

The Salvation Covenants

I. Creation Blessing and Covenant

God created man to “fill the _____” and to “_____” over it (Gen. 1:28).

The point of man’s rule was to mediate _____ rule over *all the earth* (Gen. 1:26).

We could say that God entered into a covenantal relationship with Adam and Eve (Hos. 6:7) in which He promised Adam and Eve that their _____ would inherit the _____.

In the first two chapters of Genesis, we see very clearly an emphasis on **land, seed, and blessing**, and what it all adds up to is the _____ **of God on earth**.

When Adam and Eve broke the condition of the covenant (Gen. 2:16-17), Adam and his **seed** were cut off from God’s presence and turned out into a hostile **land** (Gen. 3:17-18, 24). Now the spread of man would no longer mean the spread of God’s _____.

In the days of Noah, God _____ the original creation blessing of **seed and land** (Gen. 9:1, 7).

Genesis 10 describes the multiplication of the _____, and the filling/inheriting of the **earth/_____**. _____ of the nations are meant to be heirs of the kingdom.

But the story of _____ (Gen. 11:1-9) shows us that the spread of the **seed** throughout the **earth/land** still does *not* equal the spread of the kingdom of God. Instead, the kingdom of man is actually in _____ with the kingdom of God.

How can there ever be one _____ kingdom of God on earth when all of the earth is _____ up into different peoples and lands (Gen. 10:5, 20, 31)?

II. Enter: The Abrahamic Covenant

Genesis 1-11 is all _____ to Genesis 12 and the rest of the Old Testament.

Genesis 12:1-3

Now the LORD said to Abram,

“Go forth from your country, and from your relatives and from your father’s house, to the land which I will show you; and I will make you a great nation, and I will bless you, and make your name great...

[so that] you shall be a blessing;

And I will bless those who bless you, and the one who curses you I will curse.

[so that] in you all the families of the earth will be blessed.”

Notice the familiar themes of _____, _____, and _____!

On the one hand, this covenant represents a “_____” in the outworking of God’s plan, for now the focus is on one specific **land** (Canaan), and one specific **seed** (the Jewish nation; Gen. 12:7; 15:5; 17:7) that is the recipient of God’s unique and special **blessing**.

But notice that the *purpose* of land, seed, and blessing is to bring about the blessing of _____ the families/nations of _____ the earth (Gen. 10)!

The goal of Canaan is actually all the _____ (Is. 65:17-18; 66:22; cf. 11:9).

The goal of Abraham's biological seed is to make it possible for *all* of the nations to be _____ of the kingdom.

The goal of the Abrahamic Covenant is that *all* the families of the earth (not just Israel) will inherit *all* the earth (not just Canaan) and experience the rich blessings of God's presence in the coming kingdom.

Romans 4:13 – “For the promise to Abraham or to his descendants that he would be heir of the world...”

Paul saw the “land” in the Abrahamic covenant as simply the _____ - _____ of “all the earth.”

Hebrews 11:8-10 – By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; for he was looking for the city which has foundations, whose architect and builder is God.

Abraham understood that God's promises to him and to his seed were simply the _____ to a greater _____.

Hebrews 11:13-16 – All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. For those who say such things make it clear that they are seeking a country of their own. And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

Abraham knew that Canaan was simply a “type” or “_____” of a heavenly country. This “heavenly country” is, in fact, very “_____.”

Matthew 5:3, 5 – Blessed are the poor in spirit, for theirs is the kingdom of heaven... Blessed are the gentle, for they shall inherit the earth.

The goal of the Abrahamic covenant was really _____ with the original goal of all creation (a **seed** that includes all the families of the earth, a **land** that extends to the farthest corners of the earth, and the **blessing** of God's presence that is free to *all*). The Abrahamic covenant is really the promise of God's kingdom in *all* the earth for *all* the peoples.

The Abrahamic Covenant is _____ (Gen. 15). However, God cannot ultimately bless an unrighteous people, (Genesis 17:1-2; 18:17-19; 22:15-18; 26:2-5). Therefore, the fulfillment of the Abrahamic Covenant clearly requires the _____ of a *righteous* people.

III. Enter: The Mosaic Covenant

The Mosaic Covenant was _____. It promised blessings (including possession of the land) only on condition of obedience, and warned of curses in the case of disobedience (Deut. 27-28).

