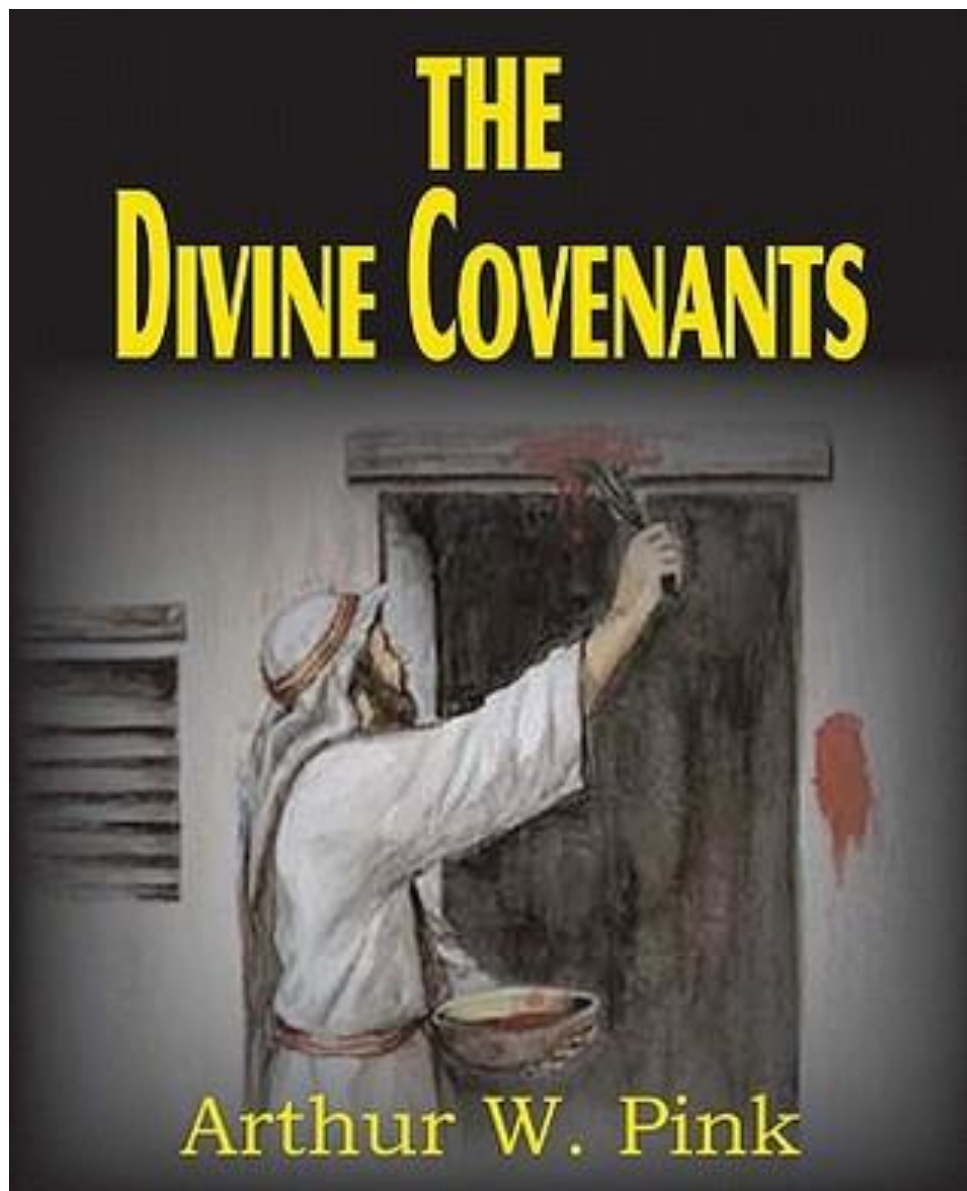


# ARTHUR W. PINK – THE DIVINE COVENANTS: CITATIONS



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## DEFINITIONS

### COVENANT

#### MUTUAL AGREEMENT

So he includes three things: the **parties**, the **terms**, the **binding agreement**. Reducing it to still simpler language, we may say that a covenant is the entering into of a **mutual agreement**, a benefit being assured on the fulfillment of certain conditions.

p. 6.

Once again we would point out that any covenant necessarily signifies a mutual agreement, with **terms to be carried out by both parties**.

p. 74.

#### DISPOSITION OF THINGS, ARRANGEMENT, MUTUAL AGREEMENT

Briefly stated, any covenant is a **mutual agreement** entered into by two or more parties, whereby they stand solemnly bound to each other to perform the conditions contracted for. Amplifying that definition, it may be pointed out that the terms of a covenant are (1) there is a **stipulation of something to be done** or given by that party proposing the covenant; (2) there is a **re-stipulation by the other party of something to be done** or given in consideration; (3) those stipulations must be lawful and right, for it can never be right to engage to do wrong; (4) there is a penalty included in the terms of agreement, some evil consequence to result to the party who may or shall violate his agreement—that penalty being added as a security.

A covenant then is a **disposition of things**, an **arrangement concerning them**, a **mutual agreement** about them.

p. 26.

#### COVENANT, OATH, SWEARING

In like manner, when God is said to **bind Himself by oath** to the heirs of promise - Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath (Heb 6:17)— it is **upon the ground of His covenant engagement** that He does so. In fact the one merges into the other, for in Scripture **covenanting is often called by the name of swearing**, and a **covenant is called an oath**. That thou shouldest enter into **covenant** with the Lord thy God, and into his **oath**, which the Lord thy God maketh with thee this day. . . Neither with you only do I make this **covenant** and this **oath** (Deut. 29:12,14). Be ye mindful always of his **covenant**, the word which he commanded to a thousand generations: even of the **covenant** which he made with Abraham, and of his **oath** unto Isaac (1 Chron. 16:15,16). And they entered into a **covenant** to seek the Lord God of their fathers with all their heart and with all their soul. . . And they **swore** unto the Lord with a loud voice ... And all Judah rejoiced at the **oath** (1 Chron. 15:12,14, 15).

p. 5.

#### SEAL FROM A. A. HODGE

From these cases, then, we may perceive the propriety of the definition given by A. A. Hodge: "A seal of a covenant is an outward visible sign, appointed by God as a **pledge of His faithfulness**, and as an **earnest of the blessings promised in the covenant**." In other words, the seal of the covenant is an external symbol, ratifying the validity of its terms, as the signatures of two witnesses seal a man's will.

p. 35.

#### EVERLASTING COVENANT OF GRACE

The **everlasting covenant or covenant of grace** is that mutual agreement into which the **Father entered with His Son** before the foundation of the world **respecting the salvation of His elect**, Christ being appointed the mediator, He willingly consenting to be their head and representative.

pp. 11-12.

*This is probably confusing or mixing the Covenant of Redemption.*

#### WHAT PINK PROBABLY MEANS BY "ADMINISTRATION"

The **everlasting covenant was, in its nature and contents, a mixed one, for the principles of both law and grace were operative therein**. It was grace pure and simple which ordained that any from Adam's fallen race should be saved, as it was amazing and infinite grace that provided the Son of God should become incarnate and serve as their surety. But it was law pure and simple that the Surety should earn and purchase their salvation by His rendering unto God a perfect satisfaction on their behalf. Christ was "made under the law" (Gal. 4:4). His whole life was perfectly conformed to the precepts of the law, and His death was an enduring of the penalty of the law; and all of this was in fulfillment of His covenant engagements. In like manner, **these two principles of grace and law are operative in connection with the administration of the everlasting covenant**—that is, in the **application of its benefits to those on whose behalf Christ transacted**. "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31).

p. 74.

The **administration of the covenant in the actual application of its blessings**, and in securing, beyond the possibility of the slightest failure, its ordained results, is an essential part of the mediatorial work of Christ.

p. 215.



## GENERAL STATEMENTS

### PINK SUMMARIZES HIS APPROACH IN THE REST OF THE BOOK

We shall then take up in the chapters which follow, first, the **everlasting covenant or covenant of grace, which God made with His elect in the person of their head**, and show how that is the sure foundation from which proceed all blessings unto then. Next we shall consider the covenant of works, that compact into which the Creator entered with the whole race in the person of their human and federal head, and show how that had to be broken before the blessings agreed upon in the covenant of grace could be bestowed. Then we shall look briefly at the covenant God made with Noah, and more fully at the one with **Abraham, in which the everlasting covenant was shadowed forth**. Then we shall ponder the more difficult Sinaitic covenant, viewing it as a confirmation of the covenant of works and also in its peculiar relation to the national polity of Israel. Some consideration will also have to be given to the Davidic covenant, concerning which we feel greatly in need of more light. Finally, we shall point out how the **everlasting covenant has been administered under the old and new covenants or economies**. May the Holy Spirit graciously preserve us from all serious error, and enable us to write that which shall be to the glory of our covenant God and the blessing of His covenant people.

p. 7.

### GOD MAKES KNOWN HIS MERCY AND GRACE THROUGH COVENANT

#### GOD MADE HIS ETERNAL PURPOSE UNTO THE FATHERS IN SERIES OF COVENANTS

Salvation through Jesus Christ is according to “the determinate counsel and foreknowledge of God” (Acts 2:23), and He was pleased to **make known His eternal purpose of mercy, unto the fathers, in the form of a series of covenants**, which were of **different characters** and revealed at various times.

p. 4.

#### COVENANT IS THE FOUNDATION FROM WHICH ALL THE GRACIOUS WORKS OF GOD SPRING

The same blessed truth is set forth in the New Testament that the **covenant is the foundation from which proceed all the gracious works of God**.

p. 5.

Now as we pointed out in previous paragraphs, **God’s dealings with men are all based upon His covenant** engagements with them—He promising certain blessings upon their fulfillment of certain conditions.

p. 7.

#### ANYTHING GOOD IS FOUNDED UPON GOD’S COVENANT

Another illustration of the same principle is found in Heb 10:15-16: Whereof the Holy Spirit also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them the words .. supply proof that **the good which God does unto His people is grounded on His covenant**. Anything which in Scripture is said to be done unto us for Christ’s sake signifies it is done by virtue of that covenant which God made with Christ as the head of His mystical body.

p. 5.

### THE COVENANTS GRADUALLY REVEAL ASPECTS OF GOD’S PLAN AND THE COVENANT OF GRACE

#### SUCCESSIVE STAGES OF UNFOLDING

These covenants enter into the very nature, and pervade with their peculiar qualities the whole system of Divine truth. They have an intimate connection with each other and a common relation to a single purpose, being, in fact, so many **successive stages in the unfolding of the scheme of Divine Grace**.

p. 4.

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#### EACH COVENANT REVEALS SOME NEW ASPECT OF TRUTH

Each one **reveals some new and fundamental aspect of truth**, and in considering them in their Scriptural order we may clearly perceive the **progress of revelation** which they respectively indicated. They set forth the great design of God which was to be accomplished by the Redeemer of His people.

p. 4.

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#### GRADUAL DEVELOPMENT, ISSUING FINALLY IN THE FULLNESS OF GOSPEL GRACE

Above we have pointed out that the **continual additions** which God made to His original revelation of mercy in Genesis 3:15 were, for a while, **given mainly through the covenants He made with the fathers**. It was a process of **gradual development, issuing finally in the fullness of gospel grace**; the substance of those covenants indicated the outstanding stages in this process. They are the great landmarks of God's dealings with men, points from which the disclosures of the divine mind expanded into increased and established truths. As revelations they exhibited in ever augmented degrees of fullness and clearness the plan of salvation through mediation and sacrifice of the Son of God; for **each of those covenants consisted of gracious promises ratified by sacrifice** (Gen. 8:20; 9:9; 15:9-11, 18). Thus, those covenants were so many intimations of that method of mercy which took its rise in the eternal counsels of the divine mind.

p. 9.

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#### GOD'S COVENANT ADUMBRATED CENTRAL FEATURES OF THE EVERLASTING COVENANT

Having shown how the **various covenants which God made with men adumbrated the central features in the everlasting covenant** which He made with Christ, we are now required to consider how that in them God maintained the claims of His righteousness by what He required from the responsible agents with whom He dealt.

p. 72.

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#### OT COVENANTS EXHIBITED DIFFERENT ASPECTS OF THE COMPACT OF GRACE

Each covenant that God made with men **shadowed forth some element of the everlasting covenant** which He entered into with Christ before the foundation of the world on behalf of His elect. The covenants which God made with Noah, Abraham, and David as **truly exhibited different aspects of the compact of grace** as did the several vessels in the tabernacle **typify certain characteristics of the person and work of Christ**.

p. 53.

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#### OT COVENANTS WERE SUBORDINATE COVENANTS TO THE EVERLASTING COVENANT OF GRACE

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#### SUBORDINATE COVENANTS ARE FRUITS OF GOD'S ETERNAL PLAN AND GRADUAL REVEALING OF HIS MERCY

The **continual additions** which God subsequently made to the revelation He gave in Genesis 3:15 were, for a considerable time, largely **through covenants** He made with the fathers, **covenants which were both the fruit of His eternal plan of mercy and the gradual revealing** of the same unto the faithful. Only as those two facts are and held fast by us are we in any position to appreciate and perceive the force of those **subordinate covenants**.

p. 8.

Those **subordinate covenants** were less than the Lord's **making manifest**, in an especial and public manner, **the grand covenant**: making known something of its glorious contents, confirming their own personal interest in it, and assuring them that Christ, the great covenant head, should be of themselves and spring from their seed.

pp. 8-9.

#### OT COVENANTS CONTAINED GRACIOUS PROMISES

##### COVENANTS AUGMENTED DEGREES OF FULLNESS OF THE PLAN OF SALVATION

As revelations they exhibited in ever **augmented degrees of fullness and clearness the plan of salvation** through mediation and sacrifice of the Son of God; for **each of those covenants consisted of gracious promises ratified by sacrifice** (Gen 8:20; 9:9; 15:9-11, 18). Thus, those covenants were so many **intimations of that method of mercy which took its rise in the eternal counsels** of the divine mind.

p. 9.

