

Biblical Covenants in the Pentateuch

by

Dr. Craig P. Scott

The author of this study holds to a verbal-plenary inspiration of Scripture and uses the literal, historic-grammatical method of interpretation.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷that the man of God may be perfect, thoroughly furnished unto all good works.” – 2 Timothy 3:16-17

The fact that materials produced by other publishers may be referred to in this volume does not constitute an endorsement of their content or of their theological position.

All Scripture is quoted from the Authorized King James Version

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Purpose:

This video series is designed with the local church in mind. It can be used in a small group, or for personal enrichment. All one needs to do is print the notes and stream the video. If used in a small group setting, instruction can be handled in a variety of ways. One method is to have the video viewed before gathering together. The small group would then be used to discuss observations and questions. The second and more popular method is to view the lecture as a group, pausing at the end of each section for discussion (there are four sections to this video).

This study comes from a Basic Bible Doctrines class taught at a Bible College in New England. Originally the classroom lectures were tightly condensed and packaged for class review, and distant learning. They are also ideal for the church to use in small groups or in leadership development classes.

Suggested Reading:

Barackman, Floyd, H. *Practical Christian Theology: Examining the Great Doctrines of the Faith*. Grand Rapids: Kregel Publications. Fourth edition 2001. ISBN: 978-0-8254-2380

Chafer, Lewis Sperry. *Major Bible Themes, Revised*. Grand Rapids: Zondervan, 1974. ISBN: 9780310223900/0310223903

Chafer, Lewis Sperry. *Systematic Theology - 4 Vols. Unabridged*. Grand Rapids: Kregel Publications. 1993. 3000 pgs. ISBN: 0825423406

Evans, Williams. *The Great Doctrines of the Bible* Chicago: Moody Press, 1912, Reprint 1995. ISBN: 0-8024-3096-1

Geisler, Norman. *Systematic Theology – 4 Vols*. Minneapolis: Bethany House, 2005. ISBN: 10:0-7642-2554-5

Ryrie, Charles C. *Basic Theology*. Colorado Springs: Chariot Victor Publishing, 1999. 560 pgs. ISBN 08024-27340

Thiessen, Henry C. *Lectures in Systematic Theology*. Grand Rapids: Wm. B. Eerdmans Co., Reprinted 1992.

Biblical Covenants in the Pentateuch

Instructors Notes

A. **Covenant means:**

Agreement between two persons or groups

B. **Divine Covenant:**

God making a solemn promise whereby He establishes a compact with man to bring to pass certain blessings, either conditionally or unconditionally.

C. **Ways the Jewish People Sealed Covenants:**

1. **Shoe Covenant:**

A shoe was exchanged - Ruth 4:7

2. **Blood Covenant:**

In a blood covenant, an animal would be cut in half and the agreeing participants' would walk between the pieces and pledge, 'so do to me if I do not keep this promise' – Genesis 15:9-17.

3. **Covenant of Salt:**

Traditionally, salt was shared to seal a truce between former enemies or as a symbol of alliance between close friends. Treaties or friendships were often formalized by the partaking of a lick of salt to seal the deal or heal the difference between them.

Entering into a Covenant of Salt means binding oneself to another in utmost loyalty and truthfulness, even suffering death, rather than breaking the covenant. For this very reason a Covenant of Salt was never done lightly or haphazardly – it deserves serious respect. In ancient Israel, salt represented purification, and was also symbolic of enduring friendship, honesty, and loyalty (2Kings 2:19 -21; 2 Chron. 13:5). Today some Eastern people still use the phrase: "*There is salt between us.*" Having no salt, meant disloyalty and barrenness.

D. Two Types of Biblical Covenants

1. Conditional Covenant

A conditional covenant offers a promise that will be fulfilled by God providentially and only when certain conditions are met by men (If ye will. . .then I will. . .) i.e. the Mosaic Covenant.

2. Unconditional Covenant

An unconditional covenant is a promise that is made without any conditions — God simply announces He will do certain things, in grace, without regard to human obedience (I will . . .) i.e. the Noahic Covenant.

