until the new heaven and earth													
	(Eternal)	(Suspension of the Eternal Covenant)												(Eternal Covenant finally in operation)
Kingdom Offered	Kingdom Lost	A Spiritual Kingdom in Force – Kingdom of God (Salvation by the lamb/Lamb)										Kingdom Restored (Kingdom of Heaven)	Kingdom Fulfilled	

Covenant Theology

An Introductory Study of Covenant Theology

Lesson Verse: Ephesians 2:12

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and **strangers from the covenants of promise**, having no hope, and without God in the world. Ephesians 2:12

Introduction

- A. Covenants! Life is made up of dozens of them in operation at any one time! Whether between you and you wife (marriage vows), or you and your boss (promise of commitment to him or her, and the company to help it make money), or you and God (that you repent and believe on Jesus for salvation)!
- B. The Bible has two under-lying layers of foundation stone: one is called Dispensational understanding of Scripture, and the other is called Covenantal understanding. Both are inseparable, and required to understand the Scriptures – they act as keys to unlocking hard to understand Scriptures.
- C. Two covenants are already clear in every Bible ever produced since Calvary: the Old Covenant of the law, and the new Covenant of Calvary – the division is placed right between the Old Testament and the New!
- D. Everyone needs to understand what are covenants, why there are distinctions made between different covenants, and how to apply this understanding.
- E. An important note – there are two ways of understanding the Scriptures:
 - 1. The _____, or symbolic meaning – Generally accepts only a symbolic meaning to a promise or command of God, instead of it being literal. This will prove very important when it comes to understanding the promises that God made with the Jews as a nation, concerning their land and future.
 - 2. The _____ meaning – the Bible believer takes the Bible literally, unless the Bible tells you to take it allegorically.
- F. Another note – at any one time, more than one covenant may be in force, while only one dispensation will ever be in force at a time.

General Outline

- A. Definitions. Just what are we talking about?
- B. Comparisons between covenants. Let's compare two well known covenants.
- C. The purpose of God using covenants and dispensations.
- D. What are the specific covenants, and how do they fit with dispensations?
- E. Application of the truths of Covenants to Scripture, and to Life.
- F. Problems with Covenant-Only theology. What problems can be expected when only believing in covenant-only theology (no allowance for dispensations).

Study of Biblical Covenants

A. What is a covenant, in God's plan?

- 1. A covenant is _____ – an agreement between two parties that allows them to work together. A Contract (Mt 26:14,15).
 - a. No way to be married without a covenant, an agreement, a binding between to the two people clearly defining what is expected
 - b. No way for people to work a job without some form of agreement between them and the boss about pay, and hours and expectations
 - c. There is no way for people to have a relationship with God without an agreement, a covenant between them concerning what was expected by both parties
 - d. The two possible parties represented could be
 - 1) God and all mankind
 - 2) God and the descendants of a particular person (i.e., Abraham)
 - 3) God and His Son
 - 4) God and the devil, etc.
 - e. Covenants are serious things to learn, and abide in (Heb 10:28,29).
 - f. A dispensation is a WAY that God deals with mankind. It can be different at different times. A Covenant is an agreement that requires TWO parties to act and live a certain way to reap the benefits of the covenant.
- 2. Each covenant contains at least the following parts:
 - a. A _____ of the parties involved (which helps you also understand who are, and who are not part of the covenant).

Covenant Theology

- 1) Some Biblical covenants deal with only the physical Jews and God.
 - 2) Other covenants only deal with believers, and not the Jews (physically).
 - 3) Some covenants deal with all people and God.
- b. A _____, or a sign to show God’s intentions, and a request by the other party to present some token or sign of their intention (Gen 9:12,13). Just as with wedding rings, and baptism.
- c. A defined _____ (or reward) towards which both parties are to reach
- 1) As with Abraham – to have a son (through which God would provide HIS Son).
 - 2) As with David – to show God’s sure mercy toward sinners who are saved (didn’t remove David from the throne, and passed the throne through all his children until the Abrahamic covenant would be fulfilled in Christ).
 - 3) All of the promises of the Bible are closely linked with an already established covenant, or a future covenant.
- d. A set of _____ for each participant in the agreement to fulfil – either a covenant will be conditional (based upon certain conditions being met), or unconditional (no conditions are placed on at least one of the two parties).

B. Comparison of Covenants

- 1. You already know about at least TWO covenants
 - a. The _____ (the Old Testament) which was good.
 - b. The _____ (New Testament), which is better (Heb 8:6-13)!
 - c. A basic comparison between the two general covenants helps the student understand the depths of the riches of God’s word!

First Covenant	Second Covenant
Came by _____	Came by _____
Brought _____	Brought _____
Made us _____ before God	Makes us _____
Constant remembrances of sins	No more remembering
Demands righteousness	Gives Righteousness
Many sacrifices	One Sacrifice
Never Finished	It is Finished
Yearly payment for sins	One payment for sin
Many priests	One Priest
Based on ceremonies and religion	Based on simplicity in Christ
Given at Mt Sinai	Given at Mt Calvary
Lived by works – failure	Lived by faith – success
_____ Sacrifices (without blemish)	_____ Sacrifice
Good Salvation (uncertainty)	Perfect Salvation
Good relationship (constantly hindered)	Perfect Relationship

- 2. The difference between Covenants and Testaments.
 - a. A covenant is an agreement between at least two living parties.
 - b. A Testament is an agreement between at least two living parties, but not in effect until one of the parties _____ – as with a person’s Last Will and Testament. The New Testament was in force at Christ’s death and enacted a new set of requirements for the participants (Christians and unsaved alike).

