

The Covenant(s)
Skip MacCarty, D.Min.
Psalm 25:14

1. Why this study is important for Seventh-day Adventists

- a. A short view of the problem related to the covenants, as our opponents would present it:
 - i. Gen 15:6,18 - Abrahamic covenant one of righteousness by faith.
 - ii. Dt 4:12-13; 5:2-3 - The covenant at Sinai/Horeb, namely, the Ten Commandments, the “old covenant,” was different in kind from the covenant with Abraham in that it was a law covenant, rather than one based on faith. The Mosaic covenant’s 613 laws engendered a life of bondage.
 - iii. Heb 8:7-9,13 - The new covenant is different in kind from the one at Sinai in that it returns to a faith-based experience, rather than a law-based one. It releases it’s adherents from bondage to the old law covenant of Ten Commandments, and sets them free to live in the glorious liberty of life in the Spirit. The 613 laws of the Mosaic covenant have been reduced in the New Testament to one law, namely love, and a few ethical commands or examples to show how love works.
- b. Challenging texts: Rom 7:1-6; 2 Cor 3:4-16; Gal 3:22-25; 4:21;-5:1; Heb 8:7-13; etc.
 - Handout: Chart—“*Biblical Tension. . . What’s Happening Here?*”
- c. The answers to such challenges come only through diligent, prayerful searching (Prov 2:1-6; 25:14).
- d. My story
 - In Granite or Ingrained*: “Introduction”

2. Centering on the Gospel

- a. How many gospels are there in the Bible? (Gal 1:6-9)
- b. To whom has the gospel been preached? (Isa 52:7; Rom 10:14-17; Gal 3:8; Heb 4:2)
- c. What is the gospel of the Old and New Testaments called? (Rev 14:6)
 - In Granite or Ingrained*: Chapter 1 – “The Core Truth of the Covenant(s)”

3. Description of the term “covenant,” and specifically, God’s covenant(s)

- a. L_____ procedure. Mutually entered into such as a mortgage contract, or unilaterally determined such as a will. God’s covenant(s) is like a will, in that the stipulations are determined by God. (Gal 3:15; Heb 9:15-18ff.)
- b. S_____. The master may be malevolent or benevolent. God is a benevolent Master. (Jer 31:3; Mt 25:21-23; Rom 1:1; Phil 2:5-7)
- c. P_____. (Jer 31:9,20; Mt 7:9-11; 1 Jn 3:1)
- d. M_____. (Isa 54:5-10; Jer 31:31-32; Eze 16:1-14; 2 Cor 11:2; Eph 5:32)

4. The four promises/provisions of the new covenant – the new covenant DNA
- Promise/Provision 1:** “I will put my law in their minds and write it on their hearts.” (Jer 31:33; cf. Heb 8:10)
S _____ / Internalization of God’s law, Restoring God’s image in man
 - Promise/Provision 2:** “I will be their God and they will be my people.” (Jer 31:33; Heb 8:10)
R _____ / Healing man’s estrangement from God; Restoring the relationship
 - Promise/Provision 3:** “No longer will a man teach his neighbor or a man his brother, saying, ‘Know the LORD,’ because they will all know me, from the least of them to the greatest.” (Jer 33:34; Heb 8:11; 2 Cor 2:14-15; see *In Granite or Ingrained*: Chapter 2)
R / M _____ / Making God known through verbal witness and loving service
 - Promise/Provision 4:** “For I will forgive their wickedness and will remember their sins no more.” (Jer 31:34; Heb 8:12)
J _____ / God providing man with a right standing before Him
- The above order follows Hebrew reasoning from *effect* to *cause*. (cf. 1 Cor 6:11)
- In Granite or Ingrained*: Chapter 3 – “How God Defined the New Covenant”
- e. The four provisions of the new covenant are a description of, and imbedded in, the everlasting gospel:
- The Gospel** (Isa 52:7)
- | | |
|-----------------------------------|----------------------------------|
| Provision 1 (Isa 51:7) | Provision 3 (Isa 52:10) |
| Provision 2 (Isa 51:15-16) | Provision 4 (Isa 53:5-10) |
- The new covenant gospel at Sinai:
Provision 1 (Dt 30:6,11-14 with Rom 10:6-8; Ps 37:30-31; 40:8; Isa 51:7; Ex 31:12-13)
Provision 2 (Lev 26:12)
Provision 3 (Ex 19:5-6 with Gen 28:14; Ps 67:1-2; Isa 26:18; Eze 36:23; Isa 49:3,6 with Acts 13:46-47; Zech 8:20-23)
Provision 4 (Ex 34:1-7; see *In Granite or Ingrained*, p. 44)
5. The four provisions of the new covenant constitute the DNA of God’s covenant(s) with man, enabling us to view the various covenants as unified, progressive expressions/administrations of God’s Everlasting Covenant.
- In Granite or Ingrained*: Chart (291-293) – “The Covenant(s)” - Brief description of God’s major covenants.
- In Granite or Ingrained*: Chart (304) – “The DNA of the Covenant(s)” – Tracing the four provisions of the new covenant through God’s various covenants recorded in the Bible.
- In Granite or Ingrained*: Chapter 4- “New Covenant DNA in the Old Covenant”
6. Addressing challenges to the unity of the covenants and the Old and New Testaments.
- Why did Moses say that the covenant God made with Israel at Sinai was not made with their fathers (Dt 5:2-3)? And why did God say that the new covenant “will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt”? (Jer 31:32; Heb 8:9)
 - God anticipated a different response (Jer 8:31-32; Heb 8:8-9; Mt 21:33-39)
 - It’s like the new commandment which wasn’t new (1 Jn 2:7-8; 2 Jn 5-6)
 - It was a new and more powerful revelation (Ex 6:2-3; Gen 15:6-7,18; 21:33)
 - God’s covenant comes as a “new” covenant to each new generation
 - Ceremonies changed: Lamb sacrifices to Lord’s Supper, from circumcision to baptism
 - Jesus came in the middle!