E. Eight Covenants

1. Covenants Made With All Men

- a. **Edenic Covenant** – Genesis 2:16-17
- b. **Adamic Covenant** – Genesis 3:15-19
- c. **Noahic Covenant** – Genesis 9:8-17

2. Covenants Made With Israel

- a. **Abrahamic Covenant** — Genesis 12-15, around 2000 BC
- b. **Mosaic Covenant** – Exodus 19:1-8; 24:1-8, Lev. 18:5; 26:3-46, 1445 BC
- c. **Land Covenant** — Deuteronomy 30, around 1440 BC
- d. **Davidic Covenant** — 2 Samuel 7, around 1000 BC
- e. **New Covenant** — Jeremiah 31, around 600 BC

F. Covenants Made With All Men

Many dispensationalist teach that God made two covenants with mankind before the first clearly recorded covenant (the Noahic Covenant), found in Genesis 9:8-17. The first is the Edenic covenant, which allegedly was made with Adam in the Garden of Eden before the fall (Genesis 2:16-17), and the second, the Adamic Covenant was allegedly made after his fall (Genesis 3:15-19).

These covenants are conjectural in that there is no written record calling them covenants in the Bible. Though I list the Edenic and Adamic Covenants, I personally do not see them as such, rather they are better classified as responsibilities or events within a dispensation. This misclassification by dispensationalists is a failure to clearly distinguish between a covenant and a dispensation. These would be better classified as the Edenic responsibilities during the dispensation of Innocence, and the Adamic responsibilities and events within the dispensation of Conscience.

1. The Edenic Covenant (or Responsibilities During the Dispensation of Innocence)

The Edenic Covenant is seen as a simple contract of employment, which was conditioned on Adam and his race, and was to be fulfilled in all points. This covenant, according to C. I. Scofield, required Adam to:¹

- a. Propagate the human race
- b. To subdue the earth for man
- c. To have dominion over the animal kingdom
- d. To care for the garden and eat its fruits and herbs
- e. To abstain from eating of one tree – the tree of knowledge of good and evil, on penalty of death for disobedience.

Breaking the covenant brought about immediate consequences and a necessity of a new covenant.

2. The Adamic Covenant (or Responsibilities and Events within the Dispensation of Conscience)

According to C. I. Scofield, the elements of this covenant are:²

¹ C. I. Scofield, *The New Scofield Reference Bible*, (New York: Oxford University Press, 1967) p. 5.

² The following six points are from C. I. Scofield study notes. They present his view that God made a second covenant with Adam and Eve. It is true that God declared Satan's punishment, the changed state that would occur for woman, and the hard labor and sorrow for man, along with the brevity of life that would befall all mankind, but this was part of God's judicial sentencing. Furthermore, the wonderful promised hope of a Conquering-Savior

- a. **The serpent, Satan's tool, is cursed** (Gen. 3:14; Rom 16:20; 2 Cor 11:3,14; Rev 12:9)

He and becomes God's graphic warning in nature of the effects of sin - from the most beautiful and subtle of creatures to a loathsome reptile. The deepest mystery of the cross of Christ is strikingly pictured by the serpent of bronze, a type of Christ "made . . . to be sin for us" in bearing the judgment we deserved (Num 21:5 -9; John 3:14 - 15; 2 Cor 5:21).

- b. **The first promise of a Redeemer** (Genesis 3:15).

Here begins the "highway of the Seed": Abel, Seth, Noah (Gen 6:8 - 10), Shem (Gen 9:26 - 27), Abraham (Gen 12:1 - 4), Isaac (Gen 17:19 - 21), Jacob (Gen 28:10 -14), Judah (Gen 49:10), David (2 Sam 7:5 - 17), Immanuel-Christ (Isa 7:10 - 14; Mat 1:1,20 - 23; John 12:31 -33; 1 John 3:8).