C. Why does God use Covenants, and Dispensations?

- 1. Because God _____ Covenants – He loves being committed, and trustworthy (280 times “covenant” appears in the Bible). He established **13** major covenants in history (Lk 1:72) grouped into two major categories:
 - a. Those dealing with people in THIS current Universe
 - b. Those covenants dealing with people in the NEW universe
- 2. To show that He works _____, at different times (Heb 1:1), requiring His people to do things differently at different times. A Biblical student must recognize that there are distinctions in history. Some examples include:
 - a. Christ’s two commissionings
 - 1) To the _____ only at first (Mt 10:5,6)
 - 2) To all the world – Jew and Gentile (Mk 16:15; Mt 28:18-20)
 - b. The two provisions in faith
 - 1) Live totally by faith since Jesus was here (Lk 9:1-6; Mt 10:9,10)
 - 2) Work hard, and earn a living while trusting the Lord (Lk 22:35-36)

Covenant Theology

- c. The different dietary laws
 - 1) Before the flood – _____ (Gen 1:29)
 - 2) After the flood but before the Law – _____ eating (Gen 9:3)
 - 3) After the Law – only _____ foods (Lev 11)
 - 4) After the cross – anything placed before you if received with thanksgiving (Acts 10).
3. To show that there are some things that never change, while there are some things that DO!
 - a. Never changing things
 - 1) God's _____ (Psalm 119:89)
 - 2) God's _____ – his faithfulness and trustworthiness – God cannot lie, etc.
 - 3) God's _____ – salvation/redemption of mankind
 - b. Things that do change
 - 1) God's ways – _____
 - 2) God's will – based upon our reaction and obedience we can alter God's will from perfect to second-best, etc.
4. To show the stages of progressive revelation (1Cor 2:6-10; Eph 3:2-6). Probably the most important reason!
 - a. God starts off with man in a perfect Garden. No further revelation is provided other than a set of ground-rules for how each party is to live and co-exist. God did not tell them that they were going to sin, and that there was a devil, etc.
 - b. God, after man's sin, has to reveal the value of the soul, and the actual cost of sin's penalty by shedding blood, and bringing in the curse upon all mankind.
 - c. God then reveals the plan for a redeemer (Gen 3:15), and initiates the plan with the death of the lambs in the Garden.
 - d. Jesus told His disciples that even after 3 ½ years, he had more to teach them, but that the Holy Spirit would do the finishing work (Jn 16:12,13; 14:26).
 - e. Like a mystery novel, you must work your way through to the end to enjoy and understand its truths.

D. The Main Covenants that God enacts between Himself and His People

1. The Covenants God Made With the Current Universe

The Covenants are as follows:

Eternity Past

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____

Eternity Future

- a. "**The _____ Covenant**," or the Earthly Covenant – It states that the earth is to be the centre of attraction by God, and all peoples – not some other planet of galaxy, or even heaven for that matter (Ge 1:1; 8:22; Ps 89:34-37; Jer 31:35-37; 33:19-26; Jn 3:16). This covenant seems to be the underpinning of all the other covenants.
 - 1) The purpose of this "covenant" is to show God's faithfulness; His consistency and trustworthiness.
 - 2) It also shows the inability of "man" to alter God's portion of the covenant – you can't remove the moon, or the stars, so you might as well give up trying to change God – He keeps His promises!
 - 3) The promises of this covenant include:
 - a) Regular seasons and day and night – dependability
 - b) It establishes the universal seven day week
 - c) It shows the full attention of God Almighty toward this little planet of ours to the exclusion of all other worlds
 - 4) This covenant with this universe began at creation, and lasts until 2 Peter 3 and Rev 20 – until the new heaven and the new earth replace this current universe.
 - 5) This covenant includes the covenant that God made with himself as the Son (**The Eternal Covenant**), to redeem and rule this universe (Heb 1:8-13) – this covenant is in force in heaven, but not in the universe fully until the new heaven and earth.
- b. The _____ - _____, or "**Edenic Covenant**" (Gen 1:26 – 3:24). This is the first real covenant made between man and God where man has anything to do with the covenant.

Covenant Theology

- 1) It is under this covenant that the following things were required of man (Gen 1:29-30; 2:9,15,16):
 - a) Be fruitful and fill the earth
 - b) Have dominion over the earth – take charge and develop it as far as you want – be in charge.
 - c) Enjoy the fruits of your labours – eat of any tree
 - d) Do not eat of the tree of the knowledge of good & evil
- 2) This covenant had two covenants operating under it
 - a) _____ **Covenant** – Between God, Lucifer and all angels (Ps 8:4-6; 91:11; 103:20; 104:4; 1Cor 6:3)
 - (i) Work with God, serve and obey god (Heb 1:7,14)
 - (ii) Or, lose your position (Isa 14:12-17; Jude 1:6; Mt 25:41)
 - (iii) This part of the Edenic covenant continues from creation, until the new heaven and earth.
 - (iv) This covenant establishes how God allows Lucifer to operate
 - (a) He has to check-in with God
 - (b) He has to ask permission from God to do damage
 - (c) He is directed by God at times to judge or chasten
 - b) _____ **Covenant** – covenant God made with Adam and Eve in the Garden (2:17)
 - (i) Obey and live forever – this is just what Adam and Eve would have done, if they had not sinned.
 - (ii) Or, disobey, and die.
 - (iii) This covenant ended the moment Eve sinned.
 - c) There is the “**Eternal Covenant**” in temporary operation, but it stops at the fall, only to be revived in the new heaven and new earth time frame.
- c. _____ **Covenant** (Gen 3:12-19). This covenant is between Adam, and his seed. It is only capable of being modified by the coming of another “seed” that is of God, and not man (Jesus).
 - 1) God could have turned His back on Adam and Eve once they had disobeyed Him, but instead He throws away the first covenant, and establishes another one that will enable them, and all people back to God.
 - 2) The beginning of the covenant is established on the punishments for breaking the first covenant.
 - a) If God didn’t punish, no one would take God seriously
 - b) If God did not introduce death, then Adam and Eve, as well as their descendants would have been trapped in immortal, sinful bodies for all eternity – but praise God we are free from the penalty of sin now; we are being made free from the power of sin on a daily basis; and one day we will be free from the very presence of sin!
 - 3) The _____ include:
 - a) The Adamic nature being passed onto all of Adam’s descendants (Gen 5:3).
 - b) Pain for the woman in conception (3:16; 1Cor 11:3).
 - c) The ground is cursed (3:17-19; Rom 8:18-23).
 - d) Adam and all workers are never going to really enjoy the fruits of their labours anymore like they could have (Gen 3:17-19; Ps 90:9,10).
 - e) The serpent is cursed (Gen 3:14).
 - f) Satan is cursed (Gen 3:14).
 - 4) The _____ of this covenant include:
 - a) The redemption of mankind, as well as life itself – all part of the removal process.
 - b) The removal of the curses (Rom 8:18-23; Rev 21:1-4; 22:3): Death, sorrow, land curses, conception and pain. These curses are partially removed in stages:
 - (i) By substitutionary sacrifices in the Old Testament
 - (ii) By the crucifixion of Jesus Christ
 - (iii) By the Rapture
 - (iv) God intends on restoring all the damage that Satan inflicts, all by the faith of any individual, starting with Eve, then Adam, and then through any who believe God’s promise!
 - 5) The _____ for man under this covenant included:
 - a) Work hard anyway – if you don’t work, you’re against God
 - b) Have children anyway – replenish the earth
 - c) Have dominion anyway
 - d) Look forward to the coming of the Redeemer, Messiah
 - e) Accept the fact that you are doomed