#### WHAT IT MEANS FOR GOD TO BE OUR COVENANT GOD

That is the great covenant promise: to be a God unto any one sides that He will supply all their need (Phil. 4:19)—spiritual, temporal, and eternal. It is true that God is the God of all men, inasmuch as He is their Creator, Governor and judge; but He is the God of His people in a much more blessed sense.

p. 13.

When the Most High promises to be a God unto any, it is in effect declaring that He takes them into His favor and under His protection; that He will be their portion, and that there is nothing good—with a wise respect to their welfare—which He will withhold from them. All there is of evil which needs to be averted, all there is of real good that can suitably be bestowed, is included in this grand assurance. Our finite minds are incapable of defining the capacity of God to bless, or to adequately comprehend all that such a statement includes. Its application is not limited to this life only, but also looks forward to the never-ending ages of eternity. The great Jehovah is solemnly pledged to guide, guard, glorify His covenant people: "My God shall supply all your need, according to his riches in glory by Christ Jesus" (Phil. 4:19).

p. 90.

#### THE PROMISE OF THE "SEED" FROM GENESIS 3:15 TO DAVID

The first prediction, recorded in Genesis 3:15, was couched in the most general form, simply intimating that the Vanquisher of the serpent would assume humanity, though supernaturally. On the destruction of the old world, the promise was renewed to Noah, together with an intimation that it would be through **Seth** its fulfillment should take place (Gen. 9:27). A further step forward was taken when **Abraham** was chosen as the progenitor of Him in whom all the families of the earth should be blessed. His descendants, in the line of **Isaac**, on whom the promise was entailed, were, however, so numerous that no definite view could be taken as to the precise quarter from which its fulfillment might be looked for. Subsequently, the tribe of **Judah** was indicated, but this being one of the most numerous of the tribes, the same indefiniteness, though in a less degree, would exist as to the particular family on whom this honor was to be conferred.

Time rolled on, and now the **family of David** was selected as the medium through which the promise was to take effect. To that family the longings of all who looked for the Hope of Israel was henceforth restricted, and greater facility was thereby afforded for obtaining the requisite proof of the claims of the Messiah when He should appear. Thus, by a succession of steps God defined the course through which His gracious purpose would be wrought out, and with increasing distinctness concentrated the attention of the faithful toward the true direction in which the divine promise would be realized; the last limitation possessing a definiteness to which none of the others could lay claim.

## PHYSICAL AND SPIRITUAL ISRAEL

The first time the name "Israel" occurs upon the sacred page is in Genesis 32:28, where it was given to Jacob: "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou it power with God and with men, and hast prevailed." This is most suggestive and significant: it was not his name by nature, but by grace! In other words, "Israel" stamped Jacob as a regenerate man, thereby intimating that this name primarily pertains to the spiritual seed of Abraham and not to his natural descendants. That this term "Israel" would henceforth possess this double significance (primary and secondary) was more than hinted at here in Genesis 32, for from this point onward the one to whom it was originally given became the man with the double name: sometimes he is referred to as "Jacob," at other times he is designated "Israel," and this according as the flesh or the spirit was uppermost in him.

In what has just been before us there was most accurately anticipated the subsequent usage of the term, for while in many passages "Israel" has reference to the natural descendants through Jacob, in many others it is applied to his mystical seed. Take for example: "Truly God is good to **Israel, even to such as are of a clean heart**" (Ps. 73:1). Who are the ones referred to under the name "Israel" in this verse? Obviously it does not refer to the nation of Israel, to all the fleshly descendants of Jacob who were alive at the time Asaph wrote this psalm, for most certainly it could not be said of by far the greater part of them that they were "of a clean heart" (cf. Ps. 12:1). A clean heart is one which has been cleansed by the sanctifying operations of divine grace (Titus 3:5), by the sprinkling of the blood of Jesus on the conscience (Heb. 10:22), and by a God—communicated faith (Acts 15:9). Thus, the second clause of Psalm 73:1 obliges us to understand the Israel of the **first clause as the spiritual Israel—God's chosen, redeemed, and regenerated people**.

Again: when the Lord Jesus exclaimed concerning Nathanael, "Behold an **Israelite indeed, in whom is no guile**" (John 1:47), exactly what did He mean? Was nothing more signified than, "Behold a fleshly descendant of Jacob"? Assuredly it was this: Christ's language here was discriminating, as discriminating as when He said, "If ye continue in my word, then are ye my disciples indeed" (John 8:31). When the Savior declared that they were "disciples indeed," He intimated they were such not only in name, but in fact; not only by profession, but in reality. And in like manner, when He affirmed that Nathanael was "an Israelite indeed," He meant that **he was a genuine son of Israel, a man of faith and prayer, honest and upright**. The added description "**in whom is no guile**" **supplies still further confirmation that a spiritual and saved character is there in view**: compare "Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile" (Ps. 32:2.).

"**Behold Israel after the flesh**" (1 Cor. 10:18). Here again discriminating language is used; **why speak of "Israel after the flesh" unless it be for the express purpose of distinguishing** them from **Israel after the Spirit—that is, the regenerated and spiritual Israel**. Israel "**after the flesh**" **were the natural descendants** of Abraham, but **spiritual Israel, whether Jews or Gentiles, are those who are born again and who worship God in spirit and in truth**. Surely it must now be plain to every unbiased reader that the term Israel is used in Scripture in more senses than one, and that it is only by noting the qualifying terms which are added, that we are able to identify which Israel is in view in any given passage. Equally clear should it be that to talk of Israel being an "earthly people" is very loose and misleading language, and badly needs modifying and defining.

Admittedly it is easier to determine which Israel is in view in some passages than in others—the natural or the spiritual; yet in the great majority of instances, the context furnishes a definite guide. When Christ said, "I am not sent but unto the lost sheep of the house of Israel" (Matthew 15:24), **He certainly could not intend the fleshly descendants of Jacob**; for, as many Scriptures plainly state, He was equally sent unto the Gentiles. No, "the lost sheep of the house of Israel" there means the whole election of grace. "Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus" (Acts 13:23). Here too it is the spiritual Israel which is meant, for He did not save the nation at large. So too when the apostle declared, "For the hope of Israel I am bound with this chain" (Acts 28:20), he must have had in view the antitypical Israel. "And as many as walk according to this rule, peace be on them, and mercy, and upon **the Israel of God**" (Gal. 6:16). This **could**

**not possibly refer to the nation, for God's curse was on that.** It is the Israel chosen by the Father, redeemed by the Son, regenerated by the Spirit.

"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel" (Rom. 9:6). In this verse the apostle begins his discussion of the rejection of the Jews and the calling of the Gentiles, and shows that God had predetermined to cast off the nation as such and extend the gospel call to all men indiscriminately. He does this by showing God was free to act thus (vv. 6-24), that He had announced through His prophets He would do so (vv. 25-33). This was a particularly sore point with the Jew, who erroneously imagined that the promises which God had made to Abraham and his seed included all his natural descendants, that those promises were sealed unto all such by the rite of circumcision, and that those inherited all the patriarchal blessings: hence their claim, "We have Abraham to our father" (Matthew 3:9). It was to refute this error, common among the Jews (and now revived by the dispensationalists), that the apostle here writes.

pp. 195-196.

## COVENANT OF REDEMPTION

### EVERLASTING COVENANT CONTAINED PRINCIPLES OF LAW AND GRACE

The above elements just as truly shadowed forth another fundamental aspect of the everlasting covenant as did the different features singled out from the Adamic and the Noahic. In the everlasting covenant, **God promised a certain reward unto Christ upon His fulfilling certain conditions**—executing the appointed work. The inseparable principles of law and gospel, grace and reward, faith and works, were most expressly conjoined in that compact which God entered into with the Mediator before the foundation of the world.

p. 73.

## ADAMIC COVENANT OF WORKS

### FEDERAL HEADSHIP OF ADAM AND CHRIST

The principle or fact which is embodied in the term “federal headship” is that of representation. There been but two federal heads: Adam and Christ, with each of whom God entered into a covenant. **Each of them acted on behalf of others, each legally represented as definite people**, so much so that all whom they represented were regarded by God as being in them. **Adam represented the whole human race; Christ represented all those whom the Father had, in His eternal counsels, given to Him.**

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### EVIDENCE FOR A COVENANT WITH ADAM

#### FROM GENESIS 2:17

“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:17). Here are all the **constituent elements of a covenant**: (1) there are the **contracting parties**, the Lord God and man; (2) there is a **stipulation** enjoined, which man (as he was duty bound) engaged to perform; (3) there was a **penalty** prescribed, which would be incurred in case of failure; (4) there was by clear and necessary implication a **reward** promised, to which Adam would be entitled by his fulfillment of the condition; (5) the “tree of life” was the divine **seal or ratification of the covenant**, as the rainbow was the seal of the covenant which God made with Noah. Later, we shall endeavor to furnish clear proof of each of these statements.

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There was, then, a formal compact between God and man concerning obedience and disobedience, reward and punishment, and where there is a binding law pertaining to such matters and an agreement upon them by both parties concerned, there is a covenant (cf. Gen. 21:27, and what precedes and follows Gen. 31:44).

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The terms of the covenant are related in or are clearly inferable from the language of Genesis 2:17. That covenant **demand perfect obedience as its condition**. Nor was that in any way difficult: one test only was instituted by which that obedience was to be formally expressed; namely, abstinence from the tree of the knowledge of good and evil.

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#### CONSEQUENCES OF THE FALL

The most conclusive proof that Adam did enter into a covenant with God on the behalf of his posterity is found in the **penal evils which came upon the race in consequence of its head's disobedience**. From the awful curse which passed upon all his posterity we are compelled to infer the legal relation which existed between Adam and them, for the judge of all the earth, being righteous, will not punish where there is no crime. “Wherefore as **by one man sin entered into the world**, and death by sin; and so death passed upon **all men, for that [or “in whom”] all sinned**” (Rom. 5:12). Here is the fact, and from it we must infer the preceding cause of it: under the government of a righteous God, the suffering of holy beings unconnected with sin is an impossibility. It would be the very acme of injustice that Adam's sin should be the cause of death passing on all men, unless all men were morally and legally connected with him.

That **Adam stood as the federal head of his race and transacted for them**, and that **all his posterity were contemplated by God as being morally and legally (as well as seminally) in Adam**, is clear from almost everything that was said to him in the first three chapters of Genesis. The language there used plainly intimates that it was spoken to the whole human race, and not to Adam as a single individual, but spoken to them and of

them. The first time “man” is mentioned it evidently signifies all mankind, and not Adam alone: “And God said, Let us make man and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over [not simply “the garden of Eden,” but] all the earth” (Gen. 1:26). All men bear the name of their representative (as the church is designated after its head: 1 Cor. 12:12), for the Hebrew for “every man” in Psalm 39:5, 11 is “all Adam” —plain evidence of their being one in the eye of the law.

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#### HOSEA 6:7

Hence, at a later date, in the history of Israel, God said, “But they **like Adam have transgressed the covenant**, they have dealt treacherously against me” (Hos. 6:7, margin). Even Darby (notes on Hosea, in Synopsis, vol. 2, p. 472) acknowledged, “It should be rendered ‘But they like Adam have transgressed the covenant.’”

It is to this divine declaration in Hosea 6:7 the apostle makes reference, when of Adam he declares that he was “the figure of him that was to come.” Let it be duly noted that Adam is not there viewed in his creation state simply, but rather as **he is related to an offspring whose case was included in his own**. As the vicar of his race Adam disobeyed the Eden statute in their room and stead, precisely as Christ, the “last Adam” (1 Cor. 15:45), obeyed the moral law as the representative of His people in their room and stead.

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#### WHY IS THE ADAMIC CALLED A COVENANT OF WORKS

The compact which the Lord God entered into with Adam is appropriately termed “the **covenant of works**” not only to distinguish it from the covenant of grace, but also because **under it life was promised on condition of perfect obedience**, which obedience was to be performed by man in his own creature strength.

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#### REWARD WAS CONFIRMATION IN THE SPIRITUAL LIFE ADAM WAS IN

Against what has been said above it is objected, Adam was already in possession of spiritual life; how, then, could life be the reward promised for his obedience? It is true that Adam was in the enjoyment of spiritual life, being completely holy and happy; but he was on probation, and his response to the test God gave him—his obedience or disobedience to His command—would determine whether that spiritual life would be continued or whether it would be forfeited. Had Adam complied with the terms of the covenant, then he would have been confirmed in his creature standing, in the favor of God toward him, in communion with his maker, in the happy state of an earthly paradise; he would then have passed beyond the possibility of apostasy and misery. The reward, or additional good, which would have followed Adam’s obedience was a state of inalienable blessedness both for himself and his posterity.

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#### TERMS OF THE ADAMIC COVENANT OF WORKS

This primordial compact or covenant of works was that agreement into which the Lord God entered with Adam as the federal head and representative of the entire human family. It was made with him in a state of innocence, holiness, and righteousness. The terms of that covenant consisted in **perfect and continuous obedience on man’s part**, and the **promise of confirming him in immutable holiness and happiness on God’s part**. A test was given whereby his obedience or disobedience should be evidenced. That test consisted of a single positive ordinance: **abstinence from the fruit of the tree of the knowledge of good and evil**, so named because so long as Adam remained dutiful and faithful, he enjoyed that inestimable “good” which issued from communion with his maker, and because as soon as he disobeyed he tasted the bitter “evil” which followed the loss of communion with Him.

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## TREE OF LIFE WAS THE SEAL OF THE COVENANT

With Adam, this confirmatory symbol consisted of “the tree of life” in the midst of the garden.

