

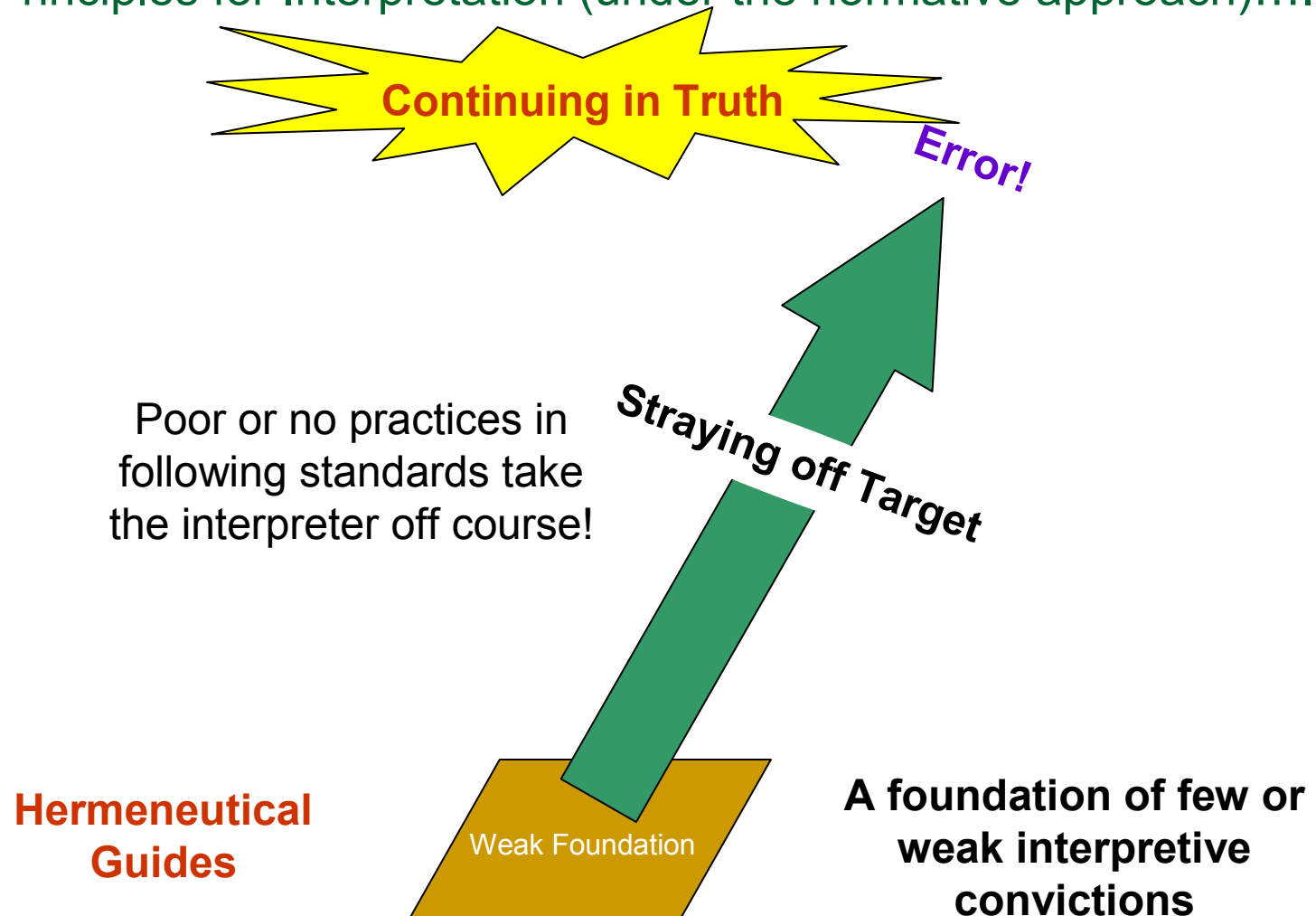
Hermeneutic Study – 6th Session

Agenda: for tonight – August 2nd, 2009

- Biblical Covenants
 - Review of Abrahamic Covenant
 - Quick look at Mosaic Covenant
 - Quick look at Palestinian Covenant
 - Quick look at Davidic Covenant
 - Quick look at New Covenant