- c. **The changed state of the woman (Genesis 3:16), in three particulars:**

- 1) Multiplied conception
- 2) Sorrow (pain) in motherhood
- 3) The headship of the man (cp. Gen 1:26 - 27). Sin's disorder makes necessary a headship; it is vested in man (Eph 5:22 - 25; 1 Cor. 11:7 - 9; 1 Tim 2:11 - 14).

- d. **The light occupation of Eden (Gen 2:15) changed to burdensome labor (3:18-19), because of the earth's being cursed (3:17).**

- e. **The inevitable sorrow of life (Gen. 3:17).**

The brevity of life and the tragic certainty of physical death are to Adam and all his descendants (Genesis 3:19; Rom 5:12 - 21).

(Genesis 3:15) was not recorded as part of a covenant but as one of the many important prophetic promises found throughout the Scriptures. Ibid., p. 7.

3. Noahic Covenant

God gave this covenant to Noah, his sons and to their descendants (Genesis 9:8-9) and to all the animals on the ark (Genesis 9:10-12).

a. The covenant is as follows:

“And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth, and with every living creature that is with you, of the fowl, of the cattle,¹⁴ and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.¹⁵ And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.¹⁶ And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.¹⁷ And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth” – Genesis 9:9-17.

b. The conditions of the covenant

There are no conditions. This covenant is made to man by God and will be kept by Him.

c. The purpose for the covenant

It is a gracious and unconditional covenant accompanied with a sign—a rainbow—to assure mankind through out the ages that He (God) would never again destroy the world through a universal flood.

d. The duration of the covenant

It is for all generations (Genesis 9:12) and is everlasting (Genesis 9:16) as long as the present earth exists (Genesis 8:22). After the millennial reign, the

earth will be destroyed “in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up . . . wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat” (2 Peter 3:10-13). Thus this present earth will not be destroyed by water, but by fire.

e. The importance of this covenant

God assures us that He will not end this present natural world order until He accomplishes His purpose for it, then only after this is done, will He bring it to its end by fire, and in its place, establish a new heavens and a new earth (2 Peter 3:13).

G. Covenants Made With Israel

1. Abrahamic Covenant

In Scripture, God made a series of promises that shape and define what the future will be for the nations and Israel. Therefore, it is very important for us to understand what these promises are and how they impact the future. There are five parts to this covenant: The personal promises, the universal promises, and the promise of a land, a seed and a nation.

The first key promise is a covenant made with Abraham.

a. The Personal Promises to Abraham “I Will’s” – Genesis 12:2

1) “I will bless you.”

This was fulfilled with various blessings.

- ♦ Temporal blessings of land – Gen. 13:14-15, 17.
- ♦ Servants – Gen. 15:7
- ♦ Wealth – Gen. 13:2; 24:34-35
- ♦ Spiritual blessings – Gen. 13:18; 21:22

2) “I will make your name great.”

God promised Abraham fame, renown, and a good reputation.

b. Universal Promises – Gen. 12:3

In this part of the covenant, Premillennialists and Amillennialists disagree how the promises will be fulfilled.

1) The promise of blessing and cursing

Abraham’s relationship was so close to God, that to bless or curse Abraham was to bless or curse God (Gen. 20:2-18; 21:22-34).

2) The promise that all the families of the earth would be blessed.

c. The Promise of a Land – (Genesis 15:18-21)

- 1) God promises Abram would inherit a specific land – (Genesis 12:7; 13:15, 17: 15:7-8, 18; 17:8; 24:7; 26:3; 28:13-14; 35:12; 48:4; 50:24).
- 2) Gen. 15:18 – Tells us the land boundaries are from the river of Egypt to the Euphrates.³
- 3) Gen. 17:7-8 – Tells us that the land is an everlasting possession.

d. The Promise of a Seed – Genesis 12:2; 15:2-6

- 1) **“I will make you a great nation.” - Genesis 12:2**
- 2) This implies Abram would have a child or children in order to produce a great nation. When God made this promise with Abraham he had no heir to carry this out. He was about 100-years old and his wife Sarah was 90-years old when this promise was fulfilled in a supernatural way (Gen. 17:17; 18:11-14; Rom. 4:16-22; Heb. 11:11-12).
- 3) Genesis 15:2-6 and 17:19 makes it clear that Abraham understood the covenant to include an offspring.
- 4) The book of Galatians makes it clear that the Seed referred to in the Abrahamic Covenant had its ultimate fulfillment in Jesus, a descendant of Abraham.
- 5) The apostle Paul made it clear that Christ fulfilled this promise to Abraham (Galatians 3:16). The term, “Seed” may be both collective and individual; that is the seed was one line, one family, and especially one Person, Christ (Genesis 17:19).