A seal, then, is a divine institution of which it is the design to signify the blessings promised in the covenant, and to give assurance of them to those by whom its terms have been fulfilled. The very name of this symbolic (yet real) tree at once intimated its design: it was “the tree of life.” ...No, just as its companion (yet contrast) was to Adam “the tree of the knowledge of good and evil” —of “good” while he preserved his integrity and of “evil” as soon as he disobeyed his maker—so this other tree was both the symbol and pledge of that spiritual life which was inseparably connected with his obedience.

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Thus as the rainbow was the confirmatory sign and seal of the covenant promises God had made to Noah, as circumcision was the sign and seal of the covenant promises God had made to Abraham, so the tree of life was the sign and seal of the covenant promises He had made to Adam. It was appointed by God as the pledge of His faithfulness, and as an earnest of the blessings which continued fidelity would secure.

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So far from its being a natural means of prolonging Adam’s physical life, it was a sacramental pledge of endless life and felicity being secured to him as the unmerited reward of fidelity. It was therefore an object for faith to feed upon—the physical eating to adumbrate the spiritual. Like all other signs and seals, this one was not designed to confer the promised blessing, but was a divine pledge given to Adam’s faith to encourage the expectation thereof. It was a visible emblem to bring to remembrance what God had promised.

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## COVENANT OF GRACE/EVERLASTING COVENANT

### COVENANT OF GRACE RENEWED

#### WITH NOAH

Just as Genesis 3:15 was given immediately after the Fall, so we find that immediately following the flood God solemnly **renewed the covenant of grace with Noah**.

p. 9.

### PINK CONFUSING THE COVENANT OF REDEMPTION WITH THE COVENANT OF GRACE

The **everlasting covenant or covenant of grace** is that mutual agreement into which the **Father entered with His Son** before the foundation of the world **respecting the salvation of His elect**, Christ being appointed the mediator, He willingly consenting to be their head and representative.

pp. 11-12.

*This is probably confusing or mixing the Covenant of Redemption.*

### SUBSTANCE OF THE COVENANT OF GRACE

#### CHRIST

That there is a divine covenant to which Christ stands related, and that the great work which He performed here on earth was the discharge of His covenant office, is very plain from many Scriptures, first of all, from the covenant titles which He bears. In Isaiah 42:6 we hear the Father saying to the Son: "I the Lord have called thee in righteousness, and will hold throe hand, and will keep thee, and **give thee for a covenant of the people**, for a light of the Gentiles." As a covenantee in it, **Christ is thus "given" unto His people, as the pledge of all its blessings** (cf. Rom. 8:32). He is the representative of His people in it. **He is, in His person and work, the sum and substance of it**. He has **fulfilled all its terms**, and now dispenses its rewards.

p. 12.

### GOD HAS BEEN ADMINISTERING THE COVENANT OF GRACE TO ALL THE ELECT

But the spiritual remnant, though under the law as a rule of life, participated in the mercy contained in the Abrahamic promises, for **in all ages God has been administering the everlasting covenant of grace when dealing with His elect**.

p. 144.

As we have followed the historical stream it has been shown wherein the Adamic, the Noahic, and the Sinaitic covenants **shadowed forth the essential features of that eternal compact which constituted the basis of the salvation of God's elect**.

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### ELEMENTS OF LAW AND GRACE IN THE EVERLASTING COVENANT

The above elements just as truly shadowed forth another fundamental aspect of the everlasting covenant as did the different features singled out from the Adamic and the Noahic. In the everlasting covenant, **God promised a certain reward unto Christ upon His fulfilling certain conditions—executing the appointed work**. The inseparable principles of law and gospel, grace and reward, faith and works, were most expressly conjoined in that compact which God entered into with the Mediator before the foundation of the world.

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## NOAHIC COVENANT

### THE COVENANT OF GRACE MADE WITH NOAH

A period of sixteen centuries intervened between the covenant of works which God entered into with Adam and the **covenant of grace which He made with Noah**.

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It was therefore requisite that the **covenant of works with Adam** should precede the **covenant of grace with Noah**.

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### NOAH'S BLESSING WAS BASED UPON THE COVENANT OF GRACE

The  **blessings** which were included in the benedictions which God pronounced upon Noah and his sons were **granted on a new foundation**, on the basis of a grant quite different from any revelation or promise which the Lord gave to Adam in his unfallen condition, even on the **ground of that covenant of grace which He had established with the Mediator** before' ever the earth was. That eternal charter anticipated Adam's offense, and provided for the deliverance of God's elect from the curse which came in upon our first parent's sin; yea, secured for them far greater blessings than any which pertained to the earthly paradise. It is of great importance that this fact should be clearly grasped: namely, that **it was on the sure foundation of the everlasting covenant of grace that God here pronounced blessing upon Noah** and his sons—as He did later on Abraham and his seed.

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... (Gen. 9:1-3). These verses (together with the closing ones of chap. 8) introduce us to the **beginning of a new world**. In several respects it resembles the first beginning: there was the divine blessing upon the heads of the human family; there was the renewed command for the propagation of the human species—the earth having been depopulated; and there was the promise of the subjection of the lower creatures to man. But there was one great and vital difference, which has escaped the notice of most of the commentators: **all now rested on the covenant of grace**.

p. 51.

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## ABRAHAMIC COVENANT

### COVENANT OF GRACE REVEALED TO ABRAHAM

Unto Abraham God gave a remarkable pledge of the fulfillment of His covenant promises in the striking victory which He granted him over the federated forces of Chedorlaomer. This was more than a hint of the **victory of Christ and His seed over the world**: carefully compare Isaiah 41:2-3, 10, 15. Genesis 14:19, 20 supplies proof of what we have just said, for upon returning from his memorable victory, Abraham was met by Melchizedek (type of Christ) and was blessed by him. A further **revelation of the contents of the covenant of grace was granted unto Abraham** in Genesis 15, where in the vision of the smoking furnace which passed through the midst of the sacrifice, an adumbration was made of the sufferings of Christ. In the miraculous birth of Isaac, intimation was given of the supernatural birth of Christ, the promised Seed. In the deliverance of Isaac from the altar, representation was made of the resurrection of Christ (Heb. 11:19).

Thus we may see **how fully the covenant of grace was revealed and confirmed unto Abraham** the father of all them that believe, by which he and his descendants obtained a clearer sight and understanding of the great Redeemer and the things which were to be accomplished by Him. "And therefore did Christ take notice of this when He said, Abraham rejoiced to see my day, and was glad" (John 8:56). These last words clearly intimate that Abraham had a definite spiritual apprehension of those things.

pp. 9-10.

### ABRAHAMIC REVEALS THE COVENANT OF GRACE

Coming closer now to our immediate theme, it should be pointed out that the Abrahamic covenant is not to be regarded as a thing apart, having no direct connection with what went before or what followed it; but rather is it to be viewed as a part of and a **further step in the unfolding unto God's people of His eternal counsels**.

p. 78.

It only remains for us now to point out wherein the **Abrahamic covenant adumbrated the everlasting covenant**. First, it proclaimed the **international scope** of the divine mercy: some out of all nations were included in the election of grace. Second, it made known the **ordained stock from which the Messiah and Mediator was to issue**. Third, it announced that **faith alone** secured an interest in all the good God had promised. Fourth, in Abraham's being the **father of all believers** was shadowed forth the truth that Christ is the Father of His own spiritual seed (Isa. 53:10, 11). Fifth, in Abraham's call from God to leave his own country and become a sojourner in a strange land, was typed out Christ's leaving heaven and tabernacling upon earth. Sixth, as the **"heir of the world"** (Rom. 4:13), Abraham foreshadowed Christ as "the heir of all things" (Heb. 1:2). Seventh, in the promise of **Canaan to his seed we have a figure of the heavenly inheritance** which Christ has procured for His people.

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### ABRAHAMIC WAS NOT UNCONDITIONAL

In addition to what has just been said, we would point out what the Lord declared in connection with the sign and seal of this covenant: "the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant" (Gen. 17:14). Here, then, **it is clear that a condition was stipulated**, the failure to meet which broke the covenant. Again, in Genesis 18:19 we find God saying, "For I know him, that he will command his children and his household after him, and **they shall keep the way of the Lord**, to do justice and judgment; **that [in order that] the Lord may bring upon Abraham** that which he hath spoken of him." Abraham had to "keep the way of the Lord," which is defined as "to do justice and judgment"; that is, walk obediently, in subjection to God's revealed will, if he was to receive the fulfillment of the divine promises. Once more, we read "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:5). Thus, while God dealt with Abraham in pure grace, it is plain that he was also placed under the law.

#### ABRAHAMIC WAS REVEALED IN STEPS TO ABRAHAM

It was not by one specific communication that the mind of God was fully disclosed unto Abraham. **Several were made at different times, all relating to the same subject and unfolding the import of the covenant**; while the character of Abraham himself—shaped by the various trials through which he was called to pass and molded by grace through faith—throws important light upon the conceptions which he entertained of what had been revealed to him. **All these form one homogeneous whole**; and from them, thus considered, we are to form our views of the covenant. When Abraham was first called by the Lord, a bare hint was given him of the divine purpose, which, under the Spirit's blessing, was the means of quickening his faith and producing the decision which he made. Yet only a glimpse was then afforded him of what God designed: it was not the formal establishment of the covenant. That event took place subsequently, after an interval of some years.

What has just been said appears to receive confirmation from Galatians 3:16, 17: "Now to Abraham and his seed was the promise made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." "Four hundred and thirty years" prior to the giving of the law at Sinai takes us back to the beginning of God's dealings with Abraham, recorded in Genesis 12, though the actual term covenant is not found in that chapter. **It is not until we reach Genesis 15:18 that we find the transaction itself**: "In that same day, the Lord made a covenant with Abram, saying, Unto thy seed have I given this land." Then in **Genesis 17 we find the sign and seal of the covenant**—circumcision—given. To the covenant there are other references in the chapters which follow: in **Genesis 22 the covenant is confirmed**. Thus, in fact, the **covenant received important and successive enlargements** during the intercourse which God, in infinite condescension, continued to have with His servant. Hebrews 6:13-18 links together the great promise of Genesis 12:3 and the oath of Genesis 22:15-18.

#### BELIEVERS RECEIVE THE SAME BLESSING THAT ABRAHAM DID

"And the scripture, foreseeing that God would justify the heathen [Gentiles] through faith, preached before the gospel unto Abraham: In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham" (Gal. 3:8, 9). The same truth is here reaffirmed. In view of God's purpose to justify Gentiles by faith, He proclaimed that gospel to Abraham himself, saying, "In thee shall all nations be blessed." Let it be carefully noted that the Holy Spirit here quotes from Genesis 12, and not from Genesis 22. The same conclusion is again drawn: **believers receive the identical spiritual blessing that Abraham did**, namely, the **righteousness of Christ imputed to their account**, so that they now measure up to every requirement of the law. And that, because "Christ hath redeemed us from the curse of the law, being made a curse for us" (v. 13); this having opened the way "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (v. 14).

#### PROMISES WERE NOT MADE TO THE NATURAL SEED, BUT THE SPIRITUAL SEED

The **promises of God were never made to all the descendants of Abraham**, like so many different kinds of "seed," but were **limited to the spiritual line, that is, to "Christ" mystical**. Hence the **unbelieving descendants of Jacob were as much excluded** from those promises as were the posterity of Ishmael and Esau. Contrariwise, believing Gentiles, one with Christ in the everlasting covenant, were as truly embraced by them, as were Isaac and Jacob and all the godly Israelites.

The **promises of God to Abraham and his seed were never made to his natural descendants**, but **belonged to those who had a like faith with him**. It could not be otherwise, "For all the promises of God in him [Christ] are yea, and in him amen, unto the glory of God by us" (11 Cor. 1:20). All the "promises" (not "prophecies") of God are made in Christ; that is, **all the blessings promised are placed in the hands of the Mediator**, and none who are out of Christ can lay claim to a single one of them.

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But as though to remove all possible uncertainty, the Holy Spirit has added: "and to thy seed, which is Christ"—Christ mystical as in 1 Corinthians 12:12 and Colossians 1:24; that is, Christ Himself and all who are united to Him. Thus there is no room left for a shadow of doubt as to whom the Abrahamic promises belonged—his carnal seed being expressly excluded in the "he saith not, and to seeds, as of many."

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In the last two chapters on this most interesting subject we sought to establish the basic fact that the **promises of God to Abraham were never made to his natural descendants**, but rather **to his spiritual seed—that is, to those possessing a like faith with his**.

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#### ROMANS 4:13 – ABRAHAM AS HEIR OF THE WORLD AND HIS SEED

"For the promise, that he should be the **heir of the world**, was not made to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom. 4:13). Observe two things: first, it was **promised that Abraham should be not merely "the heir of Palestine," but "of the world"**; and second, this **promise was made to Abraham and "to his seed,"** which "seed" is defined in Romans 4:12 as those who **"walk in the steps of that faith"** which their "father Abraham" had. In perfect harmony with this our Lord declared, "Blessed are the meek, for they shall inherit [possess, have dominion over, enjoy] the earth" (Matthew 5:5).

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#### UNCONDITIONAL COVENANT IS A FLAT CONTRADICTION IN TERMS

Some writers when referring to the Abrahamic covenant speak of it as "a **covenant of pure grace**," and such it truly was; for what was there about Abraham to move the God of glory to so much as notice him?

Nevertheless, it would be equally correct to designate the Abrahamic covenant "a **covenant of righteousness**," for it exemplified the principles of the divine government as actually as it made manifest the benignity of the divine character. Other writers have referred to the Abrahamic covenant as an "unconditional one," but in this they erred, for to **talk of "an unconditional covenant" is a flat contradiction in terms**.