God began the task of making the **seed** (Israel) righteous by revealing to them in the Mosaic Law how to practically apply their _____ in God and so to live righteously in His sight.

Any believing Jew would affirm that he loved and _____ in the Law (Psalm 119:16, 24, 35, 47-48, 70, 77, 92, 97, 113, 119, 127, 143, 159, 163, 167, 174). The Law was to the Jew the pathway to true righteousness (Psalm 119:1, 7, 80; Luke 1:5-6) and a source of unending _____, freedom and _____ (Psalm 119:14, 44-45, 111, 165). As Israel obeyed the Law by faith, they could then experience the blessings of the Abrahamic Covenant.

However, the Law also made the believing Jew aware of the fact that even Israel's best obedience would never bring about the *final* and *complete* fulfillment of the Abrahamic promises. The Law not only highlighted Israel's sinful failures... *because* of sin, the Law actually provoked the desire to do the very things that the Law forbade (Rom. 7:7-13).

Furthermore, the Law could offer no *final* provision for _____ (Acts 15:10; Rom. 3:20; Heb. 10:1-4). So the Law also became to the believing Jew a source of intense frustration and _____ (Rom. 7).

Nevertheless, the righteous demands of the law *must* be _____ if God's kingdom is to be established among men (**land, seed, blessing**).

IV. Enter: The Davidic Covenant

After 300 plus years in the **land**, the **seed** of Abraham rejected God and demanded a human _____ (1 Sam. 8:1-9).

With David, the second king of Israel, God graciously made a covenant in which He adopted the royal line as His own _____ and promised that the throne and kingdom of this royal line would endure forever (2 Sam. 7:8-17). God determined to use the king to bring about the fulfillment of the Abrahamic Covenant.

The Davidic kings were meant to be covenant _____. They were to lead Israel into covenant faithfulness to the Mosaic Law (Deut. 17:14-20).

But the kings failed. If the Abrahamic Covenant is ever to be fulfilled and God's kingdom to come on earth (**land, seed, blessing**) then a new kind of _____ was needed. And the king would also need a new kind of _____ to mediate to the people.

V. Enter: The New Covenant

God promised that the New Covenant would _____ the seed to live righteously and it would provide the grounds for final _____ of sins (Jer. 31:33-34; Is. 59:21; Ezek. 16:60-63).

When the New Covenant came, the requirement of the Law would be perfectly _____ in the **seed** (Jer. 31:33-34; Rom. 8:3-4).

Therefore... The New Covenant would bring the fulfillment of the _____ Covenant (the **seed** would endure and finally possess the **land forever**; Jer. 31:35-40).

The Davidic _____ was to be the mediator of this New Covenant to the nation of Israel (Is. 49:8-13), and not *just* to Israel, but also to _____ the nations (Is. 42:5-7; 55:1-5).

It was only as an Israelite demonstrated true faith through obedience to the Mosaic Law that he could qualify to be “covered” under the New Covenant when it finally came (Rom. 3:24-25).

VI. Enter: JESUS

Jesus was both the Son of _____ *and* the descendent of _____ (Rom. 1:1-4).

He perfectly fulfilled every requirement of the Mosaic Law by His perfect life of _____ to the Father (Acts 3:14; Heb. 4:15; 7:26; 1 Pet. 2:22; 1 Jn. 3:5)

He suffered the _____ of the Law by hanging on a tree (Gal. 3:13).

Therefore, Jesus was perfectly qualified to be the mediator of a new covenant. God “made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him” (2 Cor. 5:21).

Luke 22:19-20 – And when He had taken some bread and given thanks, He broke it and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.” And in the same way He took the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.”

Heb. 9:15 (cf. 12:24) – For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

We must remember that this New Covenant is first of all _____ covenant.

But the Jews rejected the New Covenant in favor of the Old Covenant (Rom. 10:1-3).

Instead of trusting completely in God to provide a way for the Law’s requirements to be fulfilled in them, Israel arrogantly assumed that it could actually fulfill the requirements of the Law through its own effort and _____ the fulfillment of God’s gracious promises (Abrahamic Covenant: land, seed, blessing; Rom. 9:30-33).

