

## Bible Study on Hermeneutics – Handout 5

Grace Bible Chapel

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Pastor/Teacher Jim Bryant

### The Mosaic Covenant

The classification and type:

- It was a Suzerainty Covenant (designed to protect our Lord by imposition of law, and rules). The sinfulness of mankind had been seen since the fall resulting in the flood, the distribution at the Tower of Babel, and the destruction of Sodom. Now God was calling a particular people to Himself to work through to accomplish His promise of restoration. Obligations would be given to help control the sinfulness of man, and ultimately lead man to the Redeemer.
- It was a conditional covenant: Exodus 20-31; Deuteronomy 1-32; Specifically Duet 28:1; 15
  - Called a covenant: Duet 29:1
  - It is made specifically with Israel
  - The Ten commandments (law) & their association: Ex 20:1-2; Deut 4:1-40
    - Stipulations: Ex 20:3-23:19; Duet 5:1-26:19 – Blessings from obedience, and cursing from disobedience.
    - Sanctions: Ex 23:20-33; Ex 25-31 (chapters); Duet 27:1-30:18
    - The purpose of the law: Gal 3:19; 24; 4:1-11; 5:16-18; Heb 7:11-22
    - The law was never intended to save: Gal 3:21-22
    - The laws ministry was condemnation, and has been removed: 2 Cor 3:7-11
    - The obligation of the law and Mosaic covenant ended with its fulfillment in Christ: Mat 5:17; Rom 10:4; Gal 3:25; superseded Heb 7:11-22
    - The law summed-up and completed in genuine love: Mat 22:37; Gal 5:13-14
  - Witnesses: Duet 4:26; 30:19-32:52
  - The relationship of the Abrahamic and Mosaic Covenants: Duet 4:26-31 – the Mosaic being conditional would serve as either a source of blessing or cursing depending on the obedience of Israel. When cursing was invoked it did not cancel the ultimate fulfillment of the Abrahamic unconditional promise of ultimate blessings, land, and descendents.
  - The Mosaic Covenant did not replace the Abrahamic Covenant: Gal 3:17-18
  - The New Covenant is alluded through the Palestinian Covenant as the true ability for fulfillment: Duet 29:4; 30:1-6
- It provided a means of portraying Gods will and purposes.
  - The character of sin was exposed through the law: 1 Tim 1:6-11
  - The character of God was revealed through the law: Ex 20:1-11
  - The comprehension of Christ and salvation was pictured in the law: Heb 10:1
- It became corrupted and misunderstood by self-righteous religionist, and so is to this day
  - It became a means of justification: Gal (what the book is about)
  - It has tripped individuals professing Christianity: Acts 15:1-29

### The Palestinian Covenant

The classification and type:

- This is a promissory covenant that is the forerunner of the New Covenant (Duet 28-30).
- This is an unconditional covenant. It is something God has sworn to do (Duet 30:19) in the same context as the reiteration of the Mosaic Covenant. It is between God and Israel.
- The provisions of the covenant:
  - Israel will fail the Mosaic Covenant and be scattered throughout the world Duet 29:2-30:1).
  - Israel will repent (Duet 30:2) and that repentance will be driven by God's supernatural dealing of their heart (Duet 30:6).

- Israel will ultimately be regathered into the land (Duet 3:3-4).
- Israel will receive the promises of the eternal kingdom (Duet 30:8-10)
- This covenant was made in conjunction with the Mosaic Covenant as a reiteration of the Abrahamic Covenant. Moses prophesies the children of Israel will fail to keep the stipulations and will be taken into captivity. However, God will restore them to the land (Duet 30:1-5; Ex 32:13). The point of the Palestinian Covenant is that the terms of the Mosaic Covenant do not nullify the original promises of the Abrahamic Covenant.
- This Covenant also reiterates the problem of total depravity, and the inability of man to keep the terms of the Mosaic Covenant (Duet 29:4). It further gives a preview of the answer to the dilemma of man's inability to keep God's commands will come with the New Covenant (Duet 30:6). It is a covenant between God and David, and His descendent (2 Sam 7:12; 16).

## The Davidic Covenant

The classification and type:

- This is a promissory covenant.
- This is an unconditional covenant.
- This covenant reiterates and clarifies the promise of a descendent that the Lord had made to Abraham. It clarifies Him as a political ruler, and a person who will bring the Lord's blessing to all men (Gen 49:10-12; Num 24:1-19; Ps 2:1-12).
- The provisions of the covenant:
  - David's house will be preserved before the Lord indicating that David would have an unending royal lineage.
  - The throne promise would be preserved no matter the temporary circumstances of Israel.
  - The rule of David's descendent over Israel, and the nations of the world would be eternal.
  - David's son (Solomon) would build the temple instead of David.
- The fulfillment of the Davidic Covenant.
  - The Lord Jesus Christ is the Descendent (Mat 2:1-6).
  - There is yet to be the literal establishment of the kingdom of Christ on the earth (Acts 1:6-7; Acts 15:16; Ex 37:24-28; Ps 89:1-37; Jer 33:19-26; Rev 20:1-6).