³ On which river in Egypt is this passage speaking: the Wadi or the Nile? see C. Kaiser, Jr. (“The Promised Land: A Biblical-Historical View.” Bibliotheca Sacra, 138:n.6, p. 311, and Bruce K. Waltke (The Zondervan Pictorial Encyclopedia of the Bible [Grand rapids: Zondervan, 1975], 5:121)

6) Paul's concluding point in Galatians 3 is this: do not try to become sons of Abraham by being circumcised but by being in Christ (Galatians 3:27, 29). Our position in Christ makes us heirs of this particular promise of the Abrahamic covenant.

e. The Promise of a Great Nation – Genesis 12:2

The Promise that Abram would father a great nation. That nation is Israel. This is both a personal and national promise.

f. The Ratification of the Abrahamic Covenant– Gen. 15:9-17

1) The Significance of Only God Sealing the Covenant

- ♦ God swore fidelity to His promises and placed the obligation on their fulfillment on Himself alone.
- ♦ Abraham made no oath, he was in a deep sleep.

2) Therefore, the covenant is not conditioned on anything Abraham would or would not do. The fulfillment in all its parts depends only on God's doing. Therefore, all events are certain.

g. The Present Implications:

1) The blessing and cursing aspect of the covenant still apply.

2) The existence of the Jewish people through out the centuries as well as today's existence of the nation of Israel is the result of this promise.

3) The "Seed" that was ultimately promised in the Abrahamic Covenant is Jesus, our Savior, Who is also the Promised One of Israel. Because of Jesus, "all the families of the earth are blessed."

h. The Future Implications:

- 1) The land fulfillment for Israel is real and still future. These are literal promises for Israel that is yet to be fulfilled outside of the Church.
- 2) The millennial reign spoken of in the Old Testament is yet to be fulfilled. This includes, the LAND, the SEED and the NATION.

2. The Mosaic Covenant

a. The Parties

The covenant was given only to the nation of Israel and was an agreement between God and the nation (Exodus 12:40-41; 13:3-4; 19:1, 3, 11; 2 Chronicles 6:11; Psalm 147:19-20; Galatians 3:16-17). It was never given to any other people.

b. The Promises

- 1) To make Israel a peculiar treasure for God's possession (Exod. 19:5 also see Isaiah 54:5; Jer. 3:14).
- 2) To make Israel a kingdom of priests, who would serve God (Exod. 19:6).
- 3) To make Israel a holy nation (Exodus 19:6).
- 4) To give Israel spiritual life (Lev. 18:5; cp. Deut. 8:1; Neh. 9:29; Prov. 4:4; Ezek. 20:11, 13, 21; Rom. 10:5; Gal. 3:12)
- 5) To prosper Israel and to allow them to remain in the Promised Land (Lev. 26:3-12)

c. Israel's obligation

They were obligated to keep the Mosaic Covenant by observing all that the Lord had commanded them (Exod. 19:5-8; Lev. 26:3, 14-15). This included both the civil, and the ceremonial aspects of the Law.

d. God's obligation

In return for Israel's obedience He promised to bless them (Deut. 28:1-14) and if Israel failed to obey they would be cursed (Deut. 28:15-68).

e. The Ritual's and Offerings

Knowing the weakness of man, God provided a way to maintain a relationship with Him via the sacrifices. However, there was no provision for deliberate sin (Num.