□ *In Granite or Ingrained: Chapter 5 – “How the Old and New Covenants Differ”*

- b. Love and law are inseparably linked throughout Deuteronomy, the OT covenant book, just as they are throughout the NT (e.g., Dt 5:10; 6:5; 7:9; 10:12-13,19; 11:1,13-14,22; 13:3-4; 19:9; 30:16,19-20). There are more references to “love” in Deuteronomy than in any other Bible book except Psalms, Hosea, John and 1 John.
- c. There are over 900 direct, and 300 indirect, commandments in the New Testament in addition to the commandment to love. The New Testament significantly raises the moral/ethical standards that believers are admonished to live by (e.g., the Mt 5-7 Sermon on the Mount, etc.).

□ *In Granite or Ingrained: Chapter 8 – “Love and Law in the Covenant(s)”*

- 7. The foundational covenant from which all other covenants derive their being and after which they are patterned is “the e _____ covenant.” (see *In Granite or Ingrained: Chapter 1*)
 - a. The origin and nature of this primal, primary, foundational covenant.
 - i. The covenant existed from everlasting within the Trinity (1 Jn 4:8; Mt 5:44-45; 7:9-12).
 - ii. The bonds of God’s loving commitment embrace the whole of His creation, including the angelic host throughout the universe as well as humanity (Ps. 103:17-22; Col 1:19-20).
 - iii. God’s response to man’s sin was a natural expression and extension of His covenantal love which is as eternal as God Himself is eternal (2 Tim 1:9; Heb 13:20; Rev 13:8).
 - b. “*The* everlasting covenant”
 - i. Genesis 9:16
 - ii. Isaiah 24:4-5
 - iii. Hebrews 13:20-21
 - c. In addition, the phrase “*an* everlasting covenant” occurs 13 times to indicate that the covenants it refers to are adaptations and expressions of “*the* everlasting covenant” and bear the DNA characteristics of that foundational covenant: (Abrahamic - Gen 17:7,13,19); (Mosaic - Lev 24:8; 1 Chron 16:17; Ps 105:10); (Davidic - 2 Sam 23:5; Isa 55:3); (Post Exilic - Isa 61:8; Jer 32:38-40; 50:5; Eze 16:59-60; 37:26).
 - d. In essence, Jesus Himself, as representative of God, is “the covenant” (Isa 42:1,6-7). He “whose goings forth are from of old, from *everlasting*” (Micah 5:2 NKJV) was both the origin and the administrator of the *everlasting* covenant in all of its expressions. In Him the Abrahamic covenant (Lk 1:72), Mosaic covenant (Mt 2:13-15), Davidic covenant (Mt 21:1-9) and new covenant (Lk 22:20) find their expression, their embodiment, their fulfillment. In Jesus—through the events and mission of His life, through what He did and who He was and is—the various expressions and administrations of the everlasting covenant find their unity, coherence and ultimate expression. All four promises/provisions of the new covenant/everlasting covenant DNA were fulfilled in His life and sacrificial death. (see *In Granite or Ingrained*, pp. 64-71)
 - 8. To understand the New Testament tension between the old and new covenants, one must understand the differentiation between the *historical* and *experiential* applications of the old and new covenants.
 - a. The *historical* old and new covenants are the primary focus of Hebrews 7-10.
 - i. Historical old covenant = era of God’s covenants (esp. at Sinai) before Jesus came.
 - ii. Historical new covenant = era of God’s covenant with His people after Jesus came.
 - b. The old and new covenant *experiences* are the primary focus of the other Pauline epistles. Only when this is recognized can the polemic (argumentative, esp. against the law and old covenant) passages such as Romans 7:1-6, 2 Corinthians 3 and Galatians 3-5 be correctly understood.
 - iii. Old covenant experience = rebellion and legalism
 - ii. New covenant experience = faith and the obedience of faith
- *In Granite or Ingrained: Chart (305) – “Graphic Summary of the Covenant(s)”*

- In Granite or Ingrained*: Chart (294-296) – “Historical Old and New Covenants”
- In Granite or Ingrained*: Chart (297-300) – “Old and New Covenants Experiences”
- Handout: Chart – “The Biblical Tension Regarding God’s Law/Commandments Resolved”
- In Granite or Ingrained*: Chapter 6 – “The Two Covenants in History and Experience”

c. The crucial role of Hebrews 11 cannot be overemphasized. After extensively discussing the covenants throughout the book of Hebrews, the author presents a representative list of believers drawn from throughout the entire Old Testament historical period who lived a new covenant experience, and holds them up as examples for New Testament believers! The spiritual experience of these Old Testament believers was characterized by righteousness by faith and the obedience of faith throughout the entire period when the several covenants of the Old Testament, including the covenant at Sinai, were being administered by God. This is proof positive that throughout history there was in essence only one covenantal *experience* into which God was ever and always drawing His people.

