

The Relationship Between All of God's Covenants

Are you still confused by all the different theologies out there? There's Dispensationalism, Arminianism, Calvinism, etc., etc. So tiring. All arguing over the interpretation of the Bible, but that's not a problem for us. It only becomes a problem if we make the Bible our only source of spiritual knowledge. We know that our King is our source of wisdom, knowledge and understanding. Everything we need to know comes from Heaven because that's the way sons are instructed.

In this teaching I want to address one of the theologies that may be causing you confusion. I want to look at covenants. I want to look at it from a Kingdom perspective, rather than a church perspective or any particular theological point of view. Not what covenants are, because we already know what they are, how they are created and what their function is. I want to look at the various covenants which are recorded in the Bible, how they relate to each other and to the New Covenant that we're in. We need to understand them in relation to the Kingdom, not theology.

After all, everything that's happened since creation, up until now, has been about the Kingdom of Heaven on Earth, nothing more. Of course, there's the sub-plots of Satan trying to take over, of empires rising and falling, of global disobedience, of the nation of Israel, just to mention a few. However, the overarching meta-story in the Bible is about Father's sons and their role on the Earth as vice-regents. Of course we know that humanity lost the full potential of our role on Earth in The Fall, but it was brought back to us and released to us in the New Covenant, through the blood of Father's Son (the man Jesus) and his sacrifice.

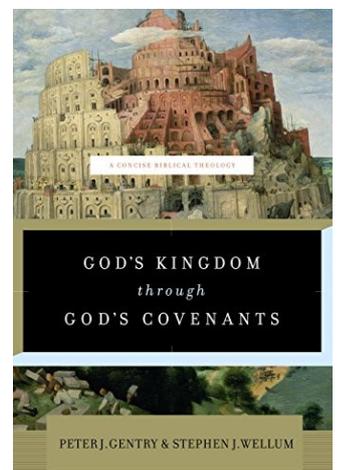
Covenants are another related sub-theme running through the Bible from creation right up until today. So, to give you peace of mind about biblical history, and not be pulled 'here and there' by the teachings of men, let's have a look at it, so you can see it from a Kingdom perspective.

Now that we know that being spiritually reborn has brought us back to where Adam was before The Fall, it will be easy to understand the various covenants from that vantage point. Nevertheless, I haven't studied this topic in detail myself, but I know what I've been taught by the Spirit through my spirit, and I do have a biblical foundation.

I want to look at the book 'God's Kingdom through God's Covenants' written by Peter Gentry and Stephen Wellum. In particular, a review of this book by Jeremy Kimble which was published in a theological journal.¹ Happily for us, Wellum states that "the best way to read Scripture and to draw theological conclusions is to interpret a given text of Scripture in its linguistic-historical, literary, redemptive-historical, and canonical contexts". This is what we have already learnt as the correct way to understand what was written in the Bible millennia ago.

Here's the quick summary of the interrelationship between all the covenants:

"Together these chapters (4-15) address the major covenants of the Bible, including the Adamic/creation covenant along with the Noahic, Abrahamic, Mosaic, Davidic, and new covenants. Although Gentry begins with the Noahic covenant as essentially a re-establishment of the Adamic covenant, in summarizing the flow of the covenants, the summary of this section will begin with the covenant made with Adam. Being made in the image of God denotes Adam's role as "servant-king" over God's world. Being the likeness of God emphasizes Adam's relationship to God as a son. In sum, the likeness concept emphasizes man's relationship to God while image focuses on man's relationship to creation. The Garden of Eden was the place where Adam and God dwelled together, and it functioned as an archetypal sacred place or sanctuary. Adam's role was to rule and subdue the earth and thus expand the



1 – Journal Of The Evangelical Theological Society Vol. 58 Iss. 4 (2015) p:861-866

sacred space throughout God's creation. With his sin and fall, though, Adam (as representative of mankind) failed in the mission given to him by God. The Noahic covenant was not a brand-new covenant but a continuation in some ways of the creation covenant made with Adam. As a second Adam, Noah was to succeed where Adam failed. But he did not succeed. Thus, the search for a faithful covenant adherent would continue. In regards to the Abrahamic covenant, "God intends to establish his rule over all creation through his relationship with Abram and his family: kingdom through covenant." Through Abram and his descendants "the broken relationship between God and all the nations of the world will be reconciled and healed" (p. 245). The land promised to Abraham is to function as a new Eden.

Through Moses and the covenant made with Israel, the nation picks up the mantle of the new Adam. Israel was to be the mediator between God and the world, "a vehicle for bringing the nations to the divine presence and rule" (p. 322). Israel was to dwell in God's presence and mediate his glory as a kingdom of priests through the appropriation of the Law. The next new Adam was David via Abraham and Israel. Like Adam, David is God's son and like Adam, David was to mediate God's blessings on a universal scale. The Davidic covenant which was given to him had the purpose of being "the instruction for humanity" (2 Sam 7:19), indicating that the covenant's aim was universal blessing. Yet the record shows that both David and his descendants were sinful and failed. Finally, the covenants climax in the giving of the new covenant. With the new covenant, the baton of "new Adam" is then passed to the Davidic Messiah whom we now know as Jesus. He is the one who restores Israel for the good of the world. While all of the other "Adams" failed—Adam, Noah, Abraham, Israel, and David—Jesus the Davidic Messiah succeeds. As the typological fulfillment, Wellum summarizes the storyline in this way: "It is only if God himself, as the covenant maker and keeper, unilaterally acts to keep his own promise through the provision of a faithful covenant partner that a new and better covenant can be established" (p. 611)."²

Do you get it?

All the covenants were about the efforts to spread the Kingdom of Heaven over the fallen Earth by various people or groups of people. These were not new covenants, but the same covenant repackaged over time. A 'new Adam' was to take up the role of the original Adam, but all failed, except the last Adam (Jesus). This resulted in the final covenant – known as the 'new covenant' to the Jews because it replaced their version of the 'adamic covenant'. This covenant between God and humanity was perfect because it was made between God and God (Father and his Son) and neither of these will break covenant because they are trustworthy.

Why can we say it's a covenant between God and man if it's made between God and God? We can, because it was the man Jesus, who was the spirit of the Son in a perfect human body, whose blood was used for the blood covenant. It was this man Jesus who ascended into Heaven and placed his blood on the mercy seat in the Heavenly temple. It's this man Jesus who's still in Heaven overseeing the plans that were given to Adam.

So, from a Kingdom perspective, the covenants are focused on one thing, the restoration of humanity as Heaven's vice-regents in charge of the planet. And, it eventually succeeded.

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(Readers will need to look up for themselves any referrals to scripture in this document)

2 – Jeremy Kimble "Review of "Kingdom Through Covenant: A Biblical-Theological Understanding of the Covenants"" [Extract] p:863-864
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