## The New Covenant

The classification and type:

- This is a promissory covenant.
- This is an unconditional covenant.
  - This covenant, although not inaugurated in the OT, has three lines of evidence to indicate it would be unconditional from the OT.
    - It is asserted that it is not like the Mosaic Covenant (Jer 31:31-32)
    - God will cause (not dependent on man) Israel to be obedient (Jer 31:33-34; 32:40; Ezek 11:19-20; 36:27).
    - The promise includes the provision of the land to Israel as an everlasting possession (Jer 31:35-37; 32:40-44; Ezek 11:17; 36:28; 37:25-28)
  - It contains specific promises that God will perform:
    - God will cause Israel to repent and be obedient (Isa 59:20; Ezek 36:27, 31; 37:24). He will do this by writing a law on their heart (Jer 31:33; Ezek 11:20). By creating in them a new heart (Jer 32:29-40; Ezek 11:19; 36:26; Zech 12:10), and by granting them the knowledge of the Lord (Jer 31:34; Ezek 11:62).
- The provisions of the covenant:
  - God will cleanse and forgive Israel (Ezek 16:63; 36:25, 29; 37:23).
  - The Holy Spirit will permanently indwell them (Isa 59:21; Ezek 36:27; 37:14).

- Israel will be permanently established as a nation in their land (Jer 31:35-37; 32:41-44; Ezek 36:28; 37:25). In conjunction with this (always in the same context) is the regathering of Israel (Jer 32:37; Ezek 11:17-18; 36:24; 37:21).
- God will be present with them and be worshipped by them forever (Jer 32:38; Ezek 37:26-28).
- The covenant is everlasting (Isa 61:8; Jer 32:40; Ezek 16:60; 37:26).
- The timing of fulfillment of the Davidic Covenant.
  - When Christ returns in glory (Is 59:20).
  - Associated with the fulfillment of the blessing of the literal kingdom (Isa 59; 60-66; Jer 31-32; Ezek 37:24-25). These passages are in conjunction with the context of the promise of the New Covenant.
  - Associated with the battle with Gog and Magog in Ezek 40-48 and end time events at the coming of Christ.
- The New Covenant in the New Testament.
  - Luke 22:20; Mat 26:28; Mark 14:24; 1 Cor 11:25; Rom 11:25-27; 2 Cor 3:2-18; Heb 8:8-12; 9:15-18; 10:15-17; 12:22-24).
  - The two primary views of fulfillment:
    - Covenant Theology – The Church has replaced Israel as the recipient of the New covenant.
    - Dispensational Theology – The covenant will be fulfilled by Israel (literal), and the Church will participate.
    - There is preliminary benefit for the church as a part of the spiritual seed of Abraham (forgiveness, the indwelling of the Spirit, and the new birth). However, there is yet a fulfillment for ethnic Israel, of which the church will participate, in the literal coming kingdom promises.
- The fulfillment of the New Covenant.
  - The death of Christ is the basis of the New Covenant (Luke 22:20; 1 Cor 11:25).
  - Christ is the mediator of the New Covenant (Heb 8:6; 9:15; 12:24).
  - The NT teaches that some of the blessings of the New Covenant are being participated in today via the work of the Spirit of God:
    - (Mat 26:28; Mk 14:24) Identify the blessing of forgiveness of sins as the New Covenant blessing being presently bestowed.
    - (2 Cor 3:2-18) speaks of the New covenant blessing being received by the Church while Israel is hardened.
    - (2 Cor 3:6) Paul considers himself a minister of the New Covenant.
    - ((2 Cor 3:2-3) The blessing being presently bestowed is the ministry of the Spirit writing the law on the hearts of believers (Rom 2:15; 7:6; 8:1-11).
    - (Heb 8:8-12) quotes the full passage of (Jer 31:31-34) the New Covenant to show that the Mosaic law was not a permanent arrangement in the mind of God, but it says nothing of the fulfillment of these promises in the church except that Christ is the mediator of them.
  - The New Covenant blessings will be bestowed to Israel at the time of Christ's return.
    - (Romans 11:26-27) Paul predicts the future deliverance of Israel at the time of Christ's return (Isa 59:20-21).
    - On the one hand Christ identifies the New Covenant in present effectuality, He also looks to future fulfillment of the Passover (Covenant) in the future (Luke 22:16, 18).