 - How the Covenants fit together
 - Review comments of Covenant approach
 - Hermeneutical Objections & Explanations
 - Discussion
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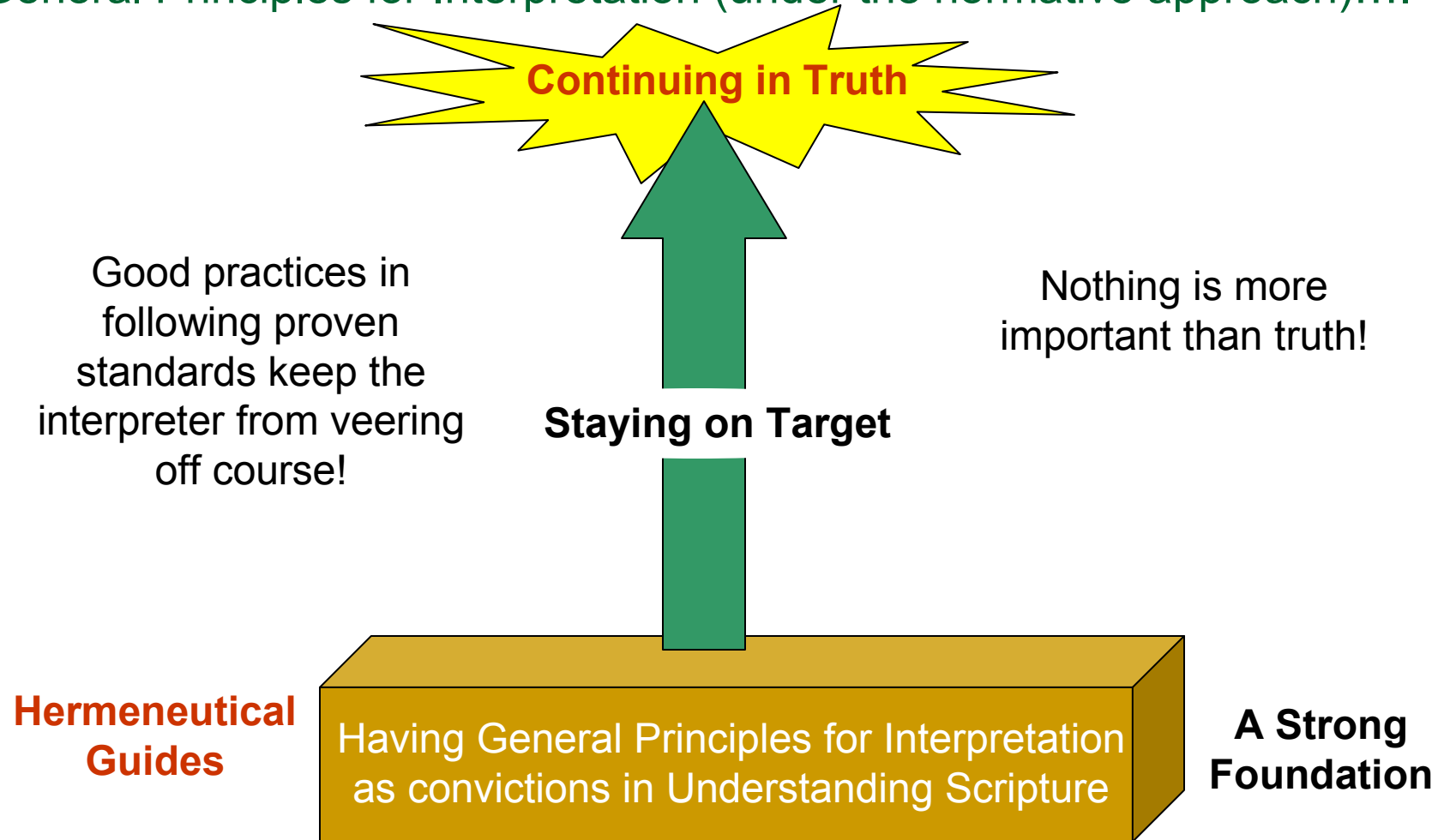
Basics on Approaching the Bible

General Principles for Interpretation (under the normative approach)....