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#### GENESIS 17:7 FULFILLED IN SINAI AND THE NEW COVENANT

"And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant" (Gen. 17:7). The making good of this was adumbrated when Israel after the flesh was taken into covenant by Jehovah at Sinai, whereby **He formally became their God and acknowledged them as His people** (Ex. 19:5, 6; Lev. 26:12, etc.). But the **actual and ultimate accomplishment of Genesis 17:7 is in connection with the spiritual Israel**, Abraham's children by faith, and this by a "better covenant:" for with the true house of Israel He says, "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people . . . I will be merciful to their unrighteousnesses, and their sins and their iniquities will I remember no more" (Heb. 8:10, 12).

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#### PURPOSES OF THE ABRAHAMIC COVENANT

Thus, the Abrahamic covenant, taken as a whole, not only defined the **particular line from which the Messiah was to spring**, announced the needful (temporal) arrangements in preparation for His appearing, and the extent to which His glorious work was destined to reach; but it placed in a clearer light the relation which (in consequence of it) God condescended to sustain to His redeemed people; and it supplied a **striking intimation and typification of the nature of the blessings**, which, in virtue of that relation, He designed to confer upon them. It was a wonderful **enlargement of revelation**; it was the gospel in figure, and is so regarded in the New Testament (John 8:56; Gal. 3:8). The apostle Paul refers to the Abrahamic covenant again and again as **foreshadowing and illustrating the privileges bestowed upon Christians**, and of the principle on which those privileges are conferred—a faith which is evidenced by obedience.

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To sum up. The grand design of God's covenant with Abraham was to make known that through him should come the One who would bring blessing to all the families of the earth. The promises made to him were to receive a lower and a higher fulfillment, according as he was to have both natural and spiritual children—for "kings shall come out of thee" (Gen. 17:6) compare Revelation 1:6; for "thy seed shall possess the gate of his enemies" (Gen. 22:17) compare Colossians 2:15; Romans 8:37; 1 John 5:4. Abraham is called a "father" neither in a federal nor in a spiritual sense, but because he is the head of the faith clan the prototype to which all believers are conformed. Christians are not under the Abrahamic covenant, though they are "blessed with him" by having their faith counted unto righteousness. Though New Testament believers are not under the Abrahamic covenant, they are, because of their union with Christ, heirs of its spiritual inheritance.

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#### ABRAHAMIC WAS THE GOSPEL IN FIGURE AND FORESHADOWS ITS PRIVILEGES

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#### ONE COVENANT WITH ABRAHAM, GENESIS 15 AND 17

The grand promises of the Abrahamic covenant, as originally given to the patriarch, are recorded in Genesis 12:2, 3, 7. The **covenant itself was solemnly ratified by sacrifice**, thus making it inviolable, in Genesis 15:9-21. The **seal and sign of the covenant, circumcision, is brought before us in Genesis 17:9-14**. The **covenant was confirmed by divine oath in Genesis 22:15-18**, which provided a ground of "strong consolation" (Heb. 6:17-19). There were not two distinct and diverse covenants made with Abraham (as the older Baptists argued), the one having respect to spiritual blessings and the other relating to temporal benefits. The covenant was one, having a special spiritual object, to which the temporal arrangements and inferior privileges enjoyed by the nation of Israel were strictly subordinated, and necessary only as a means of securing the higher results contemplated.

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There we are told, "And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also" (Rom. 4:11). The first observation we would make upon this verse is that it definitely establishes the **unity of the Abrahamic covenant**, for in Romans 4:3 the apostle had quoted from Genesis 15—where the word covenant occurs for the first time in connection with Abraham; and now he refers us to Genesis 17, thereby intimating it is **one and the same covenant in both chapters**. The main difference between the two chapters is that the one gives us more the divine side (ratifying the covenant), the other the human side (the keeping of the covenant, or obedience to the divine command).



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## ERRORS WITH REGARDS TO THE ABRAHAMIC COVENANT

### ERROR OF THOSE WHO BELIEVE THE BLESSINGS BELONG TO THE NATURAL SEED OF CHRISTIANS

Rightly did James Haldane point out that "One great means by which Satan has succeeded in corrupting the Gospel, has been the blending [we may add "the confusing"] of the literal and spiritual fulfillment of these promises—thus confounding the old and new covenants. This is seen in the attempts made to apply to the carnal 'seed' of believers (Christians) the promises made to the spiritual 'seed of Abraham.'"

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Nevertheless it is highly essential that we distinguish sharply between the two, lest we fall into the **error of others who insist that the spiritual blessings belonged not only to the natural seed of Abraham, but to the offspring of Christians as well. Spiritual blessings cannot be communicated by carnal propagation.**

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### CHRISTIANS HAVE NO WARRANT THAT GOD WILL BE THE GOD OF THEIR SEED

Let us point out in the next place that **Abraham's covenant was strictly peculiar to himself**; for **neither in the Old Testament nor in the New is it ever said that the covenant with Abraham was made on behalf of all believers**, or that it is given to them. The great thing that the covenant secured to Abraham was that he should have a seed, and that God would be the God of that seed; but **Christians have no divine warrant that He will be the God of their seed**, nor even that they shall have any children at all. As a matter of fact, many of them have no posterity; and therefore they cannot have the covenant of Abraham. The covenant of Abraham was as peculiar to himself as the one God made with Phinehas, "And he shall have it, and his seed after him, even the covenant of an everlasting priesthood" (Num. 25:13), and as the covenant of royalty which God made with David and his seed (2 Sam. 7:12-16). In each case a divine promise was given securing a posterity; and had no children been born to those men, then God had broken His covenant.

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### CIRCUMCISION WAS A SEAL ONLY TO ABRAHAM

The next thing we would observe is that circumcision was "a seal of the righteousness of the faith which he had." Again we would say, Let us be on our guard against adding to God's Word, for **nowhere does Scripture say that circumcision was a seal to anyone but to Abraham himself**; and even in his case, so far was it from communicating any spiritual blessing, it simply confirmed what was already promised to him. As a seal from God, **circumcision was a divine pledge or guaranty that from him should issue that seed which would bring blessing to all nations**, and that, on the same terms as justifying righteousness had become his—by faith alone. **It was not a seal of his faith, but of that righteousness which, in due time, was to be wrought out by the Messiah and Mediator.** Circumcision was not a memorial of anything which had already been actualized, but an **earnest of that which was yet future—namely, of that justifying righteousness** which was to be brought in by Christ.

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### CHRISTIANS ARE NOT IN THE ABRAHAMIC

The question may be asked, But are not Christians under the Abrahamic covenant? In the entire absence of any word in Scripture affirming that they are, we answer No. The blessing of Abraham has indeed "come on the [believing] Gentiles through Jesus Christ" (Gal. 3:14), and what this blessing is, the very same verse tells us—namely, "that we might receive the promise of the Spirit through faith. "That blessing consists not in creating

spiritual relations between believers and their infant offspring, but is for themselves, in response to the exercise of their faith. Plainer still is Galatians 3:9 in defining for us what the "blessing of Abraham" is which has come upon the Gentiles: "So then they which be of faith are blessed with faithful Abraham." And again, "Know ye therefore that they which are of faith, the same are the children of Abraham" (v. 7). The only spiritual children of Abraham are such as have faith.

p. 95.

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#### COLOSSIANS 2:11-12 – BAPTISM DOES NOT REPLACE CIRCUMCISION

It is a **mistake to suppose that baptism has come in the place of circumcision**. As that which supplanted the Old Testament sacrifices was the one offering of the Savior, as that which superseded the Aaronic priesthood was the high priesthood of Christ, so that which has succeeded **circumcision is the spiritual circumcision** which believers have in and by Christ: "In whom also ye are circumcised with the circumcision made without hands, in, putting off the body of the sins of the flesh, by the circumcision of Christ" (Col. 2:11)—how simple! how satisfying! "Buried with him in baptism, wherein also ye are risen with him" (v. 12) is something additional: it is only wresting Scripture to say these two verses mean "Being buried with him in baptism, ye are circumcised." No, no; verse 11 declares the **Christian circumcision is "made without hands,"** and baptism is administered by hands! The circumcision "made without hands in putting off [judicially, before God the body of the sins of the flesh" has taken the place of the circumcision made with hands. The circumcision of Christ has come in the place of the circumcision of the law. **Never once in the New Testament is baptism spoken of as the seal of the new covenant;** rather is the **Holy Spirit the seal:** see Ephesians 1:13; 4:30.

pp. 97-98.

#### CIRCUMCISION WAS AN EARNEST FOR THE FUTURE

Circumcision was not a memorial of anything which had already been actualized, but an **earnest of that which was yet future—namely, of that justifying righteousness** which was to be brought in by Christ.

p. 96.

## SINAITIC COVENANT

### COVENANT OF GRACE REVEALED IN THE SINAITIC

#### MOSAIC WAS FOUNDED UPON THE COVENANT OF GRACE

"Was a radical change now made in God's revelations to men and what He demanded of them?" No, for it had for its **foundation the everlasting covenant of grace**, while in **substance it was a renewal of the Adamic covenant of works**. Moreover, as we have shown, the Sinaitic transaction must not be considered as an isolated event, but as an **appendage to the Abrahamic covenant**, the ends of which it was designed to carry forward to their accomplishment.

p. 141.

#### A FULLER REVELATION OF THE EVERLASTING COVENANT

Under the **Sinaitic covenant a yet fuller revelation was made by God to His people of the contents of the everlasting covenant**: the tabernacle, and all its holy vessels; the high priest, his vestments, and service; and the whole system of sacrifices and ablutions, setting before them its blessed realities in typical forms, they being patterns of heavenly things.

p. 10.

#### MOSAIC PART OF THE GRADUAL AND PROGRESSIVE UNFOLDING OF GOD'S ETERNAL PURPOSE

Considered as a part of the **gradual and progressive unfolding of God's eternal purpose**, the Sinaitic transaction marked a decided step forward upon the Abrahamic covenant, while it was also a most suitable scheme of preparation for Christianity; considered separately by itself, the Sinaitic transaction was the giving of a system of government designed for the immediate use of the Jews. These two leading aspects must be kept distinct if hopeless confusion is to be avoided. It is of the second we continue to treat, namely the Sinaitic covenant as it pertained strictly to the nation of Israel. It announced certain **outward and temporal blessings** on the condition that Israel as a people remained in subjection to their divine King, while it threatened **national curses and calamities** if they rejected His scepter and flouted His laws. This supplies the key to the entire history of the Jews.

p. 108.

#### CANAAN WAS A TYPE OF HEAVEN

Seventh, *the significance of the promised land*. **Canaan was the type of heaven**, and therefore the constitution appointed for those who were to occupy it was framed with a view of rendering the affairs of time an image of eternity. The representation was, of course, imperfect, as was everything connected with the Mosaic economy, and rendered the more so by the failure of the people. Nevertheless, there was **a real and discernible likeness furnished of the true**, and it had been far more so had Israel's history approximated more closely to the ideal. **Canaan was (as heaven is) the inheritance and home of God's redeemed**. It was there Jehovah had His abode. It was the place of life and blessing (the land of "milk and honey"), and therefore death was regarded as abnormal and treated as a pollution. The inheritance was inalienable or untransferable; for if an Israelite sold his land, it reverted back to him at the jubilee.

pp. 139-140.

#### TERMS OF THE SINAITIC COVENANT

Not only is the word covenant used, but the **transactions at Sinai contained all the elements of a covenant**: the **contracting parties** were the Lord God and Israel; the **condition** was, "If ye will obey my voice indeed"; the

**promise** was, "Ye shall be unto me a kingdom of priests and a holy nation" (Ex. 19:6); the **penalty** was the curses of Deuteronomy 28:15, and so forth.

p. 100.

#### MOSAIC COVENANT WAS A NATIONAL COVENANT

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HERMAN WITSIUS

Herman Witsius took the view that the Sinaitic compact was **neither, formally, the covenant of grace** nor the **covenant of works**, but a **national covenant** which presupposed them both, and that it promised "not only temporal blessings . . . but also spiritual and eternal." So far so good. But when he states (bk. 4, sec. 4, par. 43-45) that the **condition of this covenant was "a sincere, though not, in every respect, a perfect obedience of His commands," we certainly cannot agree**. Witsius held that the **Sinaitic covenant differed from the covenant of works—which made no provision** or allowance for the acceptance of a sincere though imperfect obedience; and that it differed from the covenant of grace, since it contained no promises of strength to enable Israel to render that obedience. Though plausible, his position is not only erroneous but highly dangerous. **God never promised eternal life to men on the condition of an imperfect but sincere obedience**—that would overthrow the whole argument of Romans and Galatians.

p. 100.

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THOMAS SCOTT

"The **national covenant** with Israel was here (Ex. 19:5) meant; the charter upon which they were incorporated, as a people, under the government of Jehovah. It was an engagement of God, to give Israel possession of Canaan, and to protect them in it: to render the land fruitful, and the nation victorious and prosperous, and to perpetuate His oracles and ordinances among them; so long as they did not, as a people, reject His authority, apostatize to idolatry, and tolerate open wickedness. These things constitute a **forfeiture of the covenant; as their national rejection of Christ did afterwards**. **True believers among them were personally dealt with according to the Covenant of Grace**, even as true Christians now are; and **unbelievers were under the Covenant of Works**, and liable to condemnation by it, as at present: yet, the **national covenant was not strictly either the one or the other**, but had something in it of the nature of each.