VII. Enter: The Church

In the Old Testament, the fulfillment of the Abrahamic Covenant was always pictured in national and _____ terms (Is. 11:10; 56:3-8):

Isaiah 2:2-3 – Now it will come about that in the last days the mountain of the house of the LORD will be established as the chief of the mountains, and will be raised above the hills; and all the nations will stream to it. And many peoples will come and say, “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that He may teach us concerning His ways and that we may walk in His paths.”

Isaiah 19:23-25 – In that day there will be a highway from Egypt to Assyria, and the Assyrians will come into Egypt and the Egyptians into Assyria, and the Egyptians will worship with the Assyrians. In that day Israel will be the third *party* with Egypt and Assyria, a blessing in the midst of the earth, whom the LORD of hosts has blessed, saying, “Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance.”

However, Jesus brought a very strange teaching:

John 10:16 – I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock *with* one shepherd.

Jesus was saying that one day _____ and _____ would actually become *one* flock.

Gal. 3:28-29 – There is **neither Jew nor Greek**, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus” (cf. Rom. 3:22; 1 Cor. 12:13; Col. 3:11). If [we] belong to Christ, then [we] are Abraham’s **seed**” (cf. Rom. 4:13-17; Gal. 4:21-31) **heirs** according to promise.

Ephesians 3:1-6 – For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles—if indeed you have heard of the stewardship of God’s grace which was given to me for you; that by revelation there was made known to me the mystery, as I wrote before in brief. By referring to this, when you read you can understand my insight into the mystery of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel.

1 Peter 2:9-10 – But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God’s OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.

Ephesians 2:11-19 – Therefore remember that formerly you, the Gentiles in the flesh, who are called “Uncircumcision” by the so-called “Circumcision,” which is performed in the flesh by human hands—remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross, by it having put to death the enmity. AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY [Gentiles], AND PEACE TO THOSE WHO WERE NEAR [Jews]; for through Him we both have our access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household.

According to Paul we are now part of the “commonwealth of Israel,” we are now heirs of Israel’s covenants of promise, we are now “fellow citizens” with Israel – all because of the shed blood of Jesus Christ. This is the _____, the seamless continuation of the people of God from the Old Testament.

VIII. Enter: The Kingdom

Since the church is made up of Abraham’s seed (Jews and Gentiles in one body), the members of that church can now look to inherit the land (all the _____) as citizens of God’s coming kingdom on earth.

Hebrews 12:22-24, 28 – But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem... and to Jesus, the mediator of a new covenant... Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe.

We have come to the very city that _____ was looking for (Heb. 11:8-10, 13-16)!

Heb. 11:39-40 – All these [the OT saints from Abraham to Malachi]... did not receive what was promised, because God had provided something better for us, so that apart from us they would not be made perfect.

To inherit this heavenly city and country is to inherit all the earth as the chosen seed of Abraham (Mat. 5:3, 5).

2 Peter 3:13 – But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

Revelation 21:1-4 – Then I saw a new heaven and a new **earth**; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the **holy city, new Jerusalem**, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among **men**, and He will dwell among them, and they shall be His **people**, and **God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain**; the first things have passed away.”

Postscript

Is God through with the Jewish people? May it _____ be (Rom. 11:1)!

God is using the *temporary* unbelief of the Jews to open a door of _____ to the Gentiles (Matthew 21:33-43; Rom. 11:25).

The _____ of “Christian Jews” is evidence of the fact that God has *not* rejected the Jewish people (Rom. 11:1-6).

God has determined that one day the nation of Israel as a whole will turn to Jesus Christ and enter into their _____... into the church and the New Covenant *that was originally promised to Israel in the first place* (Jer. 31:33-34; Luke 22:20; Heb. 8:6-13; 9:13-16; 12:22-24). And so _____ (**ethnic**) Israel will be _____ (Rom. 11:22-27; cf. Jer. 31:33-34).

We Gentiles must remember that we have not _____ Israel’s blessings. God has not _____ the Jews with us.

It is only after all of the branches (Jews and Gentiles) have been grafted into the *one* olive tree (Rom. 11:17-24) that God will finally bring about the ultimate fulfillment of the Abrahamic Covenant.

All of ethnic Israel and multitudes of believing Gentiles *together* in the church as the Israel of God (_____ **seed**) will live forever in the new earth and the New Jerusalem (_____ **land**) and so the kingdom of God will be established on this earth forever, and ever, and ever. AMEN. (Gal. 4:24-31; Heb. 12:18-24; Rev. 21-22)