Basics on Approaching the Bible

General Principles for Interpretation (under the normative approach)....



Continuing our study of the Biblical Covenants

The Covenants in the Bible....

The Hebrew word for covenant/ or testament is *beriyth* (tyrb), means literally, a treaty, alliance or agreement. All of these "agreements" are made between God and people.

As the parties of the covenants are not two equal parties, but are made by God at His sovereign and purposeful instigation in covenanting with men, there is no doubt that God has a decreed will for obligating Himself through covenants, and determining to reveal Himself, and accomplish His redemption through the means of covenant promises.

All covenants have an essential role, and must be understood in their context. They obviously carry great significance as God has chosen to bind Himself to fulfill all that He has promised.

The Abrahamic Covenant – God’s covenant with Abraham

Benefits of the Abrahamic Covenant:

○ Blessings:

- Abram was to have a significant or great name in the earth (Gen 12:2).
- Abram was to be made a source of blessing (Gen 12:2-3).
- Abram was to have a special place before God’s watchful eye so that the Lord would deal with others in accordance to how they dealt with him (Gen 12:3).
- Abram was promised an eternal covenant relationship with God not only personally but to continue through his descendants (Gen 15:1; 17:7).
- A universal promise was made that all the families of the earth would be blessed through Abram (Gen 12:3).

The Abrahamic Covenant – God’s covenant with Abraham

Benefits of the Abrahamic Covenant (approximately 1850 BC):

○ Land:

- Abram and his descendants were promised possession of specified land in Canaan as an everlasting possession (Gen 12:7; 13:14-17; 15:7; 17:8).

○ Descendants:

- Abram was promised a child with whom God would establish the covenant and bring forth a great nation (Gen 12:2; 17:1-7).
- The descendants were to be very large in number (Gen 12:2; 13:16; 15:5; 22:17).
- The descendants were promised the same everlasting covenant relationship (Gen 17:7).
- The descendants were promised to ultimately possess the gate of their enemies (Gen 22:17).
- The descendants were promised the same special place before God’s watchful eye so that the Lord would deal with others in accordance to how they dealt by them (Gen 12:3; Num 24:9).

The Mosaic Covenant – God’s covenant with Israel

Benefits of the Mosaic Covenant (approximately 430 years later- 1420 BC):

- **A conditional Suzerainty covenant (Duet 28:1; 15 1 Chron 17:10-15; 29:1)**
- **General Issues:**
 - Based on obedience to the laws given to Israel
 - It served as either a temporal blessing or cursing upon Israel as a nation (Ex 20:3-23:19; Duet 5:1-26:19)
 - Sanctions: Ex 23:20-33; Ex 25-31 (chapters); Duet 27:1-30:18
 - The Mosaic Covenant did not replace the Abrahamic Covenant: Gal 3:17-18
- **Purpose:** Shows the ramifications of disobedience to God, and ultimately the inability of natural man. In so doing it points exclusively to Christ as man’s only hope (Gal 3:24)

The Mosaic Covenant – God’s covenant with Israel

Benefits of the Palestinian Covenant (in conjunction with the Mosaic):

- **An unconditional promissory covenant (Duet 29:1;30:3-5;19)**
- **General Issues:**
 - 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 re-gathered into the land (Duet 3:3-4)
 - Israel will receive the eternal kingdom (Duet 30:8-10)
- **Purpose:** It was made in conjunction with the Mosaic Covenant as a reiteration of the Abrahamic Covenant. The children of Israel will fail to keep the Mosaic Covenant 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.

