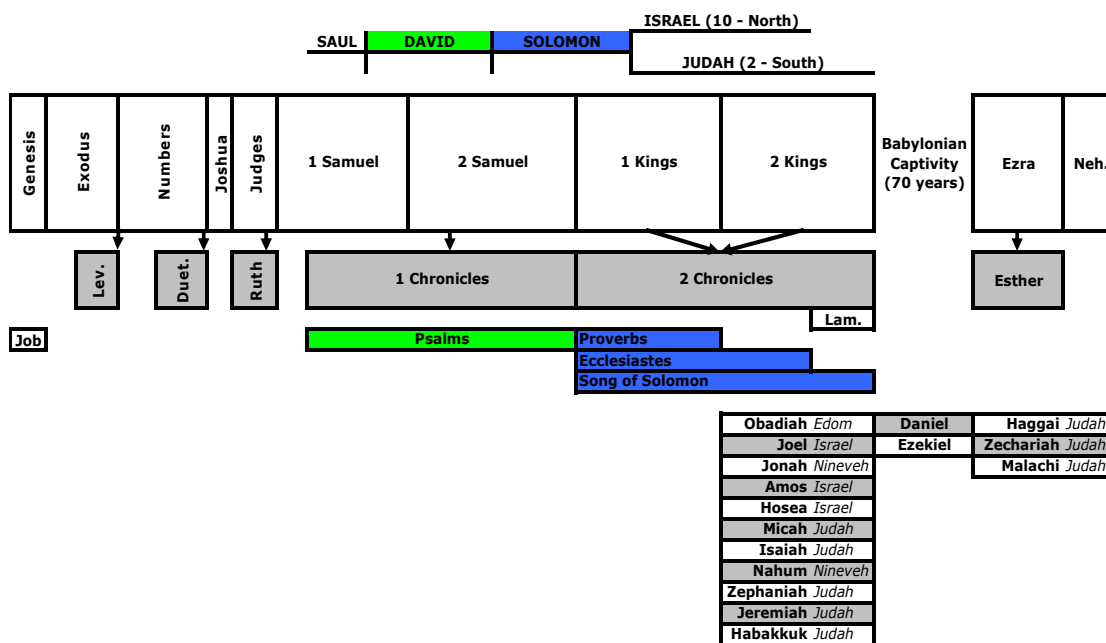


Covenant Primer

- *Testament = Covenant*
- *The divine command to subdue and fill the earth is formalized by covenants through four mediators: Adam, Noah, Abraham, and David prior to the ratification of the New Covenant in the blood of Christ*
- *Each of these covenants though quite diverse is nevertheless an expression of the same promise that a Seed would come who should subdue the earth*
- *Each become progressively more specific in defining the Seed: Adamic identifying the Seed of the woman, Noahic identifying the Semitic race, the Abrahamic identifying the Israelite nation, and the Davidic identifying the family of Jesse*
- *Yet each is universal in scope: encompassing every offspring of the woman (Adam), every creature (Noah), all nations (Abraham), all realms (David) and eventually to every creature (New)*

The 39 Books of the Old Covenant



The 27 Books of the New Covenant

HISTORY	LETTERS				PROPHECY
MATTHEW	Paul's				General
MARK	during missionary journeys	after arrest at Jerusalem			JAMES
LUKE	GALATIANS 1 THESSALONIANS 2 THESSALONIANS 1 CORINTHIANS 2 CORINTHIANS ROMANS	first imprisonment "prison epistles"	release	second imprisonment	HEBREWS
JOHN					1 PETER
					2 PETER
					1 JOHN
					2 JOHN
ACTS				2 TIMOTHY	3 JOHN

Luke
John

The 7 Covenants of Scripture

[Eternal Covenant](#) – Heb. 13:20 *The redemptive covenant before time incorporating all other covenants*