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- f) Accept the lambs in your place
 - 6) This covenant began while Adam and Eve were still in the Garden and lasts until the new heaven and new earth.
 - 7) **PROJECT:** Write a one or two page report in your own words explaining your understanding of the Adamic Covenant.
- d. _____ **Covenant** (Gen 8:21,22; 9:1-16)
- 1) Timing - It is right after the flood. Noah has left the ark to find a new world laid-out before him – 2,500 years before Christ.
 - 2) This covenant was established between God, and the descendents of Noah – all mankind.
 - 3) Promises that God made:
 - a) That God was through cursing the earth with a flood anymore (8:22; 9:12,16). Up until that point, God’s curses were constantly on the increase until the flood came.
 - b) That the rainbow would be a sign of the covenant forever
 - (i) Proves that it never rained on the earth before the flood
 - (ii) Supposed to remind folks about existence of God, and the trustworthiness of His promises
 - c) That this covenant would be eternal – not like the Edenic
 - 4) Commandments required by God to be obeyed
 - a) To replenish the earth (9:1,12,16). Fill it up.
 - (i) Don’t complain about having children
 - (ii) Don’t believe in population control
 - (iii) Raise up a Godly generation for God
 - b) To dominate the earth (9:2,3)
 - (i) Be in control of it
 - (ii) Decide what to do with land, etc.
 - (iii) Be responsible for it as well!
 - c) That animals may now be eaten – except for the blood
 - (i) Because of connections with Satan and devil worship
 - (ii) Because of disease
 - d) That there **must be** capital punishment for murders (9:5,6). Mankind is going to have to be more pro-active in dealing with its sinful nature, if we want to survive!
 - (i) Not vigilantism
 - (ii) Operated by rule of law, and with checks and balances. This places the responsibility of governing upon the backs of people. They must govern right to survive!
 - 5) Noah’s three sons head off ultimately in three different directions with different relationships towards God – it seems to differentiate each from the other’s descendants
 - a) _____ – God blesses Shem for his faith and obedience. Shem is the father of the Orientals – he headed east from Ararat. **Shem** is God’s choice to continue a Godly line through which to bring into the world Jesus.
 - (i) Adam
 - (ii) Seth
 - (iii) Enos
 - (iv) Cainan
 - (v) Mahalaleel
 - (vi) Jared
 - (vii) Enoch
 - (viii) Methuselah
 - (ix) Lamech
 - (x) Noah
 - (xi) Shem
 - (xii) *Down through to Abraham*
 - (xiii) *Abraham to David*
 - (xiv) *David to Jesus*
 - b) _____
 - (i) Ham grossly sins against his father Noah, and gets his son, Cainan cursed by Noah. Ham, as a people group are in trouble with God
 - (ii) Africa, and Egypt in particular are called the land of Ham (Ps 105:23; 105:27; 106:22)

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- (iii) Nimrod comes from this line
 - (iv) The Philistines come from this line
 - (v) The Ethiopian Eunuch, and the Queen of Sheba!
- c) _____
- (i) By nature, Japeth is a conqueror.
 - (ii) He heads west by north-west. He is a European
 - (iii) He ends up dwelling in the tents of Shem when he invades and conquers America.
 - (iv) Japeth's line has Alexander the Great, William the conqueror, all the Ceasars, etc.
- d) These three are the three basic classifications of people in the world
- (i) Shemites –Mongoloids, Orientals, or Occidentals, far Easterners
 - (ii) Japethites – Caucasoids. Westerners, Europeans
 - (iii) Hammites – Negriods, Negros, Blacks, Africans
- e) God deals with all of them on the basis of the Noahic Covenant, but then specially on the basis of the _____ Covenant (9:26)
- (i) If you are going to get to God, it is going to have to be in the same manner as Shem's relationship
 - (ii) Ham and his descendants are going to have to overcome some sort of additional curse because of his sin
 - (iii) Japeth is going to have to overcome *materialism*
- e. _____ **Covenant** (Gen 12:1-3; 13:14-17; 15:18-21)
- 1) God Himself was the mediator
 - 2) It was established between God and the physical descendants of Abraham (Gen 12:1-7; 15:18; 17:4-7). Formally established in Gen 15:18.
 - 3) The promises included:
 - a) A great nation of descendants would arise – the Jews
 - (i) Starting with just one son, Isaac. A son of promise (miracle; Gal 4:28). Not of the flesh, lust, or possibility
 - (ii) The children would number more than the dust of the earth (Gen 13:14-16)
 - (iii) More than the _____ of the heavens (Gen 15:1-6)
 - (iv) More than the _____ of the sea (Gen 22:17)
 - b) Abraham's name will be _____ (Gen 12:2)
 - c) Abraham, and his descendants would be a great _____ to the world. All nations ultimately will be blessed by Abraham and his descendants (12:3; 22:18; 28:14)
 - d) Those that bless and are a blessing to Abraham and his descendants, will be blessed by God
 - e) Those that _____, or adversely affect Abraham, or his descendants, will be _____ by God
 - f) Notice that these promises were directed at the PHYSICAL descendants of Abraham. Christians get in on the blessings by being adopted into Abraham's family
 - g) The land of Palestine, the Promised Land would always belong to the Jews (Gen 12:7; 13:14,15; 15:18-21; 17:8)
 - (i) From the river of _____
 - (ii) To the _____
 - h) That God would be his protector (15:1), just as He is of all those who obey Him (Josh 1:5).
 - 4) The requirements were (Gen 12:1) – the requirements of faith:
 - a) Leave behind your old life – pictures the new birth
 - b) Follow and obey the Lord (Rom 4:20,21). Walk before the Lord (Gen 17:1,2)
 - c) Seek to be perfect – mature – holy (Gen 17:1)
 - d) Prepare for _____ ahead – being slaves in Egypt for 400 years (Gen 15:13-16)
 - e) Have children, even when it is hard to – God can't provide children to those who don't seek to have any!
 - f) Keep the covenant (17:9):
 - (i) Circumcise all male children – of everyone, including the stranger (the Gentile) in the land
 - (ii) Circumcise specifically on the _____ day (17:12)
 - (iii) If someone is not circumcised, then God's relationship with them is null and void – even if a descendant of Abraham (Gen 17:12,13; Ex 4:24-27)
 - (iv) Circumcision of the flesh represented the more important one of the _____ (Dt 10:15,16; 30:6; Jer 4:4)