"The national covenant **did not refer to the final salvation of individuals**: nor was it broken by the disobedience, or even idolatry, of any number of them, provided this was not sanctioned or tolerated by public authority. It was indeed a **type of the covenant made with true believers in Christ Jesus**, as were all the transactions with Israel; but, like other types, it 'had not the very image,' but only 'a shadow of good things to come.' When, therefore, **as a nation, they had broken this covenant, the Lord declared that He would make 'a new covenant with Israel**, putting His law,' not only in their hands, but 'in their inward parts'; and 'writing it,' not upon tables of stone, 'but in their hearts; forgiving their iniquity and remembering their sin no more' (Jer. 31:32-34; Heb. 8:7-12; 10:16, 17). The **Israelites were under a dispensation of mercy**, and had outward privileges and great advantages in various ways for salvation: yet, like professing Christians, the most of them rested in these, and looked no further. The **outward covenant was made with the Nation**, entitling them to outward advantages, upon the condition of **outward national obedience**; and the **covenant of Grace was ratified personally with true believers**, and sealed and secured spiritual blessings to them, by producing a holy disposition of heart, and spiritual obedience to the Divine law. In case Israel kept the covenant, the Lord promised that they should be to Him 'a peculiar treasure.' 'All the earth' (Ex. 19:5) being the Lord's, He might have chosen any other people instead of Israel: and this implied that, as His choice of them was gratuitous, so if they rejected His covenant, He would reject them, and communicate their privileges to others; as indeed He hath done, since the introduction of the Christian dispensation" (Thomas Scott).

pp. 105-106.

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#### OUTWARD OBEDIENCE FOR NATIONAL BLESSINGS IS NOT PROBLEMATIC

The Sinaitic covenant, then, was a compact promising to Israel as a people certain **material and national blessings** on the condition of their rendering to God a general obedience to His laws. But at this point it may be objected that God, who is infinitely holy and whose prerogative it is to search the heart, could never be satisfied with an outward and general obedience, which in the case of many would be hollow and insincere. The objection is pertinent and presents a real difficulty: how can we meet it? Very simply: this would be true of individuals as such, but not necessarily so where nations are concerned. And why not, it may be asked? For this reason: because **nations as such have only a temporary existence**; therefore **they must be rewarded or punished in this present world, or not at all!** This being so, the kind of obedience required from them is lower than from individuals, whose rewards and punishments shall be eternal.

p. 109.

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#### FOR NATIONAL BLESSINGS, THE MOSAIC REQUIRED OUTWARD OBEDIENCE

The covenant which God made with Israel at **Sinai required outward obedience to the letter of the law**. It contained promises of **national blessing** if they, as a people, kept the law; and it also announced **national calamities** if they were disobedient. This is unmistakably clear from such a passage as the following:

"Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee. And thou shalt consume all the people which the Lord thy God shall deliver thee" (Deut. 7:12-16).

In connection with the above passage notice, first, the definite reference made to **God's "mercy," which proves that He did not deal with Israel on the bare ground of exacting and relentless law**, as some have erroneously supposed. Second, observe the reference which the Lord here made unto His oath to their fathers, that is Abraham, Isaac, and Jacob; which shows that the Sinaitic covenant was based upon, and not divorced from, the Abrahamic—Israel's occupation of Canaan being the "letter" fulfillment of it. Third, if, **as a nation, Israel rendered unto their God the obedience** to which He was entitled as their King and Governor, then **He would love and bless them**—under the Christian economy there is no promise that He will love and bless any who live in defiance of His claims upon them! Fourth, the specific blessings here enumerated were **all of a temporal and material kind**. In other passages God threatened to bring upon them plagues and judgments (Deut. 28:15-65) for disobedience. The whole was a compact promising to Israel certain **outward and national blessings** on the condition of their rendering to God a **general outward obedience to His law**.

p. 107.

In the preceding chapter we affirmed that the Sinaitic covenant was a compact promising the Israelites as a people certain **material and national blessings**, on the condition of their **rendering to God a general obedience to His law**.

p. 121.

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#### MOSAIC WAS NEITHER ONLY OF GRACE NOR OF WORKS

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#### NEITHER PURELY EVANGELICAL NOR EXCLUSIVELY LEGAL

The character of the Sinaitic covenant was, in itself, **neither purely evangelical nor exclusively legal**: divine wisdom devised a wondrous and blessed comingling of righteousness and grace, justice and mercy. The requirements of the high and unchanging holiness of God were clearly revealed; while His goodness, kindness, and long-suffering were also as definitely manifested. The moral and the ceremonial law, running together side by side, presented and maintained a perfect balance, which only the corruption of fallen human nature failed to reap the full advantage of.

p. 107.

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#### GOD DID NOT WANT TO KEEP ISRAEL UNDER PURE LAW

What has been pointed out above should make it evident that they are **quite wrong who suppose that the Mosaic economy was a pure covenant of works** which gave no hope to transgressors. **God never made a promulgation of law to sinful men in order to keep them under mere law**, without also **setting before them the grace of the covenant of redemption**, by which they might escape the wrath which the law denounced. The awful curse of Deuteronomy 27:26 must not be magnified to the exclusion of the wondrous blessing of Numbers 6:24-27. The justice of the moral law was tempered by the mercy of the ceremonial law, and the "severity" of the Sinaitic constitution was modified by the "goodness" of the Abrahamic covenant being still administered.

p. 119.

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#### ISRAEL'S BLESSINGS WERE SOLELY OF GRACE

Therein we have a striking exemplification of the relation which the law sustains to the people of God in all dispensations, most blessedly so in this Christian era. In every dispensation **God has first revealed Himself unto His people as the giver of life and blessing** and then as the **requirer of obedience to His commands**. Their obedience, so far from entitling them to justification, can never be acceptably rendered until they are justified. **All the blessings of Israel were purely and solely of grace, received through faith**. And what is faith but the acceptance of heaven's gifts, or the trusting in the record wherein those gifts are promised. The order of experience in the life of every saint, as it is so clearly set forth in the Epistle to the Romans (summed up in 12:1), is first participation in the divine mercy, and then, issuing from it, a constraining obligation to run in the way of God's commandments.

pp. 134-135.

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#### THE RELATIONSHIP BETWEEN THE MOSAIC AND THE ABRAHAMIC COVENANTS

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##### ORIGINAL BLESSINGS WERE DUE TO THE ABRAHAMIC COVENANT

Such, then, was the nature and design of the constitution conferred upon Israel; yet it must be remembered that the **great benefits it involved were not the fruit of the Sinaitic covenant**. True, their **continued enjoyment of them depended on their obedience to that covenant**; but their **original bestowment was the effect of the Abrahamic covenant**. Of this fact they were definitely reminded by Moses: "The Lord did not set his heart upon you, nor choose you, because ye were more in number than any people: for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn *unto your fathers*" (Deut. 7:7, 8). In keeping therewith we find that when serious crises arose because of their sins, those who interceded before God in their behalf sought forgiveness on the ground of the promises made to Abraham (see Ex. 32:13; Deut. 9:27; 2 Kings 13:23).

p. 117.

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#### MOSAIC WAS AN APPENDIX TO THE GRACE OF THE ABRAHAMIC

The word "added" in Galatians 3:19 proves that the dispensation of law was not established as a thing distinct by itself alone, but was an **appendix to the grace of the Abrahamic covenant**. In other words, the moral law and the ceremonial law which accompanied it were given with evangelical ends: to show sinners their need of Christ, and to indicate how He would meet that need.

p. 120.

"Was a radical change now made in God's revelations to men and what He demanded of them?" No, for it had for its **foundation the everlasting covenant of grace**, while in **substance it was a renewal of the Adamic covenant of works**. Moreover, as we have shown, the Sinaitic transaction must not be considered as an isolated event, but as an **appendage to the Abrahamic covenant**, the ends of which it was designed to carry forward to their accomplishment.

p. 141.

In saying that the Sinaitic constitution was an **appendage to the Abrahamic covenant**, we mean that it gathered up into itself the primordial and patriarchal institutions—the sabbath, sacrifices, circumcision—while it added a multitude of new ordinances which, though in themselves "weak and beggarly elements," were both instructive symbols and typical prefigurations of future spiritual blessings.

p. 141.

#### RENEWAL OR REPUBLICATION OF THE COVENANT OF WORKS

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##### SINAITIC WAS NOT IDENTICAL WITH THE COVENANT OF WORKS, BUT RESEMBLED IT

Though the **Sinaitic compact was not identical with the covenant of works** made with Adam, yet, **in some respects, it closely resembled it**: it was analogous to it, only on a lower plane.

p. 111.

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##### SINAITIC CONTAINED THE SAME LAW AS THE ORIGINAL COVENANT OF WORKS

In the spirit of it, the **Sinaitic covenant contained the same moral law as the law of nature under which Adam was created and placed in Eden**—the tenth commandment giving warning that something more than outward things were required by God. Yet only those who were divinely illumined could perceive this—it was not until the Holy Spirit applied that tenth commandment in power to the conscience of Saul of Tarsus that he first realized that he was an inward transgressor of the law (Rom. 7:7, etc.). The great bulk of the nation, blinded by their self-sufficiency and self-righteousness, **turned the Sinaitic compact into the covenant of works**, elevating the handmaid into the position of the married wife—as Abraham did with Hagar. Galatians 4 reveals that, while the **Sinaitic covenant was regarded as subservient to the covenant of grace**, it served important practical ends; but when Israel perversely elevated it to the place which the better covenant was designed to hold, it became a hindrance and the fruitful mother of bondage.

p. 111.

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##### FOUNDED UPON THE COVENANT OF GRACE, BUT A RENEWAL OF THE ADAMIC COVENANT OF WORKS

"Was a radical change now made in God's revelations to men and what He demanded of them?" No, for it had for its **foundation the everlasting covenant of grace**, while in **substance it was a renewal of the Adamic covenant of works**. Moreover, as we have shown, the Sinaitic transaction must not be considered as an isolated event, but as an **appendage to the Abrahamic covenant**, the ends of which it was designed to carry forward to their accomplishment.

p. 141.



In saying that the **Mosaic economy was founded upon the everlasting covenant of grace**, we mean that it was **owing to the eternal compact** which the three Persons of the Godhead had made with the Mediator, Christ Jesus, that the **Lord dealt with Israel in pure grace when He delivered them from the bondage of Egypt** and brought them unto Himself. When we say that in **substance it was a renewal of the Adamic covenant of works**, we mean that **Israel was placed under the same law** (in principle) as the federal head of the race was, and that as Adam's continued enjoyment of Eden was **contingent upon his obedience**.

p. 141.

#### SINAITIC IS A CONTRAST TO THE NEW COVENANT

##### GOD'S DEALINGS WITH ISRAEL ARE NOT PARALLEL WITH THE NEW COVENANT CHURCH

It is true that God's deliverance of Israel from the bondage of Egypt blessedly **foreshadowed the redemption of His elect from sin and Satan**; yet let it not be forgotten that the majority of those who were emancipated from Pharaoh's slavery perished in the wilderness, not being suffered to enter the promised land. Nor are we left to mere reasoning at this point: it is placed upon inspired record that "behold, the days come saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord" (Heb. 8:8, 9). Thus we have divine authority for saying that God's dealings with Israel at Sinai **were not a parallel** with His dealings with His people under the gospel, but a **contrast**!

p. 100.

##### CONDITION WAS FAITH TO BE PERFORMED BY THEM, IN CONTRAST TO THE NEW COVENANT WHERE CONDITIONS ARE MET BY CHRIST

Thus: first, that promise concerned Israel as a people, and did not by any means necessarily imply that all, or even any of that particular generation were to enter Canaan. The divine veracity was not sullied: forty years later the nation did obtain the promised inheritance. Second, other passages must be compared with it. In **Exodus 6 no express condition was mentioned in connection with the promise**, not even the believing of it. Yet, so far as that generation was concerned, this, as the sequel clearly shows, was implied; for if it had been an absolute, unconditional promise to that generation, it must have been performed, otherwise God had failed to make good His word. That the **promise to that generation was suspended upon their faith** is plain from Hebrews 3:18, 19. Third, therein we see the contrast: the **fulfillment of every condition is secured for us in and by Christ**.

p. 109.

##### HEBREWS 8:10 – THE DIFFERENCE BETWEEN THE MOSAIC AND THE NEW COVENANT

Observe carefully what is said in Hebrews 8 to be the characteristic difference between the new and the old economies: "I will put my laws into their minds and write them in their hearts" (v. 10). No promise in any wise comparable to this was given at Sinai. But the **absence of any assurance of the Spirit's internal and effectual operations was quite in keeping with the fact that the Mosaic economy** required not so much an inward and spiritual, as an outward and natural obedience to the law, which for them had nothing higher than temporal sanctions. This is a fundamental principle which has not received the consideration to which it is entitled: it is vital to a clear understanding of the radical difference which obtains between Judaism and Christianity. Under the former God dealt with one nation only; now He is manifesting His grace to elect individuals scattered among all nations. Under the former He simply made known His requirements; in the latter **He actually produces that which meets His requirements**.

p. 110.



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## MOSAIC WAS CONDITIONAL, NEW COVENANT IS UNCONDITIONAL BECAUSE THE CONDITIONS WERE FULFILLED BY CHRIST

But let us now observe a conspicuous contrast in the type. At Sinai God said: "Now therefore, **if ye will obey my voice indeed** [as enunciated in the Ten Words] , and keep my covenant, then ye shall be a peculiar treasure unto me above all people. . . . Yet shall be unto me a kingdom of priests, and a holy nation" (Ex. 19:5, 6). **There was a contingency**: Israel's entering into those blessings turned upon their fulfillment of the **condition of obedience**. But the terms of the "**new covenant**," under which Christians live, are quite otherwise. Here there is **no contingency, but blessed certainty**; for the **condition of it was perfectly fulfilled by Christ**. Hence God now says, "I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me" (Jer. 32:40); and, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them" (Ezek. 36:27). Therein we may adore God for the antitype excelling the type: the if concerning Israel being displaced by His *shall*.

pp. 135-136.

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## TRUE BELIEVERS WERE DEALT ACCORDING TO THE COVENANT OF GRACE

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THOMAS SCOTT

**True believers among them were personally dealt with according to the Covenant of Grace**, even as true Christians now are; and **unbelievers were under the Covenant of Works**, and liable to condemnation by it, as at present: yet, the **national covenant was not strictly either the one or the other**, but had something in it of the nature of each.