- Handout: Chart – “Biblical Tension Regarding God’s Law/Sabbath Resolved” (3 cols.)

d. Case study – Gal 4:21;-5:1

- “The two covenants” of Gal 4:21;-5:1

Old Covenant	New Covenant
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

- “Flesh” vs. “Spirit” (Jn 3:3-6; Rom 8:5-14; Gal 5:19-25; Phil 3:4-6)
“Flesh”/”Sinful Nature”
“Spirit”

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

- “Heir” / “inherit” / “inheritor” / “inheritance” (Mt 5:5; 19:29; 25:34; 1 Cor 6:9-10; Gal 3:29; 5:21; Rev 21:7)

e. Chose one of the following texts and determine what it would mean if it was interpreted strictly from a historical perspective, and then what it might mean if it were interpreted primarily from an experiential perspective: 1) 2 Cor 3:2-16; Gal 3:6-7, 19-25; 2) Gal 2:19; 3) Gal 3:12; 4) Gal 4:21; 5) Rom 6:14

Interpreted from a historical perspective:

Interpreted from an experiential perspective:

- In Granite or Ingrained*: Chapter 7 – “Historical and Experiential Applications”

- f. Hebrews 7-10 uniquely considers the two covenants primarily from a historical perspective.
 - i. This passage reveals that the purpose of the priesthood and sacrificial services of the historical old covenant have met their complete fulfillment in Christ our high priest in the heavenly sanctuary by virtue of His once-for-all atoning sacrifice. This is the context for the author's statement in 8:13 that the historical old covenant (it's priesthood and sacrifices) "is obsolete and aging [and] will soon disappear." Subsequently the temple at Jerusalem was destroyed by Rome, and the sacrifices and priesthood which administered it were never reestablished.
 - ii. The quotation in Hebrews 8:8-12 of Jeremiah's definition of the experiential new covenant reaffirmed that the gospel taught in the historical new covenant era was the same gospel by which people were saved in the historical old covenant era (cf. Heb 4:2).
 - iii. This extended passage is immediately followed by Hebrews 11 that affirms that people saved during the historical old covenant were experientially new covenant believers.

9. Covenant Rest

- a. As part of God's covenant with His people, He promised that He would give them "rest" from their enemies so they might serve Him and carry out their mission unhindered (Dt 12:8-10). This promised "rest" was more than relief from their physical enemies, but included a deep spiritual assurance that God's presence would accompany them and thus they could have confidence and security as they trusted in Him for their spiritual salvation, their daily provision, and their empowerment for mission (Ex 33:14; Isa 30:15; cf. Mt 11:28-29). But while God gave them rest from their enemies upon their entrance into Canaan, by and large they never experienced the spiritual rest of complete trust in Him that He offered them. Repeated appeals were made for them to enter into the deeper spiritual experience of God's rest (1 K 8:56-61; Ps 95:6-11; Jer 31:2).
- b. The New Testament book of Hebrews, which discusses the covenants at length, rehearses Israel's overall failure, due to their unbelief and disobedience, to experience the covenantal rest God offered them through "the gospel" that was preached to them, and it appeals to us who live in the New Testament era not to follow their example (Heb 3:5;-4:11).
- c. In the midst of this discussion in Hebrews, the Sabbath is specifically identified as a symbol of the promised covenantal rest (Heb 4:6,9). Rather than using the Greek term *katapausis* for "rest" in Hebrews 4:9 as he had for each of its 8 previous occurrences in Hebrews 3:5;-4:11, the author of Hebrews chose the Greek term *sabbatismos* which many modern versions translate as "Sabbath rest," and which is even more accurately translated, "keeping of a sabbath." The seventh-day Sabbath instituted by God at Creation indeed "remains" for God's people today. The rest from physical labor it requires is for the purpose of cultivating a deeper trust in God, reliance upon God, and obedient commitment to Him who is our Creator and Redeemer. This is the deep spiritual rest God promises in the covenant to all those who put their whole trust in Him.

□ *In Granite or Ingrained*: Chapter 10 – "Covenant Rest"

- d. There were numerous covenant signs (Noahic—rainbow, Gen 9:12-17; Abrahamic—circumcision, Gen 17:11; new covenant—baptism, Col 2:9-12), but the Sabbath was the only sign which:
 - i. Was instituted in the covenant of creation in Eden before sin - Gen 2:1-3;
 - ii. Has been observed as a covenant sign of faith throughout the covenant of redemption - Eze. 20:12,20; Gal 3:29; Heb 4:6,9;
 - iii. Will be observed in the new earth when Eden is restored - Isa 66:22-23.)

□ *In Granite or Ingrained*: Chapter 9 – "Covenant Signs"

10. Summarizing and Applying

□ *In Granite or Ingrained*: Chapter 11 – "Ten Timeless Truths—In Summary"

□ *In Granite or Ingrained*: Chapter 12 – "Living the covenants"

On page 88 of In Granite or Ingrained, inserted as a new paragraph before the final paragraph in the Summary section just before the footnotes:

“The nature and relationships of the historical and experiential old and new covenants may be quite simply graphed as follows:

	Old Covenant	New Covenant
History	<p style="text-align: center;">God’s Provision</p> <ul style="list-style-type: none"> • God’s 4 new covenant promises • Grace-based, gospel-bearing, faith-inducing, mission-directed • Before Jesus came 	<p style="text-align: center;">God’s Provision</p> <ul style="list-style-type: none"> • God’s 4 new covenant promises • Grace-based, gospel-bearing, faith-inducing, mission-directed • After Jesus came
Experience	<p style="text-align: center;">God’s Provision Rejected</p> <ul style="list-style-type: none"> • God’s 4 new covenant promises rejected, perverted and externalized by the sinful nature into lawlessness or legalism • The experience of unbelievers of every historical era • Before faith is exercised • Unconverted - Lost 	<p style="text-align: center;">God’s Provision Accepted</p> <ul style="list-style-type: none"> • God’s 4 new covenant promises received, internalized, and fulfilled through the agency of the Holy Spirit • The experience of believers of every historical era • After faith is exercised • Converted - Saved