Covenant Theology

- 5) The signs of this covenant included
 - a) _____ (Gen 17:1-21)
 - b) Name changes:
 - (i) Abram (*father of a nation*) – to Abraham (*father of many nations*) – remember, these were nomads!
 - (ii) Sarai (*princess*) – to Sarah (*noblewoman*; Gen 17:15). To be a noblewoman means a woman of character (Acts 17:10,11).
 - (iii) Children of the covenant should have names relating to the covenant – starting with *Isaac* (laughter, and joy)
- 6) This was an everlasting covenant (Gen 17:7). Still in power in Matthew 24 & 25 (Mt 25:31-46).
 - a) Even though the descendants sinned, God remained faithful
 - (i) Abraham sinned (lying about Sarah being his _____; Gen 16:6,20)
 - (ii) Isaac sinned like his father, yet the covenant was still in force (Gen 26:1-4)
 - (iii) See Jacob and his deceptions (Gen 37 & 38), yet the covenant was still in force (Gen 28:13-15; 35:9-12; 48:3-4)
 - (iv) Even though Israel turned to idolatry (Dt 4:25-31)
 - b) Moses declares that according to God, the covenant was still in force (Ex 2:24; 6:2-8)
 - c) David comments on God's covenant (1Chron 16:15-18; Ps 105:8-11), called it an "_____ covenant."
 - d) Zacharias realises John was part of the continuing commitment of God to Israel because of Abraham (Lk 1:67-75).
 - e) God says the promise was always one-sided (Dt 7:6-8!)
 - (i) Because of our Adamic nature – we are incapable of keeping our side of the bargain, so God has to remain faithful for OUR sakes!
 - (ii) Because without this covenant, the Redeemer would never be able to come to redeem our nature!
 - f) It was because of Abraham, and God's commitment to Abraham's seed, that God sent His Son into Israel, and preached _____ to Israel (Mt 15:24)!
 - g) This is also the reason why all the Apostles preached first to the Jews before preaching to the Gentiles (Rom 1:16)!
 - h) Peter calls the physical descendants of Abraham "the children of the prophets, and of the _____ which God made (not only with Abraham, but notice the plural) with the fathers... (Acts 3:25,26).
- 7) This covenant then clearly demonstrates that the nation of Israel must exist forever.
 - a) Some suggest that Christianity "represents" Israel now
 - b) But Romans 9-11 states that Israel has been "demoted" but not destroyed as a nation (see Dt 4:25-31), and Christianity has been "_____ in" (Rom 11:1,2,17-29). But only for a while. All "_____ " shall be saved!
 - c) Jer 30:11 says God will not make a "_____ end" of Israel.
 - d) Jer 46:27,28 says the same promise!
- 8) The Abrahamic Covenant has been partially fulfilled
 - a) Great blessing of Abraham – wealth (Gen 24:1,35)
 - b) A miracle son by promise
 - c) He was a blessing to others – as was even his grand-son, Jacob (to Laban).
 - d) Abraham's name has been made great – revered by Jews, Christians, and Muslims
 - e) Nationally, Israel became a great nation, under David and Solomon – it is the only ancient nation to have died off, and yet return to a measure of greatness, and retain its Biblical culture and language!
 - f) Through Israel, God has brought forth His word (Jn 4:24), and His Son! And equal with that, he has proved His faithfulness, and dependability!
 - g) So far, all the promises have been literally fulfilled, so the rest must be applied literally, not allegorically.
- 9) This results in the understanding that the land of Palestine will always belong to Israel – part of what is termed, the Palestinian Covenant (discussed later).
- 10) This covenant best portrays God's faithfulness to His people
 - a) To save them, To protect them
 - b) To use them – even when in rebellion – as examples
 - c) At least we ought to work hard at being faithful as well