15:30-31), capital offenses such as Sabbath breaking (Ex. 35:2), murder (Ex. 21:12), idolatry (Ex. 22:20), and adultery (Lev. 20:10).

f. Salvation under the Law

Israel was not spiritually saved by the works of the Law, but rather by faith (Gen. 15:5-6; Gal. 3:6-14). The Levitical offerings only covered sin but could not take away sin and their guilt (Heb. 9:9-10; 10:1-4).

g. Duration of the Covenant

The Mosaic Covenant was instituted at Mt. Sinai to the Jewish nation around 1445 B.C. (Ex. 19:8; 24:7-8). It remained in force until the death of Jesus on the cross (2 Cor. 3:6-14; Gal. 3:19; Eph. 2:14-16; Col. 2:14; Heb. 10:9). God promised to replace the Mosaic Covenant (Jer. 31:31) with a New and better Covenant.

3. The Land Covenant – Deut. 30:1-10

a. The Value of the Land Covenant

- 1) It is sometimes referred to as the Palestinian Covenant.
- 2) It demonstrates that Israel has the title deed to the Promised Land even though Israel would fail to be faithful.
- 3) It demonstrates that the Mosaic Law did not replace or set aside the Abrahamic covenant. The Apostle Paul affirms this fact in Galatians 3:17.
- 4) This covenant further explains the Abrahamic covenant.

b. The Land Covenant Answers Important Questions

- 1) The Mosaic Law did not replace the Abrahamic covenant.

The Mosaic Law was a conditional covenant (see the blessings and the curses in Deut. 28).

- 2) The Land Covenant predicts Israel would fail to keep the Mosaic Law, but it also makes it clear that Israel would not lose the Abrahamic Covenant, along with the land promises (see Deuteronomy 29:11-f).

c. Key features of the covenant:

- 1) Israel will be removed from the Promised Land because of her unfaithfulness — Deut. 28:63-68 & Deut. 30:1-3.
- 2) Israel will experience a time of repentance **after** the nation has been scattered — Deut. 28:63-68 & Deut. 30:1-3.
- 3) Their Messiah will return — Deut. 30:3-6 & Mark 13:26-27.
- 4) Their Messiah will restore the land — Deut. 30:5.

- 5) God will do a work of grace in the hearts of the people — Deut. 30:4-8; Jeremiah 31:31-34 and Romans 11:26-27.
- 6) There will be judgment of Israel's enemies — Deut. 30:7; Joel 3:1-2; and Matthew 25:40, 45.
- 7) The nation will again prosper in the land and receive her full blessing — Deut. 30:9.

d. The Land Covenant Is An Unconditional Covenant

- 1) It is called an eternal covenant in Ezekiel 16:60.
- 2) Since it enlarges the unconditional Abrahamic covenant, therefore the amplification would be unconditional as well.
- 3) God promises to fulfill it. Romans 11:26-27; Hosea 2:14-23; Deuteronomy 30:6 and Ezekiel 11:16:21 all make this clear.
- 4) Portions of this covenant have been fulfilled. That is the curses are listed in Deuteronomy 28.

e. The Implications of the Land Covenant

- 1) The Land Covenant will come to pass.
 - a. After the cursing and blessings of Deut. 28 are finished -- Deut. 30:1. There are still signs of the curse today such as the holocaust, Soviet Jews and isolated areas of persecution.
 - b. It will take place when Israel returns to the Lord and obeys His voice — Deut. 30:2.
 - c. It will take place when Israel is gathered from the four corners of the earth and returned to the Promised Land — Deut. 30:3-5.
 - d. When Israel receives a new heart from God — Deut. 30:6.

- e. When Israel will witness the judgment of her enemies — Deut. 30:7.
- 2) We should expect to see the final fulfillment of this covenant in the future, since this is an eternal and unconditional covenant. When will it take place? At the end of the Tribulation all Israel is saved (Romans 11:26-27) and will be gathered to the Promised Land to begin the Millennial Reign.

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Student Notes

A. **Covenant means:**

Agreement between _____ or _____

B. **Divine Covenant:**

God making a solemn promise whereby He establishes a _____
to bring to pass certain blessings, either _____ or _____.