The Biblical Tension Regarding God's Law/Commandments

God's law/commandments are:

1. For our good - Dt 10:13
2. Written by God in the heart - Dt 30:10-14; Isa 51:7; Jer 31:33; Rom 2:12-16; Heb 8:10
3. Perfect - Ps 19:7
4. Converting the soul - Ps 19:7
5. Pure - Ps 19:8
6. More to be desired and valuable than fine gold - Ps 19:10; 119:127
7. More to be desired than honey - Ps 19:10
8. Liberty/freedom - Ps 119:44-45; Jms 2:8-12;
9. Truth - Ps 119:142,151
10. Great peace for those who love it - Ps 119:165
11. Righteousness - Ps 119:172
12. Ordained to life - Rom 7:10
13. Established by faith - Rom 3:31
14. Holy - Rom 7:12
15. Just - Rom 7:12
16. Good - Rom 7:12
17. Spiritual - Rom 7:14
18. Fulfilled in the life of one who walks according to the Spirit - Rom 8:14
19. That which reveals sin that we might be led to Christ - Gal 3:23-24; Rom 3:20; 7:13
20. Kept by God's saints - Rev 12:17; 14:12

The law/commandments/Sinai are

1. That which killed me - Rom 7:10-11
2. The power of sin - 1 Cor 15:56
3. A letter that kills - 2 Cor 3:6
4. A ministration of death - 2 Cor 3:7
5. A ministration of condemnation - 2 Cor 3:9
6. Engraved on stone only, not in the heart - 2 Cor 3:7
7. A veil which covers the heart and dulls the mind to the reception of spiritual things - 2 Cor 3:14-15
8. Something I have to die to in order to be married to Christ and receive salvation - Rom. 7:1-4; Gal 2:19
9. Not based on faith - Gal 3:12
10. A curse from which Jesus redeemed us - Gal 3:13
11. That which imprisoned us - Gal 3:23
12. That which will prevent those who try to live by from ever sharing in the inheritance of the saints - Gal. 4:30
13. That which produces slave children, not free - Gal 4:24-25,30-31

What's Happening Here?

The Biblical Tension Regarding God's Law/Commandments Resolved

God's law/commandments are:	God's law/commandments experienced:	The law/commandments/Sinai are:
1. For our good - Dt 10:13	1. Blessed is the man who delights in - Ps 1:1-3	1. That which killed me - Rom 7:10-11
2. Written by God in the heart - Dt 30:10-14; Isa 51:7; Jer 31:33; Rom 2:12-16; Heb 8:10	2. Blessed is the man who meditates on day and night - Ps 1:1-3	2. The power of sin - 1 Cor 15:56
3. Perfect - Ps 19:7	3. Is in my heart - Ps 40:8	3. A letter that kills - 2 Cor 3:6
4. Converting the soul - Ps 19:7	4. I delight myself in - Ps 119:47, 70, 77,92,143,174; Rom 7:22	4. A ministration of death - 2 Cor 3:7
5. Pure - Ps 19:8	5. Oh, how I love - 119:97,113, 127,163	5. A ministration of condemnation - 2 Cor 3:9
6. More to be desired and valuable than fine gold - Ps 19:10; 119:127	6. It is my meditation all the day - Ps 119:97	6. A veil which covers the heart and dulls the mind to the reception of spiritual things - 2 Cor 3:14-15
7. More to be desired than honey - Ps 19:10	7. The unconverted heart is not subject to - Rom 8:7	7. Something I have to die to in order to be married to Christ and receive salvation - Rom. 7:1-4; Gal 2:19
8. Liberty/freedom - Ps 119:44-45; Jms 2:8-12;	♦ God's law can be converted from the right column to the left in a person's life by: *Conversion: "When one turns to the Lord, the veil is taken away" - 2 Cor 3:16 *Believing in God and His righteousness: "Before faith came we were kept under guard [as prisoners] by the law, kept for the faith which would afterward be revealed" - Gal 3:23	8. Not based on faith - Gal 3:12
9. Truth - Ps 119:142,151	← ← ← ← ←	9. A curse from which Jesus redeemed us - Gal 3:14
10. Great peace for those who love it - Ps 119:165	♦ God's law can be converted, rather <i>pervverted</i> , from the left column to the right in a persons life by: *Applying the law in a way it was never intended to be related to, as a means to earn ones way to heaven by living a law abiding life: "Sin, taking occasion by the commandment, deceived me, and by it killed me" - Rom 7:11; cf. 9:30-31	10. That which imprisoned us - Gal 3:23
11. Righteousness - Ps 119:172	→ → → → →	11. Engraved on stone only, not in the heart - Gal 4:7
12. Ordained to life - Rom 7:10	← ← ← ← ← set me free from → → → → → the law of sin and death" Rom 8:2	12. That which will prevent those who try to live by from ever sharing in the inheritance of the saints - Gal. 4:30
13. Established by faith - Rom 3:31		13. That which produces slave children, not free - Gal 4:24-25,30-31
14. Holy - Rom 7:12		
15. Just - Rom 7:12		
16. Good - Rom 7:12		
17. Spiritual - Rom 7:14		
18. Fulfilled in the life of one who walks according to the Spirit - Rom 8:14		
19. That which reveals sin that we might be led to Christ - Gal 3:23-24; Rom 3:20; 7:13		
20. Kept by God's saints - Rev 12:17; 14:12		

The left and right columns do not describe two different laws. They do not describe differing assessments of Ten Commandments viewed from the perspective of the historical old and new covenants, or the Old and New Testament historical periods. Rather, they are describing two different experiences and applications of God's law: The left describes the "law of the Spirit of life," God's law as it is used by the Spirit to convict, convert, sanctify; the right describes "the law of sin and death," God's law commandeered by Satan/sinful nature to deceive and kill.