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- 11) **PROJECT**: A one or two-page report on the Abrahamic Covenant – especially note how it relates to Christians.
- f. _____ **Covenant** was also provided for under Abraham’s covenant – it was for Ishmael and his descendants (Gen 16:7-14).
 - 1) Since Ishmael was a physical descendant of Abraham
 - a) Notice that covenants relate to physical relationships.
 - (i) Blessing, promises, curses are passed down, or are able to affect descendants
 - (ii) People get into covenants, by becoming related to someone already IN the covenant – that’s how a sinful Gentile gets into ANY covenant with God – by becoming RELATED to someone IN the covenant (example would be getting citizenship by marriage or by birth)
 - (iii) We get into the Abrahamic covenant either by becoming a Jew ourselves, or by getting born-again, into the same family that Abraham was “born” into back in Gen 15 by his faith.
 - (iv) The problem with becoming a Jew is that being a Jew only brought you into the covenant relationship with God – not salvation
 - b) Salvation relates ONLY to spiritual relationships (John 1:11-13) – you cannot obtain it physically.
 - c) Many religions think that by being related to a “Christian” (born into a Catholic home, or Protestant family), the person is then “by blood” a “Christian” as well. That is one of the most damnable heresies because it makes salvation a human event, and not “of God” (John 1:13)!
 - d) Ishmael was NOT a man of **faith**!
 - 2) _____ had no part in this covenant, but her son did – simply because he was of Abraham. Hagar was only USED by Abraham – she was not married to him, so she had no part in Abraham’s God. Hagar did trust the Lord (Gen 16:13,14; Rom 10:13).
 - 3) God required that she:
 - a) Had to return to Sarah, and submit to her (16:9)
 - b) Call him, **Ishmael**, which means “_____” (16:11)
 - 4) God promised:
 - a) A seed beyond number from Ishmael – he will have been greatly influenced by Abraham (16:10; 17:20-22)
 - b) Ishmael would be blessed of God, as would his descendants (Gen 17:20; 21:17,18)
 - c) Ishmael would beget 12 princes (17:20; 25:12-18)
 - d) Ishmael would be a wild man (16:12; 21:20,21) as Nimrod
 - e) He would end up having to fight every man. He would become every man’s enemy (16:12). Never be in bondage
 - f) Yet Ishmael would dwell right in the midst of his enemies (Gen 16:12), the other sons of Abraham – he would be their thorn in the flesh. At peace in war – war would be normal!
- g. _____ **Covenant – the _____ Covenant**
 - 1) God Promised the land of Palestine to the Jews (the descendants of Abraham), as *theirs* forever!
 - 2) This is further established under the _____ covenant (Ex 34:10-16; Dt 11:22-25)
 - 3) Promises include:
 - a) It would always be theirs, because it was _____ land (Gen 15:13-16)
 - b) It would be only *Jewish* owned, not Christian or otherwise
 - c) It could be trampled upon by the gentiles for a time, but would always be available for the Jews to reclaim if they got right with God.
 - d) Judgment of all of Israel’s oppressors (Dt 30:7)
 - e) National prosperity while in the land (Dt 30:9-10)
 - 4) Warnings include:
 - a) The Jews would be _____ if they broke God’s covenants (Dt 30:1; 28:63-68)
 - b) The land could be forfeited temporarily if Israel as a nation rebelled and got away from God – this would lead to different forms of captivity as in the Book of Judges, and the captivities of Israel under Assyria, and then of both Israel and Judah under Nebuchadnezzar.
 - 5) There is no other place the Jews could call home! For the Christian, heaven is OUR Promised Land (Heb 11:9,10, 13-16).
- h. _____ **Covenant** – The Old Covenant of Moses
 - 1) This Covenant is usually referred to as THE Covenant
 - 2) Moses is the mediator of this Covenant
 - a) Most covenants have God as the mediator of the covenant – the go-between when things go bad, or there is confusion.

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- b) But God establishes Moses as the “_____” (Jn 1:17)
- c) That’s why when Jesus, the apostles, and most of the Jews would refer to “the Law” of the Old Testament, they would say **Moses** said ... instead of just saying, **God** said...
 - (i) Mt 22:24
 - (ii) Mk 7:10
 - (iii) Mk 10:3,4
 - (iv) Lk 16:31
 - (v) Lk 24:44
 - (vi) Acts 6:11
 - (vii) Acts 15:1
- 3) It is referred to as the Old Covenant, and the Old Testament (2Cor 3:14; Heb 8:13) because it’s requirements “became *old*,” or having served their purpose, were finished.
- 4) Also called the “_____” (Act 7:8)
- 5) Particulars about this covenant
 - a) Written while around Mount Sinai (Ex 24:1-8; 34:27). Because Moses was both the writer, and the go-between (mediator), the covenant is referred to as the law of Moses (Ex 34:28).
 - b) This covenant was the greatest for God yet (Ex 34:10)
 - c) It is to be a perpetual covenant (Ex 31:16), but some of the particulars would be done away with by the New Covenant.
- 6) There are five components to this Covenant
 - a) The ___ – these are man’s requirements
 - b) The _____ – these were God’s benefits if you obeyed the Law
 - c) The _____ Covenant – this was God’s way of maintaining the main covenant when mankind fails – through sacrifices
 - d) The _____ Covenant – this would demonstrate God’s mercy and grace under the law when both the flesh and the Law would fail (as it did when David committed adultery and murder)
 - e) The Covenant with _____ – this would show God’s readiness to work with someone who had a zealous heart for God and for doing things God’s way!
- 7) The responsibilities of the human race included:
 - a) Keep the Laws defined under the covenant (Dt 6:17), and LIVE by them (Dt 17:19)
 - b) Don’t modify the Law in any way (Deut 4:2). All the Law must simply be FULFILLED (Mt 5:17)
 - c) Worship God ONLY according to the Laws (Dt 6:4,5)
 - d) Fear God and the breaking of His laws (Dt 27:26; Gal 3:10)
 - e) Get forgiven when you break the Laws or else you will die
- 8) The Promises include:
 - a) That there is a way to get forgiven when you break the Covenant (Ex 20:24-26; Lev 17:11)
 - b) Blessings (Dt 7:9, etc)
 - c) Long life (Ex 20:12; Pr 7:2; Eph 6:1-3)
- 9) Facts about the Law
 - a) There are 613 commandments given under the Old Testament Law given from Genesis through Deuteronomy.
 - b) The law had three sections:
 - (i) _____
 - (ii) _____
 - (iii) _____
 - c) Only the _____ Laws were nailed to the cross (Col 2:13-16)
 - d) The Law Was A _____ (Gal 3:21-25)
 - (i) The Old Testament Law was not given to save anybody. It was a schoolmaster and it taught Jews three main lessons *intending* to lead them to Christ.
 - (a) The LAW was the storm that drove the ship into a safe haven
 - (b) The LAW was the dog that drove the sheep into the fold.
 - (c) The LAW was the policeman that prompted the criminal to seek a lawyer (An advocate).
 - (d) It keeps people as in a _____ until either pardon, or execution!
 - (i) Even though they were kept under it as persons under a military guard, the law kept a watchful eye over them to protect them, and all society!