C. **Ways the Jewish People Sealed Covenants:**

1. _____ **Covenant:**

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An unconditional covenant is a promise that is made _____ — God simply announces He will do certain things, in grace, without regard to human obedience (I will . . .) i.e. the Noahic Covenant.

E. Eight Covenants

1. Covenants Made With All Men

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- a. _____ the human race
- b. To _____ the earth for man
- c. To have _____ over the animal kingdom
- d. To _____ for the garden and eat its fruits and herbs
- e. To _____ from eating of one tree – the tree of knowledge of good and evil, on penalty of death for disobedience.

Breaking the covenant brought about immediate consequences and a necessity of a new covenant.

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- b. **The first promise of a _____** (Genesis 3:15).

Here begins the "highway of the Seed": Abel, Seth, Noah (Gen 6:8 - 10), Shem (Gen 9:26 - 27), Abraham (Gen 12:1 - 4), Isaac (Gen 17:19 - 21), Jacob (Gen 28:10 -14), Judah (Gen 49:10), David (2 Sam 7:5 - 17), Immanuel-Christ (Isa 7:10 - 14; Mat 1:1,20 - 23; John 12:31 -33; 1 John 3:8).

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- 3) The headship of the man (cp. Gen 1:26 - 27). Sin's disorder makes necessary a headship; it is vested in man (Eph 5:22 - 25; 1 Cor. 11:7 - 9; 1 Tim 2:11 - 14).

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This covenant places _____. This covenant is made for man by God and will be kept by Him.

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It is for all _____ (Genesis 9:12) and is _____ (Genesis 9:16) as long as the present earth exists (Genesis 8:22). After the millennial

reign, the earth will be destroyed “in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up . . . wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat” (2 Peter 3:10-13). Thus this present earth will not be destroyed by water, but by fire.

e. The importance of this covenant

God assures us that He will not end this present natural world order until He _____ His _____ for it, then only after this is done, will He bring it to its end by fire, and in its place, establish a new heavens and a new earth (2 Peter 3:13).

G. Covenants Made With Israel

1. Abrahamic Covenant

In Scripture, God made a series of promises that shape and define what the future will be for the nations and Israel. Therefore, it is very important for us to understand what these promises are and how they impact the future. There are five parts to this covenant: The _____ promises, the _____ promises, and the promise of a _____, a _____ and a _____.

The first key promise is a covenant made with Abraham.

a. The Personal Promises to Abraham “I Will’s” – Genesis 12:2

1) “I will _____ you.”

This was fulfilled with various blessings.

- ♦ Temporal blessings of _____ – Gen. 13:14-15, 17.
- ♦ _____ – Gen. 15:7
- ♦ _____ – Gen. 13:2; 24:34-35
- ♦ Spiritual _____ – Gen. 13:18; 21:22

2) “I will make your _____.”

God promised Abraham fame, renown, and a good reputation.

b. Universal Promises – Gen. 12:3

In this part of the covenant, Premillennialists and Amillennialists disagree how the promises will be fulfilled.

1) The promise of _____ and _____

Abraham’s relationship was so close to God, that to bless or curse Abraham was to bless or curse God. (Gen. 20:2-18; 21:22-34)

2) **The promise that all the _____ of the earth would be _____.**

c. The Promise of a Land – (Genesis 15:18-21

1) God promises Abram would inherit a specific land. – (Genesis 12:7; 13:15, 17: 15:7-8, 18; 17:8; 24:7; 26:3; 28:13-14; 35:12; 48:4; 50:24.)

2) Gen. 15:18 – Tells us the land boundaries are from the river of _____ to the _____.³

3) Gen. 17:7-8 – Tells us that the land is an _____.

d. The Promise of a Seed – Genesis 12:2; 15:2-6

1) **“I will make you a _____.” - Genesis 12:2**

2) This implies Abram would have a _____ or _____ in order to produce a great nation. When God made this promise with Abraham he had no heir to carry this out. He was about 100-years old and his wife Sarah was 90-years old when this promise was fulfilled in a supernatural way (Gen. 17:17; 18:11-14; Rom. 4:16-22; Heb. 11:11-12).