Covenant:	Everlasting	Man at Creation	Humanity after his fall	The DNA of the Covenant(s)				Covenant Consciousness at Temple Dedication	Covenant Consciousness in Isaiah 51-54 (54:10 "Covenant of Peace")	Covenant Language in Ezekial 36-37	Messiah Jesus Isa 42:6-7 Isa 49:4-6 Mal 3:1	New Covenant	Eden Restored
				Noah	Abraham	Sinai	David						
Made by God with:	Whole Earth/ Universe Gen 9:16 Isa 24:5 Eph 3:10 Col 1:19-20	Adam/ Humanity Gen 1:26-27 Gen 2:15-22 Hos 6:6-7	Adam/ Humanity Gen 3:15	All life through Noah Gen 9:8-17 Isa 54:9-10 2 Pt 3:3-9	Abraham and his promised seed Gen 15:18 Gen 17:1-22	Israel and Foreign Converts Ex 19-23 Dt Isa 56	David and his descendants 2 Sam 23:5 Isa 55:3	Israel and foreign converts 1 Ki 8:41-43 Isa 56	Israel and foreign converts Isa 56	Post-exilic Israel and converts	Israel, Gentiles, "The ends of the earth" Isa 42:6-7; 49:6	Israel and Judah Jer 31:31 Heb 8:8	Overcomers
Covenant / Gospel Provisions ↓ "I will write my laws in your hearts": Sanctification	Heb 13:20-21 Rom 2:14-16	Gen 1:26-27, 31 Implied	Gen 3:15 Implied	Eze 14:14,20 Heb 11:7 Implied	Gen 26:5 with Jn 15:5 Implied	Ex 31:12-13 Lev 20:7-8 Dt 30:6,11-14	Ps 40:8	1 Ki 8:61,58	Isa 51:7, 15-16 with Dt 30:6,11-14 and Rom 10:6-16	Eze 36:26-27	Heb 10:7 with Ps 40:8	Jer 31:33 Heb 8:10	Rev 22:11 Implied
"I will be your God You will be my people": Reconciliation	Ps 103:17-22 Isa 19:25 Col 1:19-20	Gen 1:26-27, 31 Implied	Gen 3:15, 21 Implied	Eze 14:14,20 Heb 11:7 Implied	Gen 17:7 Dt 29:12-13	Ex 6:7 Lev 26:12	2 Sam 7:5-16 Ps 89:3-4,20-29	1 Ki 8:59 (cf. vs. 16, 30, 33-36, etc)	Isa 51:15-16	Eze 36:28 Eze 37:23, 27	Mt 1:23 Mt 3:17 Heb 1:1-5	Jer 31:33 Heb 8:10	Rev 21:2-3,7
"All will know Me": Mission	Isa 19:19-25 Isa 45:22 Ps 19:1-4 Rom 1:20 Jn 17:3 Col 1:19-20	Hos 6:6,7 Gen 1:26-27 Gen 2:15-22 Implied	Gen 3:15 Implied	2 Pt 2:5	Gen 12:3 Gen 28:14	Ex. 19:5-6 with 1 Pt. 2:9 Ps. 67:1-2 Eze 36:22-23	2 Sam 23:5 with 1 Ch 16:7-33 Isa 55:3-5	1 Ki 8:41-43	Isa 52:7-15	Eze 36:23 Eze 37:28	Mt 1:21 Jn 17:25 Jn 14:7,9 Jn 10:30	Jer 31:34 Heb 8:11 2 Cor 2:14-16	Rev 21:2-3 Hab 2:14 Jn 17:3 1 Cor 13:12
"I will forgive your sins": Justification	Heb 13:20 Mt 26:26-28 Mk 14:24	Not needed but provided for 1 Cor 1:23-24: 2:2,7 2 Tim 1:8-9 1 Pt 1:18-20 Rev 13:8 Heb 13:20	Gen 3:21 Implied	1 Ki 8:46 Eze 14:14,20 Heb 11:7 Implied	Gen 15:6 Rom 4:1-4	Ex 34:6-10 Ps 103:2-14	Ps 32:1-5 with Rom 4:6-8 Isa 55:3-7	1 Ki 8:30,33-34 1 Ki 8:46-51	Isa 53:5-12	Eze 36:25 Eze 37:23	Eph 1:3-8 Heb 2:9, 14-17 Heb 9:15 1 Pt 2:22-24 1 Pt 1:18-20 Rev 1:5 Rev 13:8	Jer 31:34 Heb 8:12	Rev 7:9,13-14 with Zech 3:1-5

The Everlasting Covenant

Eternity Past - Ps 90:2; Mic 5:2; Jn 1:1-3

Paradise Restored / Eternal Life - Rev 21:1-7

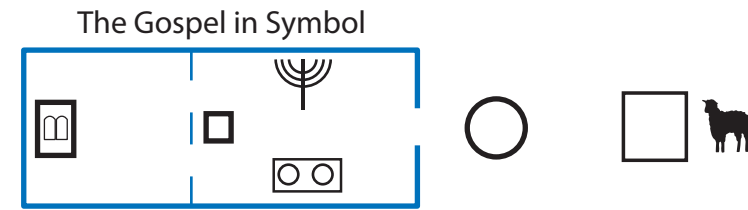
1 Jn 4:8; Mt 5:44-45; 7:9-12; Gen 9:16; PS 103:17-22; Isa 24:5; Col 1:19-20; 2 Tim 1:9; Heb 13:20-21; Rev 13:8;