- (ii) The Jews were kept distinct and separate from the rest of the nations of the world; and so were preserved in some measure both from their impieties and idolatries, which otherwise they were naturally prone to; and as a distinct people, unto the coming of the Messiah, who was to arise from among them; so that their being kept under the law in this sense, was both for their honour and their safety
- (ii) The LAW then was the SCHOOLMASTER that brought believing and practicing Jews to Christ. It brings EVERYONE that learns to ___ God by His holiness, to Christ (Cf Acts 10:34,35; 16:14). Under the care of a schoolmaster. They were taught:
 - (a) By the moral law:
 - (i) Their duty to God and men
 - (ii) What is to be done and to be avoided
 - (iii) What is righteousness and what is not
 - (iv) The nature of sin, its demerit and consequences
 - (v) These gave them no instructions about a Saviour, and life and righteousness by him.
 - (b) The ceremonial law gave them some hints of:
 - (i) The Gospel scheme - the way of salvation by Christ - but in a manner suited to their estate of childhood
 - (ii) By sights and shows - miracles
 - (iii) By types and figures
 - (iv) By rites and ceremonies
 - (v) By shadows and sacrifices
 - (vi) It taught them by divers washings the pollution of their nature, their need of the blood of Christ to cleanse from all sin
 - (vii) By circumcision, the necessity of regeneration, and the internal circumcision of the heart
 - (viii) By the passover, the daily sacrifice and other offerings, the doctrines of redemption, satisfaction, and atonement
 - (ix) By the brazen serpent, the necessity of looking to Christ for life and salvation
 - (c) The Civil law gave them a CONSTANT reminder that GOD was the source (or at least should be) of all right laws, and that Laws are to be OBEYED.
 - (d) Besides the instruction the Law gave, it made use of discipline as a schoolmaster does
 - (i) It kept a strict eye and hand over them, to the performance of their duty
 - (ii) It restrained them from many things their inclinations led them to, threatening them with death in case of disobedience, and inflicting its penalties on delinquents
 - (iii) Hence they that were under its discipline, were through fear of death it threatened them with, all their time subject to bondage
 - (iv) Even the ceremonial law had something awful and tremendous in it
 - (v) Every beast that was slain in sacrifice was not only an instruction to them that they deserved to die as that creature did; but carried in it a implicit acknowledgment and confession of their own guilt; and the whole was an handwriting of ordinances against them.
 - (e) The law being called a schoolmaster, shows that the use of it was but temporary, and its duration but for a time; children are not always to be under, nor designed to be always under a schoolmaster, no longer than till they are come to a proper age for greater business and higher exercises of life; so the law was to continue, and did continue, to be of this use and service until Christ came
- (iii) Today Gentiles have the Holy Spirit working through the Word that convicts men of sin and shows them their need of a Saviour through the LAW working as a divine agent to led men to Christ.
- (iv) The LAW was a very good schoolmaster and it taught three main lessons.
 - (a) It taught the nature of _____.
 - (i) His Holiness
 - (ii) His Eternality
 - (iii) His Mercy (Provisions made to atone for sin)
 - (iv) His Attitude Toward Sin
 - (v) The Nature of Sin
 - (vi) The necessity of shedding of blood for a remedy
 - (b) It Taught The Nature Of ____ (Rom 3:19,20)
 - (i) His Sinfulness (Depravity)

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- (ii) His Weakness (Inability to keep the LAW)
 - (iii) His Spiritual Need
 - (c) It Taught The Nature Of The _____. Each sacrifice taught something about the nature of Christ (Lev 1:1-4)
 - (i) _____ – sin offerings (Lev 5)
 - (ii) _____ – sin offering (Lev 5, 6)
 - (iii) _____
 - (iv) _____ – for sins out of ignorance (Lev 4)
 - (v) _____ – for peace offerings, to restore peace
 - (vi) _____ r – for purifying the flesh (Num 19)
 - (vii) _____ – simple and inexpensive offerings for sin for the poor
 - (viii) Always with the following characteristics
 - A male animal when of the herd, except for certain sins of ignorance (Lev 4)
 - Without any blemish or spot
 - Made available by God
 - Only offered by man's free will
 - (v) The LAW could not save. The strength of sin is the LAW. The LAW was Spiritual, Holy, and good, but had no power to save. However if a OT Jew practiced the LAW, he was confronted with several lessons which would bring him to Christ.
- 10) The _____ **Covenant** rides underneath (Ex 32:26; Dt 10:8)
- a) That they as a tribe would be special unto God – for His use as priests
 - b) That of that tribe, one family, of Aaron's sons, God would call the High priest (Ex 28:1)
 - c) There is another Priesthood that Jesus comes from (Ps 110:4; Heb 6:20) of which all believers are now priests
- 11) Special covenant with **Phinehas** (a Levite) is established (Num 25:1-13)
- a) Again, not a covenant of salvation, but protection, blessing
 - b) All because of zealotry for the purity of the law (see also Josh 22:30, although this may possibly be another man named Phinehas)
- 12) _____ **Covenant** (2Sam 7:1-17; Jer 33:17-21) – focuses of the promised "Seed" of Abraham
- a) Mediator was Nathan the Prophet
 - b) David's family would always be around (Ps 89:20-37; Lk 1:32-35)
 - c) The throne would always be occupied by a descendant of David (Ps 89:3,4)
 - d) This was an everlasting covenant (Ps 89:34-36)
 - e) This covenant pointed to the coming Messiah (Gen 3:15; Isa 9:6,7; Lk 1:32,33)
 - f) Jesus fulfills ALL these elements – that what critical! But notice that it is not that Christ fulfilled (in the past) all the requirements – He still has some yet to complete (Isa 9:6,7)
 - g) Actually allows for the re-placement of David BACK on his throne in the Millennium
 - (i) The throne is known as the throne of David (Jer 22:2)
 - (ii) David will be resurrected (Ezek 34:23,24; 37:24,25; Hos 3:5)
- 13) **PROJECT**: a 2-page report on the Mosaic Covenant. Answer the following questions:
- a) Why was the Mosaic Covenant so special?
 - b) What are the three parts, or sections of the Law
 - c) What part died with Christ on the Cross?
 - d) Describe why the Law is still good.
- i. **The _____ Covenant**
- 1) This is the covenant that all Christians are currently under.
 - 2) It is the other side of the two-edged sword of the Abrahamic Covenant (Gal 4:21-31)
 - a) The first side being the _____ – the Mosaic Covenant
 - b) The second being Grace – the New Covenant.
 - c) The two must go together or God's plan of redemption fails
 - (i) The Law could never save
 - (ii) Grace could never save without brokenness
 - 3) It is referred to as the "_____ covenant" (Heb 13:20,21)
 - 4) Jesus is the mediator this time (Heb 12:24).
 - a) In the Old Testament, the intermediary of the New Covenant was known as the Messiah (Dan 9:24-27)