Unconditional = Promise

Conditional = Law

- *Adamic Covenant* – Gen. 3:14-19 *Conditioning fallen man's life on earth*
- *Noahic Covenant* – Gen. 8:20-9:6 *Preserving human life and the covenant of human government*
- *Abrahamic Covenant* – Gen. 12:1-3, confirmed 13:14-17, 15:1-7, 17:1-8 *Covenant of promise regarding blessing, seed, and promise*
- *Mosaic Covenant* – Ex. 20:1-31:18 *Conditional covenant of works governing all aspects of life*
- *Davidic Covenant* – 2 Sam. 7:4-17; 1 Chron. 17:4-15 *Kingdom covenant regulating the temporal and eternal rule of David's posterity*
- *New Covenant* – Jer. 31:31-33, Matt. 26:28; Mark 14:24; Luke 22:20; Heb. 8:8-13, 10:15-16 *Covenant of blessings for Israel (natural and spiritual) based on the death of Christ*

The Covenant of Moses

- *Moses is not a covenant of promise – genealogy of Christ, the promised Seed, is tracable through every covenantal administration (Adam, Noah, Abraham, David) except Moses*
- *Moses is not a covenant of freedom – a great irony of Israel's exodus was that Moses delivered the people from physical bondage to spiritual bondage – the law could reveal spiritual bondage but was powerless to deliver from it; the law awaited the true Moses who would lead God's people to liberty – God through Paul develops this theme in Gal. 3-4*
- *Remember the unique ability of the NT authors to interpret OT prophecy, revealing the mystery of the gospel – Rom. 16:25-27*
- *Moses was not a covenant of rest – another great irony was that the law which taught so particularly about Sabbath and rest could realize neither - Moses could only see from a distance the Sabbath rest typified by Canaan, he was not allowed to enter (Heb. 3 – 4:11)*

The Covenant of Moses



- *Though Moses leads God's people to the promised land, he is unable to enter Canaan himself.*
- *Thus, Moses becomes a type of his own covenant (or the covenant of which he is a mediator).*



The Covenant of Christ

PROMISE

Heb 6:13-20,
7:17-22,8:6

FREEDOM

Heb 10:19-22
Rom 8:2

REST

Heb 4:1-11

- Christ leads God's people to the promised land (rest), he goes in first Himself (Heb 9:24).
- Thus, Christ is the Covenant for His people (Is 42:6) and He mediates His own covenant (Heb 8:6, 9:15).

SEED

Gal 3:16

Mark 1:14-15

14 After John was put in prison, Jesus went into Galilee, proclaiming the good news of God.

15 "The time has come," he said. "The kingdom of God has come near. Repent and believe the good news!"



2. "The kingdom of God is at hand"

— He eventually goes to the feast in a not-so-public way, and while he taught in the temple, the leaders desired to seize him, but, "No man laid his hand on him, because his hour had not yet come." (John 7:30) And later, "No one seized him, because his hour had not yet come." (John 8:20)

— Then three days before he was crucified, Jesus was in the temple and some Greeks sought him out. Jesus said to them, "The hour has come for the Son of Man to be glorified." (John 12:23-27)

— The time and hour Jesus so often referred to was when he would shed his blood to cleanse and satisfy the thirst of the children's hearts.

The “already-but-not-yet” tension of Christian living



According to Scripture, believers are . . .

- *Already adopted in Christ (Romans 8:15), but not yet adopted (Romans 8:23);*
- *Already redeemed in Christ (Ephesians 1:7), but not yet redeemed (Ephesians 4:30);*
- *Already sanctified in Christ (1 Corinthians 1:2), but not yet sanctified (1 Thessalonians 5:23–24);*
- *Already saved in Christ (Ephesians 2:8), but not yet saved (Romans 5:9);*
- *Already raised with Christ (Ephesians 2:6), but not yet raised (1 Corinthians 15:52).*

We live in a theological tension. By faith in Christ, all of these spiritual blessings are ours already, but the full enjoyment of these blessings is not yet ours. This is the life of faith: “the assurance of things hoped for” in the future, and “the conviction of things not seen” in the present (Hebrews 11:1). This is life between the times.