The Davidic Covenant – God’s covenant with King David

Benefits of the Davidic Covenant (approximately 400 years later- 1000 BC):

- **An unconditional promissory covenant (2 Sam 7:11-17; 1 Chron 17:10-15)**
- **Contents:**
 - David promised an eternal dynasty (2 Sam 7:11; 16)
 - One of David’s son’s established on throne (2 Sam 7:12)
 - Solomon would build the temple (2 Sam 7:13)
 - The Messiah would come from the descendents of David (1 Chron 17:11)
 - The Messiah’s throne, house, and kingdom will be established eternally (1 Chron 17:12-14)
- **Purpose:** Adds additional information, and reiteration of the Abrahamic Covenant by promising a descendant from David to sit politically on the throne of Israel eternally

The New Covenant – God's covenant with & through Israel

Benefits of the New Covenant (promised throughout OT, initiated by Christ):

- **An unconditional promissory covenant** (Ezek 36:26; Jer 31:31; Is 55:3; 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)
- **General Issues:**
 - 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)
 - 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 Messiah would come from the descendants of David (1 Chron 17:11)

The New Covenant – God’s covenant with & through Israel

Benefits of the New Covenant - continued:

- 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 New Covenant – God’s covenant with & through Israel

Benefits of the New Covenant - continued:

- 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. God will be present with them and be worshipped by them forever (Jer 32:38; Ezek 37:26-28)
 - 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 New Covenant – God’s covenant with & through Israel

Benefits of the New Covenant - continued:

- 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; Rom 11:25-27) 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

The New Covenant – God’s covenant with & through Israel

Benefits of the New Covenant - continued:

- ((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

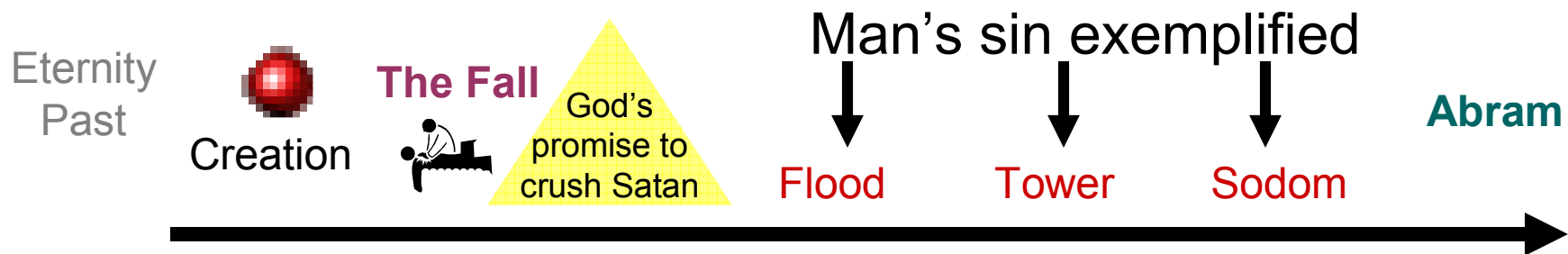
The New Covenant blessings will be bestowed to Israel at the time of Christ’s return:

- (Romans 11:26-27) Paul predicts the future deliverance of Israel at the time of Christ’s return (Isa 59:20-21; Zech 12:3-10;14:2-4)
- 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)

The Covenants – Overview:

Timeline:

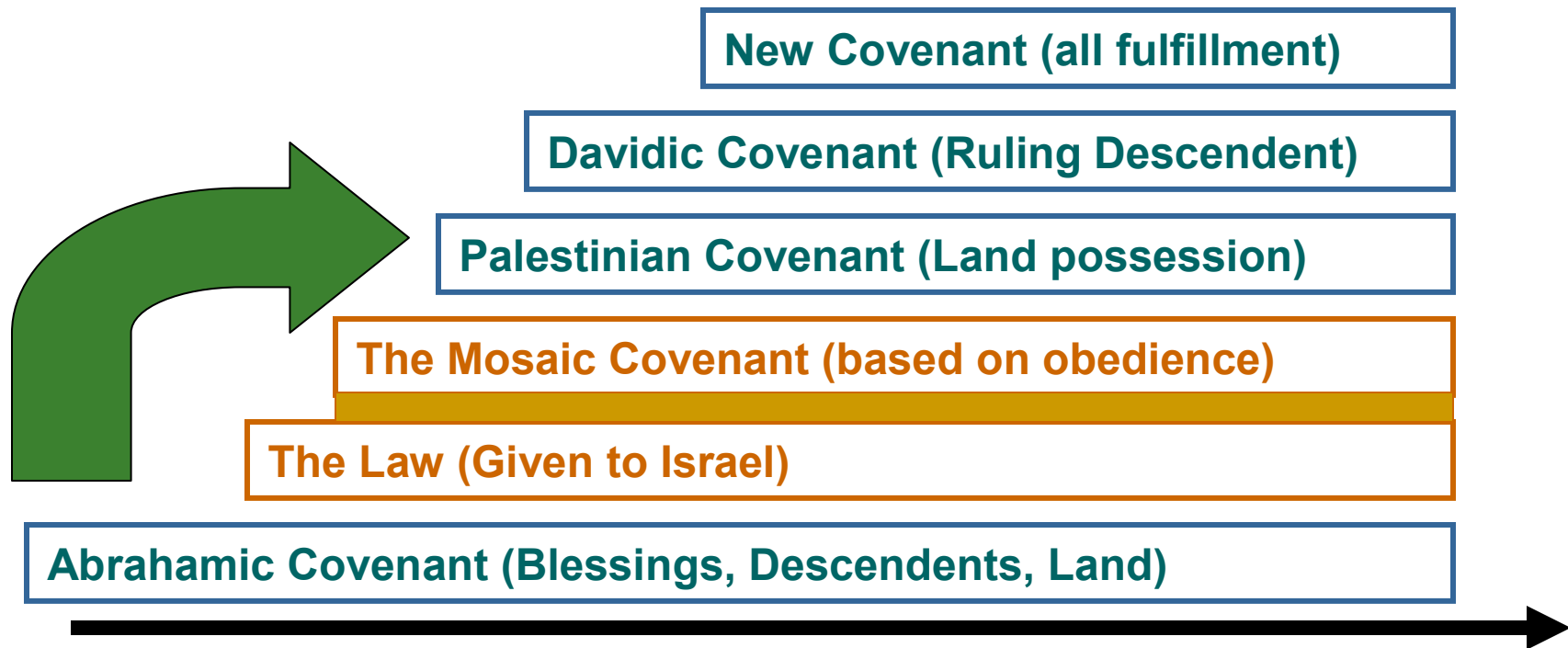
→ *Progressive Revelation* →



The Covenants – Overview:

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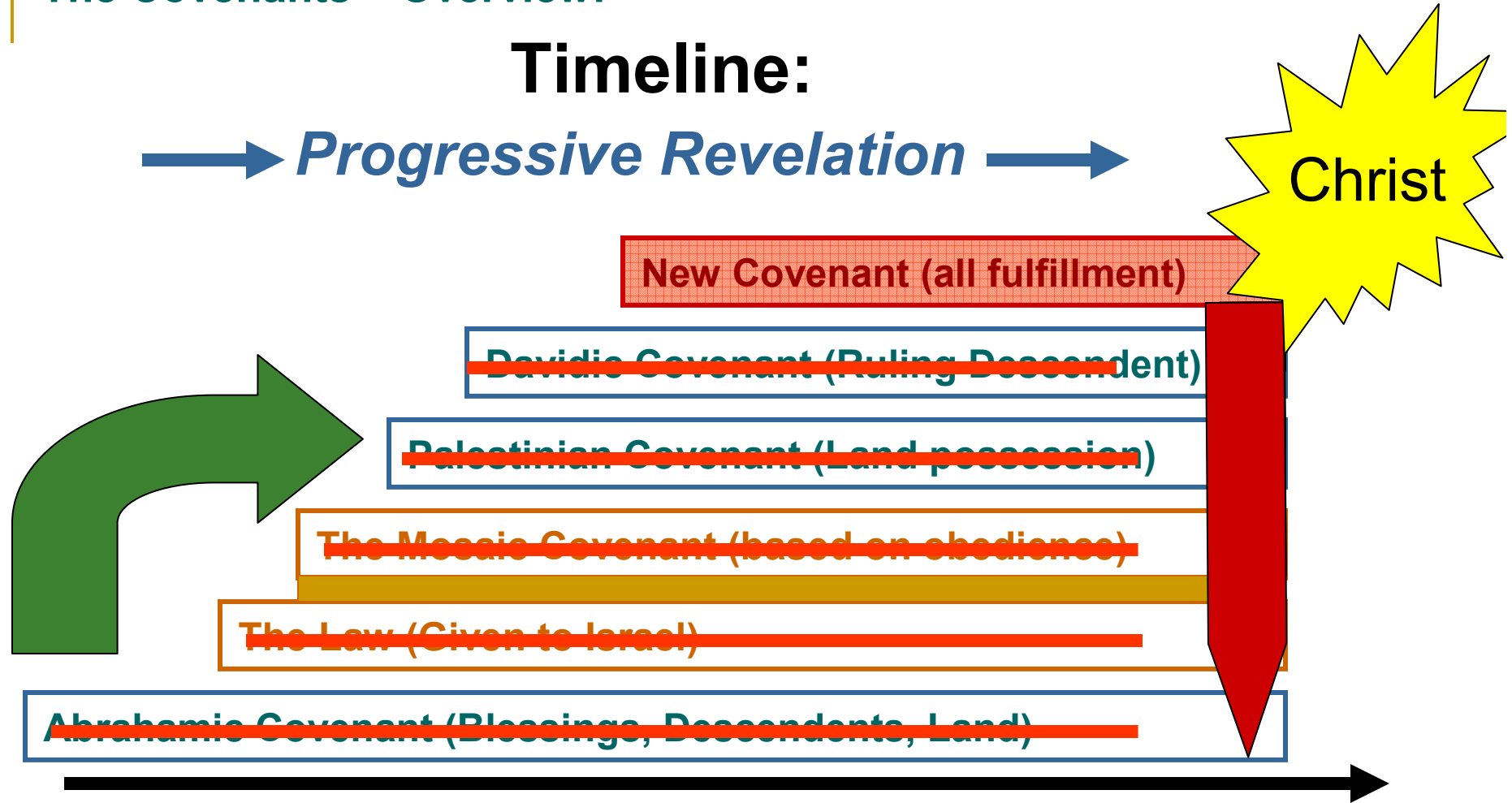
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The Covenants – Overview:

Timeline:

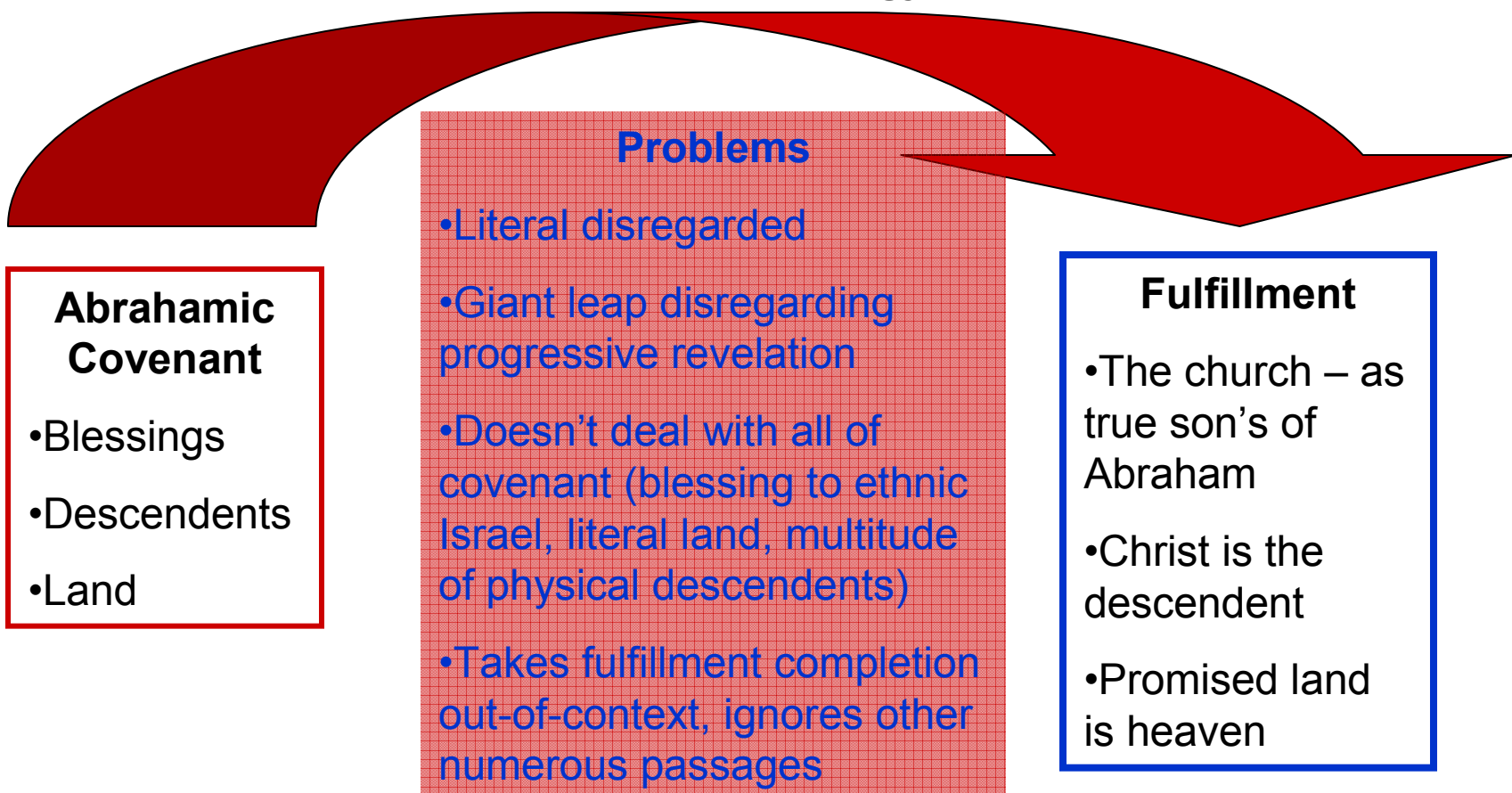
→ Progressive Revelation →



The Abrahamic Covenant – God’s covenant with Abraham

The Confirmation and Fulfillment of the Covenant:

Covenant Theology



The Abrahamic Covenant – God’s covenant with Abraham

The “Covenant Theological Approach” who are the descendants of the covenant?:

Joh 8:39 They answered and said to Him, "Abraham is our father." Jesus *said to them, "If you are Abraham's children, do the deeds of Abraham."

“Our Lord, then, is stating that these Jews are Israelites, they are the descendants of Abraham, but they are not really true Israel, even though the blood of Abraham flows in their veins.”

Luk 19:9 And Jesus said to him, "Today salvation has come to this house, because he, too, is a son of Abraham.”

“Thus, Christ said that Zacchaeus heart was like Abraham’s: a lifestyle of love and of salvation, and faith.”

*Blue text is quoted from the writings of Randal A. Radic, THD, STD, Pastor

The Abrahamic Covenant – God’s covenant with Abraham

The “Covenant Theological Approach” who are the descendants of the covenant?... continued:

Rom 2:28-29 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

“A real Jew is one by faith like Abraham.”

Gal 3:7 Therefore, be sure that it is those who are of faith who are sons of Abraham.

“A son of Abraham, then, has nothing to do with the blood in ones veins, but everything to do with what is in the heart.”

Gal 3:29 And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

“Who then is a descendant of Abraham? Anyone who believes in Christ.”

*Blue text is quoted from the writings of Randal A. Radic, THD, STD, Pastor

The Abrahamic Covenant – God’s covenant with Abraham

The “Covenant Theological Approach” who are the descendants of the covenant?... continued:

Gal 3:16-17 Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as *referring* to many, but *rather* to one, "And to your seed," that is, Christ. What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise.

Who is the seed? Gal 3:16-17 provide the answer. Christ is the seed (descendant). And all those in Him become the descendants of Abraham...not by blood, but by faith.”

Be thinking hermeneutically about this approach!

