

The Glory of Christ and the New Covenant: Abraham, Israel, and David #2

1. Introduction/Review.

(1) *Reflection on the word “promise.”*

(2) *In Bible, God’s promise(s) are tied to ‘covenants’ from Creation to Christ.*

2. The Abrahamic Covenant (Gen 12; 15; 17; 22).

(1) *One covenant – Gen 12 (=promises); Gen 15 (=cut); Gen 17 (=established); Gen 22.*

(2) *What is the context of the covenant? What comes ‘before’ it? Answer: Genesis 1-11.*

2.i) *1st: The call of Abraham is an act of election, of God’s sovereign grace (Josh 24:2).*

2.ii) *2nd: Abrahamic covenant is God’s response to Gen 3-11. See Gen 12:1-3.*

2.ii.a) *1st: ‘I will make you a great nation (gôy) and I will bless you.’*

2.ii.b) *2nd: ‘I will make your name great.’ God will ‘bless’ Abram.*

2.ii.c) *3rd: ‘I will bless and curse, and all peoples will be blessed via you.’*

(3) *Three Further Important Truths of the Abrahamic Covenant.*

3.i) *1st: Unconditional/Conditional Distinction (=Gen 15, but Gen 17, 22). It is both.*

3.ii) *2nd: Comments on Genesis 17.*

3.ii.a) *1st: Gen 15 precedes Gen 17 in God’s plan. See Rom 4 (cf. 1 Cor 7:17ff).*

3.ii.b) *2nd: There are further details given in regard to the promise (Gen 17:6f).*

3.ii.c) *3rd: Important to think through who the children of Abraham are in Scripture and how this applies to the institution of circumcision. Abraham’s 4 seeds.*

3.ii.d) *4th: Last point is important in thinking about the institution of circumcision.*

3.iii) *3rd: Comments on Genesis 22 – Glimpse of how the promise is fulfilled.*

3. The Old Covenant (=Israelite Covenant, Sinai, Mosaic).

(1) *What is the context of the Old Covenant? What has come ‘before’ it?*

1.i) *‘Old covenant’ rooted in the promises to the Patriarchs.*

1.ii) *How is the Old Covenant related to the previous covenants?*

1.ii.a) *Israel, as a nation, is the means by which God brings salvation blessings to all nations (=which is rooted in creation and the Abrahamic promises) in 2 ways.*

(1.ii.a.1) *1st: Via them will come the ‘seed’ of the woman (=with greater definition).*

(1.ii.a.2) *2nd: Israel as a nation is to show the world what Adam/image are to look like.*

1.ii.b) *Where do we see this? Look what they are called (=see Ex 19:5-6).*

(1.ii.b.1) *Israel is ‘my possession,’ ‘kingdom of priests,’ and ‘holy nation’ (gôy).*

- (1.ii.b.2) This is an advance on the Abrahamic promise, but now *via* Israel.
- 1.ii.c) Israel was to be paradigm of theocratic rule—aim for entire world—‘new Adam.’
- 1.ii.d) However, as we know, they also failed. *That too is part of the story.*

(2) *What is the Relationship of the LORD to Israel?*

- 2.i) *Father-son* (=Ex 4:22-23). Back to Adam, forward to Davidic kings.
- 2.ii) *As a son, Israel is called to be obedient.*