Covenant of Redemption

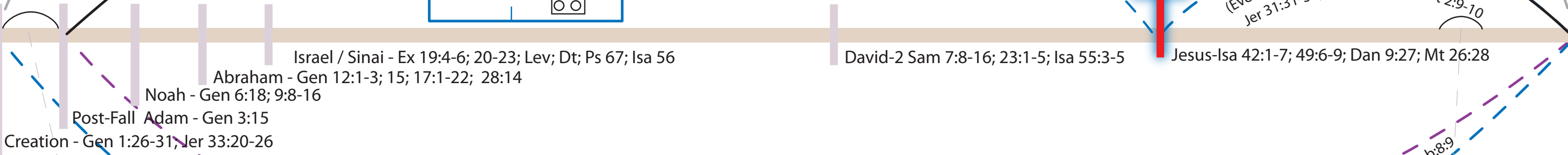
God's Timeless, Universal Gift to Humanity
(The Everlasting Gospel Bridge From Paradise Lost to Paradise Restored)

Gen 3:15; 9:16; Isa 45:22; Gal 1:6-9; Rom 3:22-24; Eph 2:1-10; 1 Tim 2:4; Heb 4:2; 1 Pt 1:15-20; Rev 14:6

God's Historical Old Covenant
(The Everlasting Gospel Taught Through the Old Testament/Covenant Era)
Heb 4:2; 7-10

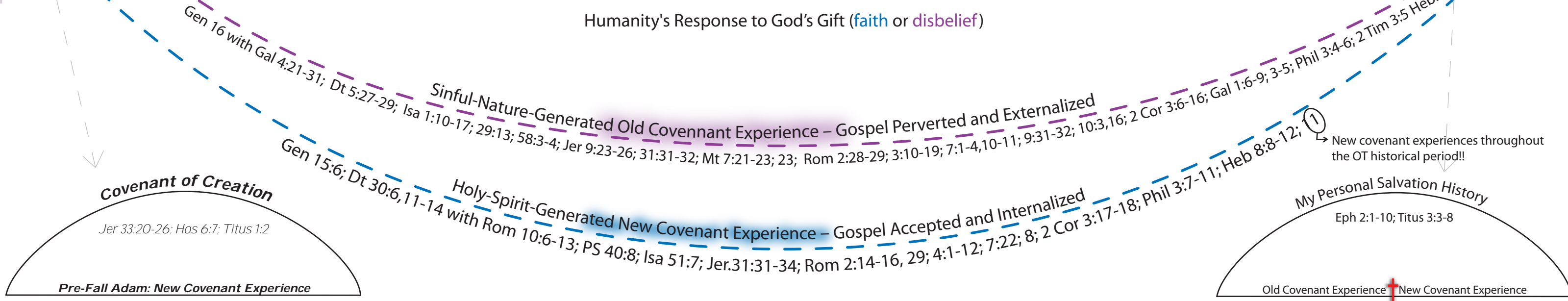


God's Historical New Covenant
(Everlasting Gospel Taught in NT Era)
Jer 31:31-34; Heb 4:2; 7-10; 1 Pt 2:9-10



Creation - Gen 1:26-31; Jer 33:20-26
 Post-Fall Adam - Gen 3:15
 Noah - Gen 6:18; 9:8-16
 Abraham - Gen 12:1-3; 15; 17:1-22; 28:14
 Israel / Sinai - Ex 19:4-6; 20-23; Lev; Dt; Ps 67; Isa 56
 David - 2 Sam 7:8-16; 23:1-5; Isa 55:3-5
 Jesus - Isa 42:1-7; 49:6-9; Dan 9:27; Mt 26:28

Humanity's Response to God's Gift (faith or disbelief)



Covenant of Creation
Jer 33:20-26; Hos 6:7; Titus 1:2
Pre-Fall Adam: New Covenant Experience

Sinful-Nature-Generated Old Covenant Experience - Gospel Perverted and Externalized
Gen 16 with Gal 4:21-31; Dt 5:27-29; Isa 1:10-17; 29:13; 58:3-4; Jer 9:23-26; 31:31-32; Mt 7:21-23; 23; Rom 2:28-29; 3:10-19; 7:1-4, 10-11; 9:31-32; 10:3, 16; 2 Cor 3:6-16; Gal 1:6-9; 3-5; Phil 3:4-6; 2 Tim 3:5; Heb 8:9

Holy-Spirit-Generated New Covenant Experience - Gospel Accepted and Internalized
Gen 15:6; Dt 30:6, 11-14 with Rom 10:6-13; PS 40:8; Isa 51:7; Jer.31:31-34; Rom 2:14-16, 29; 4:1-12; 7:22; 8; 2 Cor 3:17-18; Phil 3:7-11; Heb 8:8-12; ①

My Personal Salvation History
Eph 2:1-10; Titus 3:3-8
Old Covenant Experience | New Covenant Experience