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- b) In the New Testament, He is known as the Christ (Jn 1:41; Mt 16:15,16; Lk 3:15). That's why He is referred to not only as Jesus of Nazareth, but Jesus the Christ – the mediator of a new and better covenant!
- 5) This covenant was foretold – promised to those who were under the Mosaic covenant. The prophecy was that the Mosaic Covenant was going to be over-thrown by a BETTER covenant
 - a) Jer 31:31-40; 50:4,5
 - b) Isa 59:20,21
 - c) Ezek 34:25-30
- 6) This covenant is a _____ covenant (covers a lot of things)
 - a) God told Judah and Israel that he would establish a better covenant with them one day (Jer 31:31,32). Implying that the Mosaic Covenant was not complete, or perfect.
 - b) This new covenant was to begin with God's people first – they therefore have to be around at its commissioning
 - c) This covenant will extend into the rebuilding of Jerusalem, and the Temple, into the Millennium (Jer 31:33-40), so they have to be around at its fulfilment
- 7) The New Covenant is NOT the Gospel
 - a) The Gospel is not a covenant, it is a _____, a revelation of the salvation that is to be found in the sacrificial death of Jesus Christ who died to establish it!
 - b) The New Covenant is the vow God makes towards those who do receive the Gospel
 - (i) The basis for the Abrahamic Covenant was Circumcision, and the agreement to the Law
 - (ii) The basis for the New Covenant was **faith** in the fulfilment of the Abrahamic, and Mosaic Covenants accomplished by Jesus Christ!
- 8) The promises of the covenant are staggering!
 - a) Spiritual Promises
 - (i) Regeneration – a new heart (Jer 31:33; 32:39,40; Ezek 36:26)
 - (ii) Forgiveness of sin (Jer 31:34; Ezek 36:25). No more curse for the believer (Gal 3:13).
 - (iii) The indwelling of the Holy Spirit (Ezek 36:27)
 - (iv) Universal knowledge of Jehovah among all Israel (Jer 31:34) personal relationship, not just head knowledge
 - (v) Israel would obey God, and have a right attitude forever (Jer 32:39-40)
 - (vi) God's Spirit and Words would never depart from them (Isa. 59:21)
 - (vii) Once again God would have His sanctuary in Israel and would dwell in the midst of the nation forever (Ezek. 37:26-28)
 - (viii) God would never turn away from the people of Israel (Jer. 32:40).
 - b) National, physical promises - Under the New Covenant
 - (i) Israel would be re-gathered, living in their own land forever (Ezek. 37:25)
 - (ii) Israel's cities would be rebuilt and inhabited (Ezek. 36:33)
 - (iii) The nation would enjoy a population explosion (Ezek. 36:37-38; 37:26)
 - (iv) Israel would be _____, ruled by one king (no longer a split nation (Ezek. 37:21-22).
 - (v) The nation would have a great reputation because of God's special blessing (Isa 61:8-9)
 - (vi) Israel would have a unique relationship with Him as His special people (Jer 31:33; Ezek 36:28)
 - (vii) God would do **them** good (Jer 32:40-42)
 - (viii) Wild _____ would be eliminated from their land (Ezek 34:25, 28)
 - (ix) Israel would enjoy complete security in its land (Ezek. 34:25-28). All _____ would cease (Hos 2:18).
 - (x) The nation would receive no more threats and insults from other nations (Ezek. 34:28-29)
 - (xi) Great abundance of food would eliminate famine (Ezek. 34:27, 29; 36:29-30)
 - (xii) Israel's land would be so luxurious that it would have the reputation of being like the _____ (Ezek. 34:29; 36:34-35)
 - (xiii) Rainfall would be controlled perfectly (Ezek. 34:26)
 - c) It should be noted that some of the promises of the New Covenant were purely spiritual in nature, but others were material and national in nature.
 - d) Many of the promises are fulfilled today in Christians, but most of the promises of the New Covenant are yet to be completely fulfilled – in the _____!
 - e) This is why the Kingdom of God, and the Kingdom of Heaven is so confusing to many Christians.

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- (i) The Kingdom of _____ is a literal kingdom of Jesus Christ ruling and reigning in Jerusalem, and the world fully regenerated – this is the fulfilment of the New Covenant.
 - (ii) Since this has not been fulfilled, people tend to spiritualise it and make its promises not literal.
 - (iii) The Kingdom of God is revealed in the New **Testament**, which was fulfilled at the Cross.
- 9) The Nature Of The New Covenant
- a) Three things can be said concerning the nature of the New Covenant.
 - (i) First, God intended it to be an _____ covenant.
 - (a) God stated no conditions in the passages which deal with this covenant. This means that the fulfilment of the promises of the New Covenant would not depend upon the obedience of Israel. In fact, God indicated **He** would fulfil the New Covenant's promises, not because Israel would deserve it but *because of* Israel's disobedience. See Ezekiel 36:21-22, and 36:32.
 - (b) In addition, one of the promises of the New Covenant was that God would cause the people of Israel to have a right attitude toward Him and to obey Him (Jer 32:39-40; Ezek 36:27; 37:23-24). Thus, instead of the New Covenant being dependent upon Israel's obedience for its fulfilment, it would _____ Israel's obedience.
 - (c) When God presented the promises of the New Covenant, instead of stating conditions for Israel, He continually said, "_____" (Jer 31:31-34; 32:37-42; Ezek 36:24-37). This meant that the fulfilment of the promises of the New Covenant would be dependent totally upon God's faithfulness to His Word. God emphasized this fact when He said, "I, the LORD, have spoken it, and I will do it" (Ezek 36:36).
 - (ii) The second thing which can be said concerning the nature of the New Covenant is that God intended it to be an _____ covenant.
 - (a) He specifically declared it to be everlasting in nature (Isa 61:8-9; Jer 32:40; Ezek 16:60; 37:26).
 - (b) The fact that God intended the New Covenant to be everlasting, together with the fact that it would be unconditional in nature, means that the New Covenant will never be abolished or annulled with or by Israel. Once it was established, its promises would have to be fulfilled. Once Israel entered into that covenant relationship with God, it would continue in that relationship forever.
 - (iii) The third thing is that the New Covenant is _____ in nature, not just for today (Cf Hos 2:18 with Isa 2:4). It cannot be fully realised until Israel's salvation as a nation, and Jesus' Second coming as King of kings (Rom 11:26,27).
- 10) The Relationship Of The Church To The New Covenant
- a) The Old Testament clearly indicated God would establish the New Covenant with the literal people of Israel, the physical descendants of Jacob. The Old Testament said nothing concerning a relationship of the Church to the New Covenant. This silence should not come as a surprise for at least two reasons.
 - (i) First, the Apostle Paul indicated that no revelation concerning the Church was given before the time of the apostles and New Testament prophets (Eph. 3:2-9). This means that the Old Testament contained no clear information concerning the Church.
 - (ii) Secondly, the Old Testament prophets who presented God's revelation concerning the New Covenant were Israelite prophets. It was their responsibility to declare God's message specifically to the people of Israel. Thus, they described how the nation of Israel would be related to the New Covenant, not how others possibly would be related to it. Since the Old Testament contains their declaration of God's message to Israel, one would expect the Old Testament to present only that nation's relationship to the New Covenant.
 - b) The Christian is brought under this covenant relationship in the following ways
 - (i) By _____ – the new birth into God's family
 - (ii) By the _____ of a Jewish sacrifice – Jesus
 - (iii) By obedience to the message of the Bible
 - c) The differences between the New Covenant and the New Testament.
 - (i) The New Covenant is an extension of the _____ Covenant's promises (Act 3:25)
 - (ii) The New Covenant relates primarily to the _____ (Rom 9:4; 11:27; Heb 8:8-10)
 - (iii) The New Covenant can relate to anybody by faith (Eph 2:12) since the promises are available to anyone who obeys the conditions of the covenants.