*Blue text is quoted from the writings of Randal A. Radic, THD, STD, Pastor

The Abrahamic Covenant – God’s covenant with Abraham

The “Covenant Theological Approach” what about the Land spoken of in the covenant?:

God then, gave Abraham the ‘land’ in a geographical sense, but Abraham saw beyond the shadow ‘land,’ the geographical land, to “the new heaven and the new earth.” And remember, the ‘land’ was given to Abraham as an ‘everlasting possession.’ This, then, would be a land in God’s scope, and of God’s making. Thus, Abraham finally understood God’s promise. He saw the ‘everlasting’ aspect of the promise; and he looked forward to the real land that was promised, not just the physical/geographical land of Canaan. So Abraham saw beyond the shadow land, the one made of dust and dirt, to the land that was promised. For the covenant spoke of a covenant land, a heavenly land.

Is anything wrong hermeneutically with this approach?

*Blue text is quoted from the writings of Randal A. Radic, THD, STD, Pastor

The Abrahamic Covenant – God’s covenant with Abraham

What hermeneutical problems existed with the Covenant approach – think hermeneutically?

- ❑ There is one system of truth or theology contained in Scripture, and therefore all doctrines must cohere or agree with each other. That means that the interpretations of specific passages must not contradict the total teaching of Scripture on a point.
- ❑ The interpreter has as his goal to discover the original meaning and intention of the text. His goal is exegesis – to lead the meaning out of the text and shun eisogesis – bringing a meaning to the text.
- ❑ The interpreter must come to the Old Testament or the New Testament with the proper mind set which corresponds to the essence, the composition, the peculiar historical configuration, the place in the progress of divine revelation, of the Testament.
- ❑ The interpreter must come to the particular book in which the passage occurs and understand the time, culture, recipients, author, situation, and purpose of the writing.

The Abrahamic Covenant – God’s covenant with Abraham

What hermeneutical problems existed with the Covenant approach?

- ❑ There is a lack of explanation for the literal meaning in the context or in history
- ❑ The hundreds of follow-up & progressive re-statements of the covenant and additions are ignored
- ❑ The NT was used to interpret directly in a spiritual manner the literal of the OT
- ❑ The passages in Galatians and Romans were taken out of context
- ❑ The Mosaic Covenant (which is conditional and came 430 years later) was mixed in explanation for the Abrahamic Covenant (which is unconditional) to show the Abrahamic covenant was conditional
- ❑ The portion of blessing in the covenant for Gentiles is used by application to over-ride the specific ethnic promises given to Israel
- ❑ The literal promises pertaining to the land are spiritualized into heaven
- ❑ The political promises made for Messiah are disregarded

The Covenants – Overview:

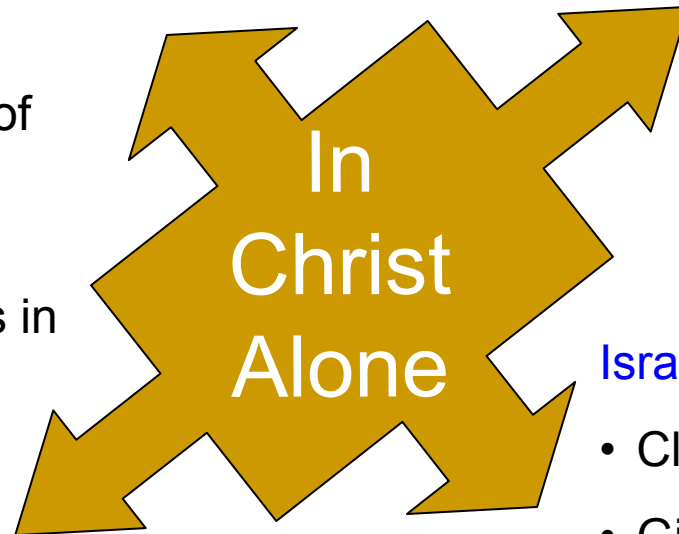
The New Covenant “Now & Future”:

The church
participates now

- The new birth
- The indwelling of the Spirit
- The promise of future blessings in the Kingdom

The Church will:

- Participate in the blessings of the Abrahamic Covenant
- Part of God’s overall purpose



Israel will repent & be obedient

- Creating new heart
- Writing law on heart
- Given knowledge

Israel will be:

- Cleansed & forgiven
- Given Holy Spirit
- Permanently established as a nation with Christ ruling

Questions and Discussion – followed by
fellowship continuing at the restaurant.....