...

The **outward covenant was made with the Nation**, entitling them to outward advantages, upon the condition of **outward national obedience**; and the **covenant of Grace was ratified personally with true believers**, and sealed and secured spiritual blessings to them, by producing a holy disposition of heart, and spiritual obedience to the Divine law.

pp. 105-106.

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## COVENANT OF GRACE ADMINISTERED TO THE ELECT

The **Sinaitic covenant in no way interfered with the divine administration of either the everlasting covenant of grace** (toward the elect) nor the Adamic covenant of works (which all by nature lie under); it being in quite another region. Whether the individual Israelites were heirs of blessing under the former, or under the curse of the latter, in no wise hindered or affected Israel's being as a people under this national regime, which respected not inward and eternal blessings, but only outward and temporal interests.

p. 100.

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## PEOPLE OF GOD ENJOYED THE BLESSINGS OF THE EVERLASTING COVENANT

In the first place, **the people of God**, even before the incarnation of Christ, were not under the broken covenant of works, with its inevitable curse, but **enjoyed the blessings of the everlasting covenant** which God had made with their surety before the foundation of the world.

p. 110.

## DAVIDIC COVENANT

### LETTER AND SPIRIT SIGNIFICANCE OF THE DAVIDIC PROMISES

The above remarks have been prompted by the promises contained in the Davidic covenant, recorded in 2 Samuel 7:11-16. In view of all that has been before us in connection with the preceding covenants, it is but reasonable to expect that this one too has both a "letter" and a "spirit" significance. This expectation is, we believe, capable of clear demonstration: **in their primary and inferior aspects those promises respected Solomon and his immediate successors**, but in their **ultimate and higher meaning they looked forward to Christ and His kingdom**. In the account which David gave to the princes of Israel of the divine communications he had received concerning the throne, he affirmed that God said unto him, "Solomon thy son, he shall build my house and my courts: for **I have chosen him to be my son**, and **I will be his Father**" (1 Chron. 28:6). Yet the application of the same words to Christ Himself— "**I will be to him a Father**, and **he shall be to me a Son**" (Heb. 1:5) —leaves us in no doubt as to their deeper spiritual import.

p. 161.

### KINGDOM OF CHRIST AND HOUSE OF GOD ARE ONE AND THE SAME

The **kingdom of Christ** and the **house of God are one and the same**, viewed from different angles. It is the **redeemed who constitute the true subjects of Christ's kingdom**, for they alone own His scepter: where there are no subjects, there can be no kingdom. And it is the redeemed who provide God with a satisfying resting place. In the later prophets it was expressly foretold, "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch: and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord, and he shall bear the glory" (Zech. 6:12, 13). Now the true house in which God dwells is a spiritual one, composed of living stones, converted souls, which is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto a holy temple in the Lord" (Eph. 1:20, 21).

p. 175.

### CHRIST'S CHILDREN SHARE IN HIS REIGN

Returning to Psalm 132. "The Lord hath sworn in truth unto David: He will not turn from it; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore" (vv. 11, 12). These verses make it clear beyond all doubt that our psalm has to do directly with the Davidic covenant. In their "letter" significance, they respected David's throne upon earth and the condition which determined its continuance—a condition which was not met by his descendants. **In their spiritual purport they concern the antitypical David and His children**, His infinite merits assuring that God would grant the needed grace for them to render to Him that obedience which the new covenant required namely, a real and sincere one, though not flawless and perfect. (This will be carefully considered by us when we take up the new covenant.) Such Scriptures as the following are to be pondered for the **fulfillment of this promise of Christ's children occupying His throne**: Luke 22:29, 30; 1 Cor. 6:2, 3; 1 Peter 2:9 ("a royal priesthood"); Revelation 3:21.

pp. 175-176.

### ZION IS CHRIST'S CHURCH – CHARLES SPURGEON

"For the Lord hath chosen Zion: he hath desired it for his habitation" (v. 13). "It was no more than any other Canaanite town till God chose it, David captured it, Solomon built it, and the Lord dwelt in it. So was the Church a mere Jebusite stronghold till grace chose it, conquered it, rebuilt it, and dwelt in it. Jehovah has chosen His people, and hence they are His people; He has chosen the Church, and hence it is what it is. Thus in the covenant David and Zion, Christ and His people, go together. David is for Zion, and Zion for David; the interests of Christ and His people are mutual" (C. H. Spurgeon). **In Hebrews 12:22 the kingdom of Christ is expressly denominated "Mount Zion."**

p. 176.

## NEW COVENANT

### SUBSTANCE OF THE NEW COVENANT

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#### SUBSTANCE OF THE NEW COVENANT IS DIVINE PROMISES TO THE PEOPLE OF GOD

The **substance of the Christian covenant is, broadly speaking, divine promises** which pledged the **sanctification of God's people and their effectual preservation** in a state and course of holiness to their final salvation. Those promises are summarized in Hebrews 8:10-12, and are four in number. First, is the declaration that the Lord would **write His laws in the hearts** of those for whom Christ died, which signifies such a change being wrought in them that the divine statutes are cordially received in their affections. Second, is the assurance that the **Lord will be the God of His people**, giving Himself to them in all His perfections and relationships, so that the supply of their every need is absolutely guaranteed: "They shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God" (Zech. 13:9). He is the God of His people in a spiritual and everlasting sense, through the meritorious mediation of Christ.

"And they shall not teach every man his neighbour and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest" (Heb. 8:11). This is the third promise, and like the two preceding it points a **marked and blessed contrast from that which obtained under the regime of the old covenant**, and that in connection with the knowledge of God.

...

"For all shall know me, from the least to the greatest" —that is, **all who belong to the true Israel of God**. God has now given not only a **fuller, yea, a perfect revelation of Himself, in the person of His incarnate Son** (John 1:18; Heb. 1:2), but the **Holy Spirit is given to guide us into all truth**; and it is at this point the vast superiority of the new covenant again appears. Those for whom Christ is the mediator receive something more than an external revelation from God, namely, an internal: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). They have something far better than human teachers to explain the law to them, even the Holy Spirit to effectually apply it unto their consciences and wills. It was to this Christ referred when He said, "They shall all be taught of God" (John 6:45): "taught" so that they know Him truly and savingly.

...

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (v. 12). This is the fourth promise, and embraces in its blessed arms **the pardon of all their sins, the forgiveness of all their iniquities**, and declares that these shall be so completely blotted out that their very remembrance, so to speak, shall be removed from the mind of God.

pp. 206-207.

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#### PROMISES OF THE NEW COVENANT ACCORDING TO JEREMIAH 31:31-34

Nothing could be plainer than what has been just pointed out, for the coherence of our passage is unmistakable. "**I will be merciful to their unrighteousness**": to whose unrighteousness? Why, to those with whom God makes this new covenant, namely, the **members of the spiritual house of Israel** (v. 10). And of what does this covenant consist? First, God declares, "**I will put my laws** into their minds and write them in their hearts," which is accomplished at their **regeneration**, and that lays a necessary foundation for what follows. Second, God affirms, "**I will be to them a God** and they shall be to me a people," which denotes a **mutual reconciliation**, after a mutual alienation. Third, He promises, "**All shall know me**, from the least to the greatest," which signifies their **sanctification**, for it is such a knowledge that produces love, trust, submission. Finally, "For I will be **merciful to their unrighteousness**," and so forth, which at once disposes of the figment of

a general atonement and universal forgiveness: as **the mediator of the covenant (Heb. 8:6) Christ acts only for the covenantees.**

p. 207.

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#### NEW COVENANT IS ADMINISTERED BY CHRIST

By the successful conclusion of His earthly mission and work, Christ laid a sure foundation for the recovery of God's fallen people and for their true fellowship with Him; yet more was still needed for the actualizing of the divine purpose of grace. As it is **through Christ all its blessings are conveyed**, so it is **by Him the covenant is administered**. Consequently, upon His exaltation to the right hand of God, **He received a further and higher anointing, obtaining the promise of the Father in the gift of the Spirit**, to be by Him dispensed to His church at His will (see Acts 2:33; Heb. 1:9; Rev. 3:1). Thus is He effectually equipped to secure the salvation of all His people. He has been exalted to be "a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). He is endowed with "all power in heaven and in earth" (Matthew 28:18). He "must reign till he hath put all enemies under his feet" (1 Cor. 15:25). God has assured Him that "he shall see of the travail of his soul, and shall be satisfied" (Isa. 53:11).

The **administration of the covenant in the actual application of its blessings**, and in securing, beyond the possibility of the slightest failure, its ordained results, is an essential part of the mediatorial work of Christ. Therefore was he exalted to the right hand of the Majesty on high, to exercise sovereign power. His cross was but the prelude to His crown. The latter was not only the appointed and appropriate reward of the former, but having begun the work of salvation by His death, to Him was reserved the honor of completing it by His reigning power. "God raised him from the dead and set him at his own right hand . . . and hath put all things under his feet, and gave him to be the head over all things to the church which is his body" (Eph. 1:19). The salvation of the church, and the unlimited power and authority with which the Redeemer is now entrusted, are indispensable to its successful attainment.

p. 215.

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#### THE HOLY SPIRIT IS THAT WHICH MAKES ALL THE DIFFERENCE

That which **makes all the difference is that the Holy Spirit** is given to indwell and energize the latter, which He was not in those who were in the Sinaitic covenant as such—we say "as such," for there was ever a godly remnant who were indwelt by the Spirit on the ground of the everlasting covenant.

p. 209.

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#### ESTABLISHMENT OF THE NEW COVENANT

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##### FORMALLY ESTABLISHED ON THE DAY OF PENTECOST – JOHN OWEN

"The **first solemn promulgation** of this new covenant, made, ratified and established, **was on the day of Pentecost**, seven weeks after the resurrection of Christ. It answered to the **promulgation of the Law on mount Sinai**, the same space of time after the deliverance of the people out of Egypt. From this day forward the **ordinances of worship and the institutions of the new covenant became obligatory upon all believers**" (John Owen).

p. 199.

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##### GRADUAL ESTABLISHMENT AND OPERATION OF THE NEW COVENANT IN SIX STEPS – JOHN OWEN

We must now consider the **time when this covenant came into operation**. This cannot be restricted to any one moment absolutely, as though all that is included in God's making of it did consist in any single act. If we revert for a moment to the original promise it will be found that God said, "Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt" (Jer. 31:32). Now that was not a literal day of twenty-four hours, but a season into which much was crowded: many things happened between Israel's Exodus from the house of bondage and their actual encamping before Sinai, things which were preparatory to the making and solemn establishment of the old covenant. So was it also in connection with the making and establishing of the new covenant: **it was gradually made and established by sundry acts both preparatory and confirmatory**. In his able discussion of this point, Owen mentioned six degrees: we here condense his remarks, adding a few observations of our own.

The **first** entrance into the making of the new covenant was made by the **mission of John the Baptist**, who was sent to prepare the way of the Messiah, and therefore is his mission called "the beginning of the gospel" (Mark 1:1,2). Until his appearing, the Jews were bound absolutely and universally by the Sinaitic covenant, without alteration or addition in any ordinance of worship. But his ministry was designed to prepare them, and cause them to look unto the accomplishment of God's promise to make a new covenant. He therefore called the people off from resting in and trusting upon the privileges of the old covenant, preaching unto them the doctrine of repentance and **instituting a new ordinance of worship—baptism**—whereby they might be initiated into a new condition and relationship with God; pointing them to the predicted Lamb. This was the **beginning of the fulfillment of Jeremiah 31:31-33**; compare to Luke 16:16.

**Second**, the **incarnation and personal ministry of the Lord Jesus Christ Himself** was an eminent advance and degree thereof. True, the dispensation of the old covenant yet continued, for He Himself, as made of a woman, was made under the law (Gal. 4:4), yielded obedience to it, observing all its precepts and institutions. Nevertheless, **His appearing in flesh laid an axe to the root of that whole dispensation**. Hence, **upon His birth the substance of the new covenant was proclaimed from heaven** as that which was on the eve of taking place (Luke 2:13,14). But it was made more evident later on by His public ministry, the whole doctrine whereof was preparatory unto the immediate introduction of this covenant. The proofs He gave of His messiahship, the fulfillment He provided of the prophecies concerning Him, were so many signs that He was the appointed mediator of that covenant.

**Third**, the way for the introduction of this covenant being thus prepared, it was **solemnly enacted and confirmed in and by His death**, for therein **He offered that sacrifice to God by which it was established**, and hereby the **promise properly became a "testament"** (Heb. 9:14-16). There the apostle shows how the shedding of Christ's blood answered to those sacrifices whose blood was sprinkled on the people and the book of the law in confirmation of the first covenant. **The cross, then, was the center whence all the promises of grace did meet**, and from whence they derive all their efficacy. Henceforth the old covenant, and its administration, having received their full accomplishment, no longer had any binding force (Eph. 2:14-16; Col. 2:14,15) and only abode by the patience of God, to be taken away in His own good time and manner.

**Fourth**, this new covenant had the **complement of its making and establishment in the resurrection of Christ**. God did not make the first covenant simply that it should continue for a season, die of itself, and be arbitrarily removed. No, the Levitical economy had a special end to be accomplished, and nothing in it could be removed until God's design was realized. That design was twofold: the perfect fulfilling of that righteousness which the law enjoined, and the undergoing of its curse. The one was accomplished in the perfect obedience of Christ, the surety of the covenant, in the stead of those with whom the covenant was made; the other was endured by Him in His sufferings; and **His resurrection was the public proof that He was discharged from the claims of the law**. The **old covenant then expired**, and the worship pertaining to it was continued for a few years longer only by the forbearance of God toward the Jews.