The “already-but-not-yet” framework



- *Underlying this theological tension is a theological structure: the already–not yet framework. This silent presupposition that lies behind all the New Testament.*
- *The New Testament authors thought, wrote, and lived through the grid of this biblical framework or mindset. It determined the way they spoke about God’s dealings in this world in light of the world to come.*
- *If we don’t understand this mindset, the theological tension we live in will become a theological disaster.*
- *We will inevitably misread Scripture and live misled lives. For example, not understanding this framework might lead to thinking there are two ways to be saved. Initial salvation depends entirely on God (Ephesians 2:8), but final salvation depends entirely on us (Romans 5:9), with the damage of a legalistic mindset devoid of the gospel.*
- *Theology and Christian living are not oil and water; they are organically connected like seed and tree.*

The “already-but-not-yet” framework



- *Paul’s understanding of the timeline of redemption (eschatology) relates primarily to the study of Christ (christology). The two are inextricably connected. “Paul’s ‘eschatology’ is ‘Christ-eschatology.’*
- *Christology completely redefines what we mean by eschatology, and vice versa. For Paul, the incarnation, death, and resurrection of Jesus Christ were eschatological events accomplished in history. That is, they were redemptive-historical events — divine actions whereby God revealed himself in word and deed, in time and space — and these redemptive-historical events connected the present with the future.*
- *For example, the outpouring of the Spirit is considered an end-time event in Joel 2, but this end-time event occurred after Christ’s ascension on the day of Pentecost in Acts 2. The future came into the present through the person and work of Christ. This dynamic is often referred to as inaugurated eschatology.*
- *Christ’s incarnation, death, and resurrection are not merely eschatological events. They are also redemption events. The salvation that Christ accomplished and the Spirit applies has present and future implications for believers. This is the practical payoff of the already-not yet framework.*

Paul’s “already-but-not-yet” understanding



- *We should consider how drastically different this framework is from the framework Paul affirmed before his conversion on the road to Damascus.*
- *Before Paul was blinded on the road to Damascus, he saw “this age” and “the age to come” much differently.*
- *Think of redemptive history as divided between this age and the age to come, with a midpoint in between that separates the two. The midpoint of redemptive history, from the perspective of the Old Testament, is*
 1. *The coming of the eschatological Davidic Messiah,*
 2. *The latter-day outpouring of the Spirit, and*
 3. *The general resurrection of the dead.*
- *These are some of the major events that would usher in “the last days” and mark the eschatological turning point from this age to the age to come.*

Paul's understanding of time before his conversion



Paul's "already-but-not-yet" understanding



- *Paul's mindset was radically altered after seeing the light of God's glorious gospel (Acts 9:1–19; 2 Corinthians 4:4, 6). He now could see that the redemptive-historical line (time itself) had been divinely reconfigured.*
- *The Messiah was no longer he-who-is-to-come but he-who-has-already-come. And Jesus who had already come, was the One who, through his death and resurrection, became "the firstfruits of those who have fallen asleep" (1 Corinthians 15:20).*
- *The resurrection of Christ completely redefined Paul's Jewish expectation of the general resurrection.*
 - *Luke records how central the resurrection is to Paul's ministry. Again and again, Paul stands before judges, being tried for proclaiming the resurrection. (Acts 24:21; 23:6; 26:6, 28:20).*
 - *The hope of Israel in Acts 24:15 is "having a hope in God . . . that there will be a resurrection of both the just and the unjust." Israel's hope was the general resurrection of the dead.*
- *But Paul makes it clear that Israel's hope of general resurrection and salvation hangs on the resurrection of Jesus Christ (Acts 26:22–23).*

Paul's "already-but-not-yet" understanding



- *The resurrection is not simply one event among many but is the singular way that Scripture is fulfilled and the means by which Jesus as Messiah is Lord of all.*
- *The resurrection, in short, is the 'hope of Israel,' and this hope has broken into history through Jesus of Nazareth."*
- *Whereas once the general resurrection of the dead was the decisive turning point of time, Paul now considers Jesus's resurrection to be the great turning point, moving us from this age into an overlapping of the ages where we presently experience the age to come.*
- *The midpoint of redemptive history is therefore expanded, bookended by the first and second coming of Christ. These are the "times" between which we live.*