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- (iv) The New Testament provides for the removal of sins so that a person can abide under the terms of the New Covenant (Mt 26:28)
 - (v) The New Testament is the _____ concerning the removal of our sins through the shedding of the blood of God's Son (Heb 9:15-20) that we may abide in Christ (the New Covenant's promise), just as the Old Testament was the will of God concerning the removal of the sins of people so they could remain under the Old Covenant (Heb 9:18-20).
- d) Therefore:
- (i) The New _____ is the only way for ANYBODY, especially a Jew, to enter into the New Covenant.
 - (ii) The New Covenant was tailored for, and presented first to the Jew, but was rejected. So its promises are only partially fulfilled, and extend to the gentiles.
 - (iii) The New _____ is far more important eternally than the New _____.
 - (iv) The benefits of the New Testament can now be received by ANYBODY, and some of the blessings of the New Covenant are enjoyed before the time of the Jewish nation's salvation.
- j. **The Perfect Covenant** (Rev 21:5; Pro 4:18; 1Cor 13:10; Eph 4:11-13)?
- 1) This is not a clear covenant. It seems that all covenants are only partial things, until perfection comes.
 - 2) Perfection finally does come at the end of the millennium, after the last battle with Satan (Rev 20)
 - 3) This covenant then is the beginning of the Eternal Covenant between God, and all of His creation, that was broken by the sin, first of angels, and then by man, and now reconciled.
2. **The FINAL Covenant**, with the New Heaven, New Earth, and New Jerusalem – It is called the **Eternal Covenant**
- a. All covenants since the fall focus on getting mankind to this place and position - back with God.
 - b. Covenants will still be in effect because God has subjected Himself to the promises of His word, so the work of the following covenants will continue throughout all time.
 - 1) Abrahamic Covenant
 - 2) Palestinian Covenant
 - 3) Davidic Covenant
 - 4) Levitic Covenant
 - 5) Parts of the Mosaic Covenant
 - 6) The New Covenant
 - c. Only, this time, mankind has been willingly changed so that they can easily comply with any and all conditions of the covenants.

Covenant Comparison Chart

3. Take time to review the following list to allow your mind to understand the information from a different angle
4. There are many ways to compare the different Covenants, and Dispensations. This is an invaluable method for learning various Subjects – by comparisons and Contrasts. Use it will all your studies!

The Covenants							
	1	2	3	4	5	6	7
	Edenic	Adamic	Noahic	Abrahamic	Mosaic	New	Perfect
Mediator	God	God	Noah	Abraham	Moses	Jesus	God
Results	Brought death	Brought death	Brought death	Brought death	Brought death	Brought life	Enjoyed
More Results	Gives us everything	Gives us constraint	Gives us fear	Gives us hope	Made us guilty before God	Makes us free	Lived free, enjoying everything
Tokens or Signs	Nakedness	The curses	Rainbow	New names, circumcision	The Tabernacle/Temple	Holy Spirit	God with us
Concerning Sins	No awareness of sin	Constant remembrances of sins	Constant remembrances of sins	Constant remembrances of sins	Constant remembrances of sins	No more remembering	No more remembering
Demands	Demands obedience to establish righteousness	Demands Righteousness	Demands Righteousness	Demands Righteousness	Demands righteousness	Gives Righteousness	Is righteousness
Concerning Sacrifices	No sacrifices	Many sacrifices	Many sacrifices	Many sacrifices	Many sacrifices	One Sacrifice	No more sacrifice
Was it ever completed?		Never finished	Never finished	Never finished	Never Finished	It is Finished	Only remembered
Payment for Sin	No sin	Often payment for sin	Often payment for sin	Often payment for sin	Yearly payment for sins	One payment for sin	No sin
Concerning Priests		No priests	All believers were priests	Few priests	Many priests	One Priest	
Based upon what actions	Based upon simplicity	Based upon simplicity	Based upon simplicity	Based upon simplicity	Based on ceremonies and religion	Based on simplicity in Christ	Based upon simplicity
Location	Given in the Garden	Given in the Garden	Given on Mt Ararat	Given in Ur	Given at Mt Sinai	Given at Mt Calvary	Given at Mt Olivet
How to Live under each covenant	Lived by works and faith – resulted in failure	Lived by faith in obedience to God's commands – ended in failure	Lived by faith	Lived by faith	Lived by works and faith – failure	Lived by faith – success	Lived by faith and works – results in failure

E. Application of Understanding The Covenants to Scripture and Life

1. Understand that the Gospels were written UNDER the covenant of the Law. This helps you understand the terminology of the writers in some portions of the Gospels (which you already learned about Dispensations).
2. Covenants are literal promises accepted on face-value (not allegorically)
3. Covenants and Testaments are different

F. Problems with Covenants - confusion that seems to arise

1. The rise of Covenant Theology
 - a. Definition
 - b. History
2. The approach of covenant-only based theology
 - a. Allegorical interpretation
 - 1) Thus far, the prophetic scriptures which have been fulfilled, have been fulfilled literally
 - b. Denies the distinction between nation of Israel and the church
3. The fruits of *covenant-only* theology