**Fifth**, the **first formal promulgation of the new covenant, as made and ratified, was on the day of Pentecost**, seven weeks after the resurrection of Christ. Remarkably did this answer to the promulgation of the law on

Mount Sinai, for that too occurred the same space of time after the deliverance of the people of God out of Egypt. From the day of Pentecost onward, **the ordinances of worship and all the institutions of the new covenant became obligatory unto all believers**. Then was the **whole church absolved from any duty with respect to the old covenant and its worship**, although it was not manifest as yet in their consciences. When Peter said to those of his hearers who were pricked in the heart that "the promise is unto you and to your children," he was announcing the new covenant unto members of the house of Judah, and his "and to them that are afar off" (compare Dan. 9:7) extended it to the dispersion of Israel; and when he added "save yourselves from this untoward generation" (Acts 2:39,40) he intimated the **old covenant had waxed old and was about to vanish away**. Sixth, this was confirmed in Acts 15:23-29.

pp. 222-223.

#### OT COVENANTS FULFILLED IN THE NEW COVENANT

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##### ALL THE PROMISES OF GRACE ARE RECAPITULATED IN THE NEW COVENANT – JOHN OWEN

"For finding fault with them, He said, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah" (Heb. 8:8). The opening "For" intimates that the apostle was now confirming what he had declared in verses 6,7. The **"finding fault" may refer either to the covenant or the covenantees**— "with it" or "with them." In view of what is said in verse 9, the translation of the Authorized Version is to be preferred: **it was against the people God complained**, for their having broken His covenant. The word "Behold" announces the deep importance of what follows, calling our diligent and admiring attention to the same. The time fixed for the making of this new covenant is defined in "the days [to] come." In the Old Testament the season of Christ's appearing was called "the world to come" (Heb. 2:5), and it was a periphrasis of Him that He was "he that should come" (Matthew 11:3). The faith of the Old Testament church was principally exercised in the expectation of His advent.

The subject matter of what Jeremiah specially announced was a "covenant." **"The new covenant, as collecting into one all the promises of grace given from the foundation of the world, accomplished in the actual exhibiting of Christ, and confirmed in His death**, and by the sacrifice of His blood, thereby became the **sole rule of new spiritual ordinances of worship suited thereunto**, being the great object of the faith of the saints of the O.T., and is the great foundation of all our present mercies. 'Whereof the Holy Spirit also is witness to us: for after that He had said before, this is the covenant that I will make with them after those days, saith the Lord:' Heb. 10:15, 16—yes, 'is witness to us,' and not to those who live in some future 'millennium.' A. W.P. ]

"There was in it a **recapitulation of all promises of grace**. God had not made any promise, any intimation of His love or grace unto the Church in general, nor unto any particular believer, but **He brought it all into this covenant**, so as that they should be esteemed, all and every one of them, to be given and spoken unto every individual person that hath an interest in this covenant. Hence **all the promises made unto Abraham, Isaac and Jacob, with all the other patriarchs**, and the oath of God whereby they were confirmed, **are all of them made unto us, and do belong unto us**, no less than they did unto them to whom they were first given, **if we are made partakers of this covenant**. The apostle gives an instance of this in the singular promise made unto Joshua, which he applies unto Christians: 13:5" (John Owen).

p. 201.

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##### NEW COVENANT IS FULFILLMENT AND CONFIRMATION OF EVERYTHING BEFORE

But let it be clearly understood that it is called "New" not because its contents differ from the Old, for it is simply a **fulfillment and confirmation of all that went before, everything in the Old Testament containing the shadow and type of the substance of the New Testament**. The peculiar reason for naming it the New Testament is because it was newly accomplished and sealed by the precious blood of Christ just before it was written.

p. 202.

Considering the contents of this covenant, we are fully in accord with John Owen that there is **in it "a recapitulation and confirmation of all the promises of grace that have been given unto the Church from the beginning**, even all that was spoken by the mouth of the holy prophets that had been since the world began (Luke 1:70)." The **original promise (Gen. 3:15) contained in germ form the whole essence and substance of the new covenant**: all promises given unto the church afterward being but expositions and confirmations of it. In the whole of them there was a full declaration of the wisdom and love of God in the sending of His Son, and of His grace unto men thereby. **God solemnly confirmed those promises with an oath** that they should be accomplished in their season. Thus the covenant promised by Jeremiah included the sending of Christ for the accomplishment thereof, all promises being there gathered together in one glorious constellation.

p. 203.

#### NEW COVENANT IS CALLED "NEW" NOT BECAUSE OF ITS CONTENTS DIFFER FROM THE OLD

But let it be clearly understood that it is called "New" not because its contents differ from the Old, for it is simply a **fulfillment and confirmation of all that went before, everything in the Old Testament containing the shadow and type of the substance of the New Testament**. The peculiar reason for naming it the New Testament is because it was newly accomplished and sealed by the precious blood of Christ just before it was written.

p. 202.

#### NEW COVENANT IS A TESTAMENT

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##### NEW COVENANT ASSUMED THE UNIQUE FORM OF A TESTAMENT DUE TO THE DEATH OF ITS MEDIATOR

Let us next point out that this "new covenant," the Messianic, has **assumed a form which no other covenant ever did or could**, due to the death of its covenanter, namely, a "testament." The same Greek term does duty for both English words, being rendered "covenant" in Hebrews 8:6,8,9, and "testament" in 9:15-17. No word is more familiar to the reader of Scripture, for the second main division is rightly termed "The New Testament," yet it had been just as accurate to designate it "The New Covenant."

p. 202.

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##### NEW COVENANT BEING A TESTAMENT MAKES ALL ITS RICHES SECURE TO ITS SUBJECTS

By His death Christ has ratified the new covenant and **turned it into a "testament," making all its riches and legacies secure and payable to His people**: "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" (Heb. 9:17). What has Christ left? to whom has He bequeathed His vast property? The answer is, every conceivable blessing: temporal, spiritual, eternal—the most durable treasure of all; unto "His own," whom He loved with an unquenchable love.

p. 202.

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##### CHRIST THE COVENANTER BEQUEATHS HIS GOODS IN THE WAY OF A LEGACY

The covenant (the "new," the "second," the Messianic) to which the apostle alludes so often in his writings, particularly in the Hebrews Epistle, is **ratified by the death of Him who makes it**, and **therefore it is a testament as well**. This covenant was confirmed by Christ, both as that **His death was the death of the testator** and as was accompanied by the blood of sacrifice. Hence it is such a covenant as that in it **the Covenanter bequeaths His goods in the way of a legacy**, and thus we find Him calling this very covenant "the new testament in my blood." It is in full accord with this that the believer's portion is designed an "inheritance" (Rom. 8:16, 17; Eph. 1:18; I Peter 1:4), for **in a will or testament there is an absolute grant made of what is**



**bequeathed.** The title which the believer has to his portion is not in himself: it has been made over to him by the death of Christ, and nothing can possibly rob him of it.

pp. 202-203.

## SEAL AND SIGN

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### BAPTISM AND LORD'S SUPPER NOT THE SEAL OF THE NEW COVENANT

Let it be expressly pointed out that, in keeping with the distinctive character of this present antitypical dispensation—when the substance has replaced the shadows—though **baptism and the Lord's Supper** are divinely appointed ordinances, yet they **are not seals unto the Christian**. **The seal of "the new covenant" is the Holy Spirit Himself** (see 2 Cor. 1:22; Eph. 1:13; 4:30)! The gift of the blessed **Spirit is the earnest or guaranty of our future inheritance**.

p. 36.

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### BAPTISM IS NOT THE SEAL OF THE NEW COVENANT, BUT THE HOLY SPIRIT IS

Never once in the New Testament is baptism spoken of as the seal of the new covenant; rather is the **Holy Spirit the seal**: see Ephesians 1:13; 4:30.

p. 98.

## PARTICULAR PASSAGES

### GENESIS 3:15 – GERMINAL PUBLICATION OF THE COVENANT OF GRACE

The **first germinal publication of the everlasting covenant is found in Gen 3:15** "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Thus, immediately after the Fall, God announced to the serpent his ultimate doom through the work of the Mediator, and **revealed unto sinners the channel through whom alone salvation could flow to them**. The **continual additions which God subsequently made to the revelation** He gave in Genesis 3:15 were, for a considerable time, largely through covenants He made with the fathers, covenants which were both the fruit of His eternal plan of mercy and the **gradual revealing** of the same unto the faithful. Only as those two facts are and held fast by us are we in any position to appreciate and perceive the force of those subordinate covenants.

p. 8.

### HEBREWS 8:10 – NEW COVENANT IS COMPLETELY PROMISSORY AND WITHOUT CONDITIONS

Before leaving Hebrews 8:10, let us note the blessed tenor of the covenant as expressed in the words immediately following: "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (vv. 11, 12). What conditions are there here? What terms of fulfillment are required from impotent men? None at all: **it is all promise from beginning to end**.

p. 13.

### ECCLESIASTES 7:29 – MAN BEING MADE UPRIGHT IMPLIES A LAW

In the previous chapters we have seen that at the beginning man was "made upright" (Eccl. 7:29), which language **necessarily implies a law to which he was conformed in his creation**. When anything is made regular or according to rule, the rule itself is obviously pre-supposed. The law of Adam's being was none other than the **eternal and indispensable law of righteousness**, the same which was afterwards summed up in the **Ten Commandments**. Man's uprightness consisted in the universal rectitude of his character, his entire conformity to the nature of his maker. The very nature of man was then fully able to respond to the requirements of God's revealed will, and his response thereto was the righteousness in which he stood.

p. 30.

### HOSEA 6:7

Hence, at a later date, in the history of Israel, God said, "But they **like Adam have transgressed the covenant**, they have dealt treacherously against me" (Hos. 6:7, margin). Even Darby (notes on Hosea, in Synopsis, vol. 2, p. 472) acknowledged, "It should be rendered 'But they like Adam have transgressed the covenant.'"

It is to this divine declaration in Hosea 6:7 the apostle makes reference, when of Adam he declares that he was "the figure of him that was to come." Let it be duly noted that Adam is not there viewed in his creation state simply, but rather as **he is related to an offspring whose case was included in his own**. As the vicar of his race Adam disobeyed the Eden statute in their room and stead, precisely as Christ, the "last Adam" (1 Cor. 15:45), obeyed the moral law as the representative of His people in their room and stead.

p. 39.

### GALATIANS 3:16 – WHO IS THE "SEED"

"Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto" (Gal. 3:15). But in the case before us we have far more than "a man's covenant"—we have a divine covenant, for God solemnly ratified His promises to Abraham by covenant. "Now to Abraham and his seed were the promises made" (v. 16). Now in the light of "the children of Abraham" (v. 7),

"they which be of faith are blessed with faithful Abraham" (v. 9), and "that the blessing of Abraham might come on the Gentiles through Jesus Christ" (v. 14), **"to Abraham and his seed" must mean "to Abraham and his spiritual seed"** were the promises made." Collateral proof of this is supplied by Romans 4:16, "Therefore it is of faith, that it might be by grace, to the end the **promise might be sure to all the seed**; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all"; for it is **only all of his spiritual seed who are assured of the blessings promised**.

pp. 82-83.

"The force of his reasoning here depends not on the mere dictionary word 'seed,' but upon the great scriptural idea which, more and more clearly in Old Testament revelation, becomes manifested through that word—the idea of **an individual person, who should sum up in Himself the covenant people as well as (for them) the covenant blessings, that is, the promised Messiah, Christ**" (Jas. MacGregor, on Galatians, 1879). This is the only writer we are acquainted with who has indicated the direction in which we must look for the true explanation of the apostle's terms, namely, not in their merely literal signification, but in the spiritual concept which they embodied—just as the term "christ" literally signifies "anointed," but is employed as the special title of the Savior, and is given to Him not as a private but public person, including both the Head and members of the church (1 Cor. 12:12).

p. 83.

#### ROMANS 4:13 – ABRAHAM AS HEIR OF THE WORLD AND HIS SEED

"For the promise, that he should be the **heir of the world**, was not made to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom. 4:13). Observe two things: first, it was **promised that Abraham should be not merely "the heir of Palestine," but "of the world"**; and second, this **promise was made to Abraham and "to his seed,"** which "seed" is defined in Romans 4:12 as those who **"walk in the steps of that faith"** which their "father Abraham" had. In perfect harmony with this our Lord declared, "Blessed are the meek, for they shall inherit [possess, have dominion over, enjoy] the earth" (Matthew 5:5).

p. 88.

#### COLOSSIANS 2:11-12 – BAPTISM DOES NOT REPLACE CIRCUMCISION

It is a **mistake to suppose that baptism has come in the place of circumcision**. As that which supplanted the Old Testament sacrifices was the one offering of the Savior, as that which superseded the Aaronic priesthood was the high priesthood of Christ, so that which has succeeded **circumcision is the spiritual circumcision** which believers have in and by Christ: "In whom also ye are circumcised with the circumcision made without hands, in, putting off the body of the sins of the flesh, by the circumcision of Christ" (Col. 2:11)—how simple! how satisfying! "Buried with him in baptism, wherein also ye are risen with him" (v. 12) is something additional: it is only wresting Scripture to say these two verses mean "Being buried with him in baptism, ye are circumcised." No, no; verse 11 declares the **Christian circumcision is "made without hands,"** and baptism is administered by hands! The circumcision "made without hands in putting off [judicially, before God the body of the sins of the flesh]" has taken the place of the circumcision made with hands. The circumcision of Christ has come in the place of the circumcision of the law. **Never once in the New Testament is baptism spoken of as the seal of the new covenant**; rather is the **Holy Spirit the seal**: see Ephesians 1:13; 4:30.

pp. 97-98.