Paul's understanding of time after his conversion

Second Coming of Christ
General Resurrection of the Dead

Age to Come

The Already and Not Yet

This Age

First Coming of Christ
Outpouring of the Spirit
Resurrection of Christ

The “already-but-not-yet” understanding for you and me



- *That’s why . . .*
 - *Paul describes Christians as those “on whom the end of the ages has come” (1 Corinthians 10:11).*
 - *Peter, after witnessing the outpouring of the Spirit, adds the words “in the last days” (Acts 2:17) into his direct quotation of Joel 2:28–32.*
 - *Peter also declares that Christ died and rose again “at the end of the times” (1 Peter 1:19–21).*
 - *The author of Hebrews highlights God’s speech through the Son “in these last days” (Hebrews 1:2) who “appeared once for all at the end of the ages to put away sin by the sacrifice of himself” (Hebrews 9:26).*
- *It is already the time of the end, and yet it is not the end.*
- *Christ’s first coming marks the beginning of the last days. Christ’s second coming will mark the end of the last days.*
- *And Christians presently find themselves living in the last days, in the overlapping of the ages, where the benefits of salvation are ours already and not yet.*

Practical Christian living in this “age”



- *The Jews in the Old Testament looked forward to the resurrection of the dead. Christians, however, must look back to Christ’s resurrection before they look forward to their own. The reason for this shift in perspective is simple yet profound: the resurrection of Christ is closely united with our own. Our future physical resurrection is determined by our present spiritual resurrection with Christ.*
- *Though our future is certain, our sanctification can be a turbulent ongoing battle. Sometimes we win; sometimes we lose. We’re constantly in flux with mountaintop experiences before lying defeated in dark valleys. Viewing our sanctification through the already-not yet lens keeps us from feeling spiritually double-minded and powerless.*
- *We are already sanctified through union with Christ (1 Corinthians 1:30) “set free from sin” (Romans 6:7).*
- *These things are true of us now, but not yet fully experienced. So we must “put off the old self with its practices and . . . put on the new self” (Colossians 3:9–10), and “put to death . . . what is earthly” (Colossians 3:5), and “put on . . . compassionate hearts, kindness, humility, meekness, and patience” (Colossians 3:12).*

Mark 1:14-15

14 After John was put in prison, Jesus went into Galilee, proclaiming the good news of God.

15 "The time has come," he said. "The kingdom of God has come near. Repent and believe the good news!"



3. "Repent and believe in the gospel"

- *The parable of the fig tree in Mark 13:28 echoes Jesus' proclamation that the kingdom "has come near" and clarifies what nearness means.*
- *Summer is "the next thing" that comes after the fig sprouts.*
- *Jesus' ministry in subduing Satan, sin, disease and death, and nature is the sign that the "end" stands as "the next act" of God in man's future.*
- *Provision has been made for man to repent, but there is no time for delay. Jesus accordingly calls men to radical decision. Jesus proclaims the kingdom not to give content but to convey a summons.*

Mark 1:14-15

14 After John was put in prison, Jesus went into Galilee, proclaiming the good news of God.

15 "The time has come," he said. "The kingdom of God has come near. Repent and believe the good news!"



Summary . . . Being "in Christ" means every aspect of our lives is now defined by the redemptive events of Christ's life.

- *Our timeline is now Christ's timeline. We ought not to mark time by our temporary pilgrimage but by God's redemptive timeline (Isaiah 59:16-60:3, 63:1-9, Hebrews 11:13).*
- *Our language is now the language of the good news (1 Cor 2:13). Disciples example . . .*
 - *Jesus desire to heal (Mark 1:40-41, 9:22-23)*
 - *Parables (Mark 4:13-20)*
 - *Bread (Mark 6:37, 7:27, 8:4, 8:14-21)*
 - *Death of Christ (Mark 9:30-32)*
- *The amazing news of the Gospel is not that we can receive Jesus into our lives, but that He's already received us into His.*