(3) *Three Other Important Observations* [?] *Leading us to Christ.*

- 3.i) *1st: ‘Old covenant’ is a package deal.* See 1 Cor 9, Heb 7:11.
- 3.ii) *2nd: Crucial Typological Structures Developed in the Old Covenant* (=e.g., Exodus, Passover, tabernacle, prophets, priests, kings, sacrificial system, etc).
 - 3.ii.a) **Exodus** (=Passover, redemption – new exodus; Ex 15:14-17).
 - (3.ii.a.1) In Ex 15, the exodus is open-ended toward the future. It describes a future safe passage of Israel through the midst of their enemies instead of the expected portrayal of their past passage.
 - (3.ii.a.2) *New exodus theme – Isa 11:15-16; 40:3-5; 41:17-20; 42:14-16; 43:1-3, 14-21; 48:20-21; 49:8-12; 51:9-11; 52:3-6, 11-12; 55:12-13; Jer 16:14-15; 23:4-8; 31:32; Hos 2:14-15; 11:1; 12:9, 13; 13:4-5.*
 - 3.ii.b) **Passover** (=10th plague on all, God provides) [?] **sacrificial system.** See **Gen 22.**
 - 3.ii.c) **Israel is a Kingdom of Priests but they need Levitical Priests.** Why? Sin.
 - (3.ii.c.1) *Priest, sacrificial system, tabernacle* (Ex 25:9, 40; cf. Ex 24-40; Heb 8-9).
 - (3.ii.c.2) Tabernacle always access but limited to God (=see Holy of Holies).
 - (3.ii.c.3) Access is via priest, sacrifice/substitution. God’s presence dwells in midst.
 - 3.ii.d) **Moses** (=unique individual, yet never enters the Promised Land).
 - (3.ii.d.1) **Mediator/Deliverer – Kingly** (=Exodus, Sinai, Ex 32-34).
 - (3.ii.d.2) **Prophet** (Dt 18:15-18; Num 12:6-8; Dt 34:10-12) – institution of Prophets.
 - (3.ii.d.3) **Priestly** (=see Leviticus).
 - 3.ii.e) **Anticipation of the King** (Deut 17:14-20; cf. Gen 17:6, 16; 49:8-12; Num 24:17-19; cf. 24:7; Joshua-Judges; cf. Josh 23:1-16; Judges 2:16-3:6; 9:1-57. See refrain: Judges 17:6; 21:25. Cf. the book of Ruth).

- 3.ii.f) **Land (=place of Rest). See Joshua.**
 - (3.ii.f.1) Entrance into the land is back in God's presence tied to tabernacle/temple.
 - (3.ii.f.2) In creation, linkage of Eden w/ temple. Yet, full access to God is limited.
 - (3.ii.f.3) Ultimately anticipates Eden restored (=see Revel 21-22).
- 3.iii) *3rd: 'Old covenant' is a means to an end, not an end in itself (=contra Judaizers).*
 - 3.iii.a) Promise precedes the law (Gal 3:15-4:7). 'Old covenant' is temporary.
 - 3.iii.b) It was *not* intended to save in the ultimate sense. Why the law?
 - (3.iii.b.1) Instruction, guidance, moral demand, show them how to live.
 - (3.iii.b.2) But Gal 3: Revealed sin, tutor. *It pointed forward to Christ.* See Heb 9.
 - 3.iii.c) It was prophetic (=Matt 11; Rom 3:21; Heb 5-10).

4. **The Davidic Covenant (2 Sam 7; 1 Chron 17).**

(1) *There are 2 main parts to the Davidic covenant.*

1.i) *1st: Promises concerning the establishment of David's house* (2 Sam 7:12-13, 16; 1 Chron 17:11-14; Ps 132:11; 89:1-3, 14, 24-28, 33-35).

1.ii) *2nd: Promises concerning the intimate relationship between God and David's descendant* (1 Chron 17:13; 2 Sam 7:14; Ps 89:26-27; Ps 2) – 'Father-son.'

(2) *What is the context of the Davidic Covenant? What has come 'before' it?*

2.i) *Father-son.* Links it back to Israel, Abraham, and Adam. David is "true Israel/Adam"

2.ii) *David + sons become means by which Gen 3:15 is fulfilled.*

(3) *Are there clues that this is how David understood it? Yes. Note the universal role (cf. 'Adam') of Davidic kings. See 2 Sam 7:19b.* "This is the charter (torah) by which humanity will be directed." Also see the Psalter (=e.g., Ps 2, 72).

(4) *Unconditional/Unilateral-Conditional/Bilateral Nature of the Covenant.*