#### HEBREWS 8:10 – THE DIFFERENCE BETWEEN THE MOSAIC AND THE NEW COVENANT

Observe carefully what is said in Hebrews 8 to be the characteristic difference between the new and the old economies: "I will put my laws into their minds and write them in their hearts" (v. 10). No promise in any wise comparable to this was given at Sinai. But the **absence of any assurance of the Spirit's internal and effectual operations was quite in keeping with the fact that the Mosaic economy** required not so much an inward and spiritual, as an outward and natural obedience to the law, which for them had nothing higher than temporal

sanctions. This is a fundamental principle which has not received the consideration to which it is entitled: it is vital to a clear understanding of the radical difference which obtains between Judaism and Christianity. Under the former God dealt with one nation only; now He is manifesting His grace to elect individuals scattered among all nations. Under the former He simply made known His requirements; in the latter **He actually produces that which meets His requirements.**

p. 110.

#### GALATIANS 3:19 – MOSAIC WAS DESIGNED TO BE TEMPORARY

Galatians 3 shows plainly that the **Sinaitic covenant was subsidiary to the promises given to Abraham** concerning his Seed: "Wherefore then serveth the law [i.e., the entire legal economy]? It was added because of transgressions, till the seed should come to whom the promise was made" (v. 19). Thus it is clear that from the first the **Mosaic economy was designed to be but temporary**, to last only from the time of Israel's sojourn in the wilderness till Christ.

p. 110.

#### JEREMIAH 31:31-34 IS FULFILLED IN THE CHRISTIAN ECONOMY

Each one may see for himself that the New Testament makes it unmistakably plain that the **promises contained in Jeremiah 31:31-33 are made good in the Christian economy.** In the Epistle to the Hebrews—which supplies an infallible key to the interpretation of Old Testament Scripture—**Paul quotes this very passage for the express purpose of showing that its terms provided an accurate description of gospel blessings.** The apostle's argument in Hebrews 8 would be entirely meaningless did not Jeremiah's prediction supply a vivid portrayal of that order of things which Christ has established. First, he declares, "But **now** [and not in some future "millennium!"] hath he obtained a more excellent ministry, by how much also **He is** [not "will be!"] the mediator of a **better covenant, which was established** upon better promises" (v. 6); and what is added is in confirmation of this statement.

pp. 199-200.

#### ROMANS 4:11 – SIGNS AND SEALS

It is the fatal error of Romanists and other Ritualists that signs and seals actually convey grace of themselves. Not so: **only as faith is operative in the use of them are they means of blessing.** Romans 4:11 helps us at this point: "And he received the **sign of circumcision**, a **seal of the righteousness** of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Unto Abraham, circumcision was both a sign and a seal: a **sign that he had previously been justified**, and a **seal (pledge) that God would make good the promises which He had addressed to his faith.** The rite, instead of conferring anything, only confirmed what Abraham already had. **Unto Abraham, circumcision was the guarantee that the righteousness of faith which he had (before he was circumcised) should come upon or be imputed unto believing Gentiles.**

pp. 35-36.

## WESTMINSTER SOUNDING STATEMENTS

### EVERLASTING COVENANT ADMINISTERED UNDER THE OLD AND NEW COVENANTS

We shall then take up in the chapters which follow, first, the **everlasting covenant or covenant of grace, which God made with His elect in the person of their head**, and show how that is the sure foundation from which proceed all blessings unto then. Next we shall consider the covenant of works, that compact into which the Creator entered with the whole race in the person of their human and federal head, and show how that had to be broken before the blessings agreed upon in the covenant of grace could be bestowed. Then we shall look briefly at the covenant God made with Noah, and more fully at the one with **Abraham, in which the everlasting covenant was shadowed forth**. Then we shall ponder the more difficult Sinaitic covenant, viewing it as a confirmation of the covenant of works and also in its peculiar relation to the national polity of Israel. Some consideration will also have to be given to the Davidic covenant, concerning which we feel greatly in need of more light. Finally, we shall point out how the **everlasting covenant has been administered under the old and new covenants or economies**. May the Holy Spirit graciously preserve us from all serious error, and enable us to write that which shall be to the glory of our covenant God and the blessing of His covenant people.

p. 7.

### GOD RENEWED THE COVENANT OF GRACE WITH NOAH

Just as Genesis 3:15 was given immediately after the Fall, so we find that immediately following the flood **God solemnly renewed the covenant of grace with Noah**.

p. 9.

A period of sixteen centuries intervened between the covenant of works which God entered into with Adam and the **covenant of grace which He made with Noah**.

p. 44.

It was therefore requisite that the **covenant of works with Adam** should precede the **covenant of grace with Noah**.

p. 52.

### COVENANT OF GRACE REVEALED TO ABRAHAM

Unto Abraham God gave a remarkable pledge of the fulfillment of His covenant promises in the striking victory which He granted him over the federated forces of Chedorlaomer. This was more than a hint of the victory of Christ and His seed over the world: carefully compare Isaiah 41:2-3, 10, 15. Genesis 14:19, 20 supplies proof of what we have just said, for upon returning from his memorable victory, Abraham was met by Melchizedek (type of Christ) and was blessed by him. A **further revelation of the contents of the covenant of grace was granted unto Abraham** in Genesis 15, where in the vision of the smoking furnace which passed through the midst of the sacrifice, an adumbration was made of the sufferings of Christ. In the miraculous birth of Isaac, intimation was given of the supernatural birth of Christ, the promised Seed. In the deliverance of Isaac from the altar, representation was made of the resurrection of Christ (Heb. 11:19).

Thus we may see **how fully the covenant of grace was revealed and confirmed unto Abraham** the father of all them that believe, by which he and his descendants obtained a clearer sight and understanding of the great Redeemer and the things which were to be accomplished by Him. "And therefore did Christ take notice of this when He said, Abraham rejoiced to see my day, and was glad" (John 8:56). These last words clearly intimate that **Abraham had a definite spiritual apprehension of those things**.

pp. 9-10.

#### DIFFERENT RENEWALS OF THE COVENANT OF GRACE

Just as the various Messianic prophecies, given by God at different times and at wide intervals, were suited to the local occasions when they were first made, so it was in the **different renewals of His covenant of grace**. Each of those renewals—unto Abraham, Moses, David and so forth—**adumbrated some special feature of the everlasting covenant** into which God had entered with the Mediator; but the immediate circumstances of each of those favored men molded, or gave form to, each particular feature of the eternal agreement which was severally shadowed forth unto them.

p. 48.

#### COVENANTS WERE SUBSTANTIALLY ONE

The covenants which the Lord established at successive intervals with different parties **were substantially one, embracing in the main the same promises and receiving similar confirmation**. The Sinaitic covenant—although it possessed peculiar features which distinguished it from all others—was no exception. **They were all of them revelations of God's gracious purpose**, exhibited at first in an obscure form, but unfolding according to an obvious law of progress: each renewal adding something to what was previously known, so that the path of the just was as the shining light, which shone more and more unto the perfect day, when the shadows were displaced by the substance itself.

p. 48.

#### NO CONDITIONS IN THE NOAHIC

It is to be carefully noted that the **entire emphasis is upon the Lord's making a covenant with Noah**, and not of Noah with God: He was the initiator and sole compactor. In it there were **no conditions stipulated, no "ifs" interposed; all was of grace—free, pure, unchangeable**.

p. 52.

The fact that this covenant was **an absolute or unconditional one** tells us of the immutability of our blessings in Christ.

p. 57.

#### IN ALL AGES GOD HAS BEEN ADMINISTERING THE COVENANT OF GRACE TO THE ELECT

But the spiritual remnant, though under the law as a rule of life, participated in the mercy contained in the Abrahamic promises, for **in all ages God has been administering the everlasting covenant of grace when dealing with His elect**.

p. 144.



## CRITICAL STATEMENTS ON DISPENSATIONALISM

### POPULAR CATCH-PENNY

This is a fair sample of the superficial contents to be found in this **popular catch-penny**, and we strongly advise our readers not to waste their money in purchasing or their time in perusing the same.

p. 54.

### CARNAL DISPENSATIONALISTS AND HUCKSTERS OF PROPHECY

It seems pitiable that at this late date it should be necessary to labor a point which ought to be obvious to all God's people. And obvious it would be, at least when pointed out to them, were it not that so many have had dust thrown into their eyes by **carnal "dispensationalists"** and hucksters of "prophecy." Alas, that **I myself once had my own vision dimmed by them**, and even now I often have to exert myself in order to refuse to look at things through their colored spectacles.

p. 54.

### DISPENSATIONALISTS REJECT THAT THE PROMISES BELONG AS MUCH TO GENTILE BELIEVERS AS THEY DID TO ISAAC, JACOB AND JOSEPH

Thus, the **unbelieving descendants of Jacob were as much excluded from the Abrahamic promises** as were the posterity of Ishmael and Esau; whereas those promises belonged as really and truly to believing Gentiles as they did to Isaac, Jacob, and Joseph. But alas **this basic truth, so clearly revealed in Scripture, is repudiated by "dispensationalists," who are perpetuating the error of those who opposed Christ in the days of His flesh.**

When He spoke of the spiritual freedom which He could bestow, His unregenerate hearers exclaimed, "We be Abraham's seed, and were never in bondage to any man" (John 8:33). When He made mention of His Father, the carnal Jews answered, "Abraham is our father"; to which the Savior replied, "If ye were Abraham's children, ye would do the works of Abraham" (John 8:39). Alas, alas, that so many of our moderns know not who are "Abraham's children."

p. 85.

### MODERN LITERALISM WHICH REDUCES SCRIPTURE TO AN ABSURDITY

We emphasize these points, not to suggest there is any failure in the type, but as a warning against that **modern species of literalism which so often reduces Scripture to an absurdity.**

p. 159.

### DURING HIS EARLY YEARS, PINK HEARD NOTHING BUT PREMILLENNIALISM

It is, however, with considerable diffidence that we continue these chapters on the Davidic covenant, for it presents to me the most difficult aspect of the whole subject. Possibly this is because of **my early training**, for it is never an easy matter to get quite away from our first thoughts and impressions on a subject. During the years of our spiritual infancy **we heard and read nothing but the premillennial interpretation of prophecy**, and, of course (as a spiritual child), we readily accepted all that our teachers said. But for the last decade, we have sought to carefully examine what was taught us, and we have discovered that, some of it at least, was but **"fairy tales."**

p. 160.

### GROSS CARNALIZINGS OF CHILIASM

If Rome's insistence that "this is my body" means just what it says, shows us what serious results follow when mistaking the emblem for the reality which it represents, ought not this to serve as a very real check against the **gross carnalizings of chiliasm** which literalizes what is spiritual and makes earthly what is heavenly?

p. 161.



#### DISPENSATIONALISTS HAVE TO ANSWER TO CHRIST FOR DENYING HIS PRESENT KINGSHIP

Alas that this is now so dimly perceived and so feebly apprehended by many of those bearing His name. **Dispensationalists will have much to answer for in the coming Day**, for by **denying His present kingship**, postponing His rule unto "the millennium," they both rob Him of His personal honors and deprive us of precious comfort.

p. 168.

#### DISPENSATIONALISM AND WITH WHOM THE NEW COVENANT IS MADE

First, we must seek to remove a radical misconception which obtains in certain quarters as to the ones with whom God here promised to make this "new covenant," namely, "with the house of Israel and with the house of Judah." **Modern dispensationalists** insist that this says just what it means, and means just what it says; and with this I am in hearty accord. Nevertheless, we would point out that it is entirely a matter of interpretation if we are to rightly understand what is said; and this can only be accomplished as the Spirit Himself enlightens our minds. Any method of Bible study, or any system of interpretation (if such it could be called) that renders us self-sufficient, independent of the Holy Spirit, is self-condemned. An unregenerate man, by diligent application and the use of a good concordance, may soon familiarize himself with the letter of Scripture, and persuade himself that because he takes its letter at its face value, he has a good understanding of it; but that is a vastly different thing from a spiritual insight into spiritual things.

p. 194.

#### DISPENSATIONALISM REVIVES THE COMMON ERROR AMONG THE JEWS THAT THEY'RE ENTITLED TO THE BLESSINGS DUE TO THEIR BIRTH

"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel" (Rom. 9:6). In this verse the apostle begins his discussion of the rejection of the Jews and the calling of the Gentiles, and shows that God had predetermined to cast off the nation as such and extend the gospel call to all men indiscriminately. He does this by showing God was free to act thus (vv. 6-24), that He had announced through His prophets He would do so (vv. 25-33). This was a particularly sore point with the Jew, who erroneously imagined that the promises which God had made to Abraham and his seed included all his natural descendants, that those promises were sealed unto all such by the rite of circumcision, and that those inherited all the patriarchal blessings: hence their claim, "We have Abraham to our father" (Matthew 3:9). It was to **refute this error, common among the Jews (and now revived by the dispensationalists)**, that the apostle here writes.

p. 196.

#### DISPENSATIONALISTS LOUDLY BOAST OF THEIR ORTHODOXY AND CONDEMN ALL WHO DIFFER

Again, the same is true of the word "Jew." "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28, 29). What could be plainer than that? In the light of such a Scripture, is it not passing strange that there are today those—**boasting loudly of their orthodoxy and bitterly condemning all who differ**—who insist that the name "Jew" belongs only to the natural descendants of Jacob, and ridicule the idea that there is any such thing as spiritual Jews. When the Holy Spirit here tells us "he is a Jew, who is one inwardly," He manifestly signifies that the true Jew, the antitypical Jew is a regenerate person, who enjoys the "praise" or approbation of God Himself.

p. 198.

#### DISPENSATIONALISTS MOVE THE FULFILLMENT OF JEREMIAH 31:31 TO THE MILLENNIUM

So many, assuming that there is but one Israel in Scripture, namely, the Hebrew nation, have **insisted that the promise of Jeremiah 31:31 is entirely future, receiving its accomplishment in "the millennium."** To make good their contention, they must show: first, that it does not and cannot refer to the mystical Israel; second, that it

has not already been made good; third, that it will be accomplished in connection with the literal nation in a day to come—concerning which we ask, Where is there one word in the New Testament which declares God will yet make a new covenant with national Israel?

p. 199.