3) Genesis 15:2-6 and 17:19 makes it clear that Abraham understood the covenant to include an _____.

4) The book of Galatians makes it clear that the Seed referred to in the Abrahamic Covenant had its ultimate fulfillment in _____, a descendant of Abraham.

5) The apostle Paul made it clear that Christ fulfilled this promise to Abraham (Galatians 3:16). The term, “Seed” may be both collective and individual; that is the seed was one line, one family, and especially one Person, Christ (Genesis 17:19).

³ On which river in Egypt is this passage speaking: the Wadi or the Nile? see C. Kaiser, Jr. (“The Promised Land: A Biblical-Historical View.” Bibliotheca Sacra, 138:n.6, p. 311, and Bruce K. Waltke (The Zondervan Pictorial Encyclopedia of the Bible [Grand rapids: Zondervan, 1975], 5:121)

6) Paul's concluding point in Galatians 3 is this: do not try to become sons of Abraham by being circumcised but by being in Christ (Galatians 3:27, 29). Our position in Christ makes us heirs of this particular promise of the Abrahamic covenant.

e. The Promise of a Great Nation – Genesis 12:2

The Promise that Abram would father a great nation. That nation is _____. This is both a personal and national promise.

f. The Ratification of the Abrahamic Covenant– Gen. 15:9-17

1) The Significance of _____ Sealing the Covenant

- ♦ God _____ fidelity to His promises and placed the obligation on their fulfillment on Himself alone.
- ♦ Abraham made _____ oath, he was in a deep sleep.

2) Therefore, the covenant is not conditioned on anything Abraham would or would not do. The fulfillment in all its parts depends only on God's doing. Therefore, all events are certain.

g. The Present Implications:

- 1) The _____ and _____ aspect of the covenant still apply.
- 2) The existence of the Jewish people through out the centuries as well as today's existence of the nation of Israel is the result of this promise.
- 3) The "Seed" that was ultimately promised in the Abrahamic Covenant is Jesus, our Savior, Who is also the Promised One of Israel. Because of Jesus, "all the _____ of the earth are _____."

h. The Future Implications:

- 1) The _____ for Israel is real and still future. These are literal promises for Israel that is yet to be fulfilled outside of the Church.

- 2) The millennial reign spoken of in the Old Testament is yet to be fulfilled. This includes, the _____, the _____ and the _____.

2. The Mosaic Covenant

a. The Parties

The covenant was given only to the nation of _____ and was an agreement between God and the nation (Exodus 12:40-41; 13:3-4; 19:1, 3, 11; 2 Chronicles 6:11; Psalm 147:19-20; Galatians 3:16-17). It was _____ given to any other people.

b. The Promises

- 1) To make Israel a _____ treasure for God's possession (Exod. 19:5 also see Isaiah 54:5; Jer. 3:14).
- 2) To make Israel a kingdom of _____, who would serve God (Exod. 19:6).
- 3) To make Israel a _____ (Exodus 19:6).
- 4) To give Israel _____ life (Lev. 18:5; cp. Deut. 8:1; Neh. 9:29; Prov. 4:4; Ezek. 20:11, 13, 21; Rom. 10:5; Gal. 3:12)
- 5) To _____ Israel and to allow them to remain in the Promised Land (Lev. 26:3-12)

c. Israel's obligation

They were obligated to keep the Mosaic Covenant by _____ that the Lord had commanded them (Exod. 19:5-8; Lev. 26:3, 14-15). This included both the civil, and the ceremonial aspects of the Law.

d. God's obligation

In return for Israel's obedience He promised to _____ them (Deut. 28:1-14) and if Israel failed to obey they would be _____ (Deut. 28:15-68).