Historical Old and New Covenants

Historical Old Covenant

- Spans the period of spiritual history extending from Creation to the incarnation of Christ (i.e. the entire Old Testament period)—“when the old covenant [i.e., Old Testament] is read..” (2 Cor 3:14)
- Purpose: To save people living in the Old Testament era through the initial covenant God made with fallen Adam and then expanded through covenants with Noah, Abraham, Moses/Israel, David, etc., and to groom them into a kingdom of priests, a holy nation, who would take God’s message of salvation to the whole world. (Gen 3:15; Gen 6:17-18; 9:8-17; 12:1-3; 15:1-18; 17:1-16; Ex 19ff; Dt; 2 Sam 23:5; Ps 67; Isa 45:22; 49:3,6; 55:3; 56)
- Characterized by the preaching of the gospel. (Rom 10:6-16; Dt 30:11-14; Gal 3:8; Heb 4:2)
- Characterized by miraculous and redeeming acts of God on behalf of His people. (Neh 9; Ps 78; 104-106; Acts 7)
- Characterized by a system of moral and civil laws based on love and the Ten Commandments, expectations which everyone in this era fell short of—“there is no one who does not sin.” (1 Ki 8:40; Ex 20-24; Lev 19:18; Dt 5:6)

Historical New Covenant

- Spans the period of spiritual history extending from the incarnation to the second coming of Christ (i.e. the entire New Testament period)—everything after Jesus came being considered “new,” even if it had existed earlier. (cf. 1 Jn 2:7-8)
- Purpose: To save people living in the New Testament era through a “new covenant [God made] with the house of Israel and with the house of Judah,” and to groom them into a kingdom of priests, a holy nation, who would take God’s message of salvation to the whole world. (Heb 8:8-12; Mt 28:19-20; 1 Pt 2:5,9)
- Characterized by the preaching of the gospel. (Heb 4:2)
- Characterized by the redemptive act of God in Jesus Christ for the salvation of the world and the reconciliation to Himself of all things in heaven and earth. (2 Cor 5:19; Col 1:19-20)
- Characterized by an intensification of moral expectations based on the fuller revelation of love and Ten Commandments as seen lived out in the life of Jesus Christ, expectations which everyone in this era has fallen short of—“all have sinned and fall short of the glory of God.” (Rom 3:23,10-18; Mt 5:19:16-21; 22:35-40; Jms 2:10-11)

Historical Old Covenant

- Characterized by an elaborate ceremonial system eventually focused in a localized sanctuary which represented both God's presence among them and His greater sanctuary in heaven from which He ministered to them. (Ex 25:8-9; Heb 9:1-7)
- Characterized by a human priesthood from the tribe of Levi who administered the sanctuary services, ministered imperfectly to the people, and represented God to the people and the people to God. (Num 3:5-9; Zech 3:1-7; Heb 7:11,28)
- Characterized by animal sacrifices which could never take away sin but served as an anticipatory type and shadow of the atoning ministry of the Messiah who was yet to come. (Lev 4:27-35; Isa 53:1-7; Heb 10:4,11)
- Characterized by the convicting, converting, sanctifying work of the Holy Spirit to save and empower for ministry. (Gen 6:3; Ex 31:1-3; Ps 51:9-12; 1 Sam 10:6-10; Eze 36:25-27; 37:1-14)
- Means by which the Holy Spirit birthed in many living during the Old Testament era a *new covenant experience* with an eternal hope assured. (Heb 11)
- An *old covenant experience* with no eternal hope realized by many living during the Old Testament era due to unbelief and rejection of the everlasting gospel. (Rom 10:16; Heb 4:2)
- Ratified by the blood of animals. (Ex 24:8; Heb 9:22)

Historical New Covenant

- Characterized by a simpler ceremonial system consisting of baptism and the holy communion which represented the finished work and atoning sacrifice of Jesus who continues His ministry on our behalf from His sanctuary in heaven. (Lk 22:19-20; Col 2:11-12; Heb 8:1-2)
- Characterized by Christ as our perfect high priest in heaven, having represented God to us through His ministry among us, and now representing us before the Father,. (Jn 7:39; Heb 7:23-28; 8:1-2)
- Characterized by the once-for-all atoning sacrifice of Christ through which all believers in both historical eras were granted forgiveness of sins and the righteousness of God by which we obtain access to eternal life. (Jn 1:29; Heb 9:12-15,23-28)
- Characterized by a greater understanding of the multifaceted ministry of the Holy Spirit than was available to believers in the Old Testament era and a new phase of the Spirit's ministry based on the accomplished sacrifice and resurrection of Christ. (Jn 7:39; 16:7; Rom 8:4-17; 1 Cor 12)
- Means by which the Holy Spirit birthed in many living during the New Testament era a *new covenant experience* with an eternal hope assured. (1 Pt 1:3-9)
- An *old covenant experience* with no eternal hope realized by many living during the New Testament era due to unbelief and rejection of the everlasting gospel. (Mt 7:13-14; Lk 18:8; Gal 3:10; 4:21-26; 5:4; Heb 10:26-31)
- Ratified by the blood of Jesus. (Lk 22:20; Heb 9:22-28)

Old and New Covenant Experiences

Old Covenant Experience

- Sin's counterpart of God's four provisions of the new covenant experience—*the gospel externalized* (Isa 29:13; Mt 15:8-9; 7:21-23; 25:1-12; Isa 26:18; 52:5; Rom 2:23-24; Lk 18:9-14):
 - ✓“The Lord says: ‘These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Their worship of me is made up only of rules taught by men.’”
 - ✓“Many will say to me on that day, ‘Lord, Lord, . . .’ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’” “Later the others came. ‘Sir! Sir!’ they said. ‘Open the door for us!’ But he replied, ‘I tell you the truth, I don’t know you.’”
 - ✓“You who brag about the law, do you dishonor God by breaking the law? As it is written: ‘God’s name is blasphemed among the Gentiles because of you.’” “We have not brought salvation to the earth; we have not given birth to the people of the world.”
 - ✓“Some . . . were confident of their own righteousness and looked down on everybody else. . . . ‘God, I thank you that I am not like other men.’ . . . But the tax collector . . . beat his breast and said, ‘God, be merciful to me a sinner. . . . This man, rather than *the other*, went home justified before God.’”
- An experience with God and His law that God never intended—“they did not remain faithful to my covenant.” (Heb 8:9)
- An experience possessed by many in both the Old and New Testament/covenant historical eras. (Rom 9:31-32; 10:2-3,16; Heb 4:1-2)
- Sinful from birth—“there is no one who does good,” even “our righteous acts are like filthy rags.” (Ps 51:5; Rom 3:12; Isa 64:6)

New Covenant Experience

- The four provisions of a new covenant experience—*the gospel internalized* (Jer 31:32-33; Heb 8:10-12; 2 Cor 2:14):
 - ✓“I will put my laws in their minds and write them on their hearts.” (*Sanctification*)
 - ✓“I will be their God and they will be my people.” (*Reconciliation*)
 - ✓“No longer will a man teach his neighbor or a man his brother, saying, ‘Know the Lord, because they will all know me, from the least of them to the greatest.’” “God . . . through us spreads everywhere the fragrance of the knowledge of him.” (*Mission*)
 - ✓“I will forgive their wickedness and will remember their sins no more.” (*Justification*)
- The experience with God and His law God intended—“if you . . . keep my covenant, then . . . you will be . . . a kingdom of priests and a holy nation.” (Ex 19:5-6; 1 Pt 2:5,9)
- An experience possessed by many in both the Old and New Testament/covenant historical periods. (Heb 11)
- Initiated at conversion—“whenever anyone turns to the Lord, the veil is taken away.” (2 Cor 3:16)

Old Covenant Experience

- Simultaneously both “dead in . . . transgressions and sins, . . . gratifying the cravings of our sinful nature,” and “as for legalistic righteousness, faultless.” As helpless to change this condition on our own as a leopard is to change his spots or an Ethiopian his skin. (Eph 2:1,3; Phil 3:6; Jer 13:23)
- Characterized by outward compliance to the law’s requirements for the purpose of gaining entrance into God’s covenant and eternal salvation—“a yoke that neither we nor our fathers have been able to bear,” “rely on the law,” “brag about the law,” “merely outward and physical,” “by the written code,” pursuing righteousness “not by faith but as if it were buy works,” “sought to establish their own [righteousness],” “did not submit to God’s righteousness,” “written . . . on tablets of stone” not “on tablets of human hearts,” “covenant . . . of the letter,” “the letter [that] kills,” “the ministry that brought death,” “the ministry that condemns men,” “rely on observing the law,” “want to be under the law,” “trying to be justified by the law,” “as for legalistic righteousness, faultless.” (Acts 15:10; Rom 2:17,23,28-29; 9:31-32; 10:3; 2 Cor 3:3,6-7,9; Gal 3:10; 4:21; 5:4; Phil 3:6)
- Those with this experience are “slaves to sin,” slaves “to impurity and to ever-increasing wickedness,” “free from the control of righteousness,” “a prisoner of the law of sin,” “a slave to the law of sin,” “does not submit to God’s law, nor can it do so,” controlled by the sinful nature,” “cannot please God,” “burdened . . . by a yoke of slavery.” (Rom 6:6,16-22; 7:23,25; 8:7-8; Gal 5:1)
- Relating to God’s law through the influence of sin/Satan/sinful nature which misapplies God’s holy law, transforming it into “a law of sin and death.” (Rom 8:2)
- This experience “leads to death” “result[s] in death,” and is a “body of death.” (Rom 6:16,21; 7:24)
- The gospel rejected. (Isa 52:7; 53:1; Rom 10:16; Heb 4:1-2)

New Covenant Experience

- “Born again,” “born of water and the Spirit.” “. . . because of his mercy [God] saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by grace, we might become heirs having the hope of eternal life.” (Jn 3:3-5; Titus 3:4-7)
- Characterized by an inner transformation by the Holy Spirit writing God’s law in the heart of a born again, converted believer, resulting in a loving “obedience that comes from faith”—“I desire to do your will. . . your law is within my heart,” “circumcision of the heart, by the Spirit,” “you wholeheartedly obeyed,” “the righteous requirements of the law might be fully met in [those] who do not live according to the sinful nature but according to the Spirit,” “obtained . . . a righteousness that is by faith,” “covenant . . . of the Spirit,” “the ministry of the Spirit,” “the ministry that brings righteousness,” “justified by faith in Christ,” “by grace you have been saved, though faith. . . it is the gift of God,” “not having a righteousness of my own . . . but that which is through faith in Christ.” (Rom 1:5; Ps 40:8; Heb 8:10; Rom 2:29; 6:17; 8:4; 9:30; 2 Cor 3:6,8-9; Gal 2:16; Eph 2:8; Phil 3:9)
- Those with this experience are “freed from sin,” “slaves . . . to obedience,” “set free from sin,” “slaves to righteousness,” “slaves to God,” “in [their] inner being [they] delight in God’s law,” “slave[s] to God’s law,” “controlled . . . by the Spirit,” “the Spirit of God lives in you,” “by the Spirit you put to death the misdeeds of the body,” “led by the Spirit,” “Christ has set us free.” (Rom 6:7,16-19,22; 7:22,25; 8:9-14; Gal 5:1)
- Relating to God’s law through the influence of the Holy Spirit who perfectly applies God’s holy law so that it functions as God intended as “the law of the Spirit of life.” (Rom 8:2)
- This experience “leads to righteousness,” “leads to holiness,” and “the result is eternal life.” (Rom 6:16,19,22)
- The gospel accepted. (Isa 52:7ff.; Rom 10:6-16; Heb 4:2; 11)