e. The Ritual's and Offerings

Knowing the weakness of man, God provided a way to maintain a relationship with

Him via the sacrifices. However, there was no provision for deliberate sin (Num. 15:30-31), capital offenses such as Sabbath breaking (Ex. 35:2), murder (Ex. 21:12), idolatry (Ex. 22:20), and adultery (Lev. 20:10).

f. Salvation under the Law

Israel was not spiritually saved by the works of the _____, but rather by _____ (Gen. 15:5-6; Gal. 3:6-14). The Levitical offerings only covered sin but could not take away sin and their guilt (Heb. 9:9-10; 10:1-4).

g. Duration of the Covenant

The Mosaic Covenant was instituted at Mt. Sinai to the Jewish nation around 1445 B.C. (Ex. 19:8; 24:7-8). It remained in force until the death of Jesus on the cross (2 Cor. 3:6-14; Gal. 3:19; Eph. 2:14-16; Col. 2:14; Heb. 10:9). God promised to replace the Mosaic Covenant (Jer. 31:31) with a New and better Covenant.

3. The Land Covenant – Deut. 30:1-10

a. The Value of the Land Covenant

- 1) It is sometimes referred to as the Palestinian Covenant.
- 2) It demonstrates that Israel has the _____ to the Promised Land even though Israel would fail to be faithful.
- 3) It demonstrates that the _____ did not replace or set aside the Abrahamic covenant. The Apostle Paul affirms this fact in Galatians 3:17.
- 4) This covenant further explains the _____ covenant.

b. The Land Covenant Answers Important Questions

- 1) Did the Mosaic Law replace the _____ covenant?

The Mosaic Law was a conditional covenant (see the blessings and the curses in Deut. 28).

- 2) The Land Covenant _____ Israel would fail to keep the Mosaic Law, but it makes it clear that Israel _____ lose the Abrahamic Covenant, along with the land promises (see Deuteronomy 29:11-f).

c. Key features of the covenant:

- 1) Israel will be _____ from the Promised Land because of her _____ — Deut. 28:63-68 & Deut. 30:1-3.
- 2) Israel will experience a time of _____ **after** the nation has been _____ — Deut. 28:63-68 & Deut. 30:1-3.
- 3) Their Messiah will _____ — Deut. 30:3-6 & Mark 13:26-27.
- 4) Their Messiah will _____ the land — Deut. 30:5.

- 5) God will do a work of _____ in the hearts of the people — Deut. 30:4-8; Jeremiah 31:31-34 and Romans 11:26-27.
- 6) There will be _____ of Israel's enemies — Deut. 30:7; Joel 3:1-2; and Matthew 25:40, 45.
- 7) The nation will again _____ in the land and receive her full blessing — Deut. 30:9.

d. The Land Covenant Is An Unconditional Covenant

- 1) It is called an _____ covenant in Ezekiel 16:60.
- 2) Since it _____ the unconditional Abrahamic covenant, therefore the amplification would be unconditional as well.
- 3) God _____ to fulfill it. Romans 11:26-27; Hosea 2:14-23; Deuteronomy 30:6 and Ezekiel 11:16:21 all make this clear.
- 4) Portions of this covenant have _____. That is the curses are listed in Deuteronomy 28.

e. The Implications of the Land Covenant

- 1) The Land Covenant will come to pass . . .
 - a) _____ the cursing and blessings of Deut. 28 are finished -- Deut. 30:1. There are still signs of the curse today such as the holocaust, Soviet Jews and isolated areas of persecution.
 - b) It will take place when Israel _____ to the Lord and obeys His voice — Deut. 30:2.
 - c) It will take place when Israel is _____ from the four corners of the earth and returned to the Promised Land — Deut. 30:3-5.
 - d) When Israel receives a new _____ from God — Deut. 30:6.

- e) When Israel will witness the _____ of her enemies — Deut. 30:7.
- 2) We should expect to see the final fulfillment of this covenant in the future, since this is an eternal and unconditional covenant. When will it take place? At the end of the Tribulation all Israel is saved (Romans 11:26-27) and will be gathered to the Promised Land to begin the Millennial Reign.