



ALL SAINTS

REFORMED PRESBYTERIAN CHURCH

Covenant Theology

Week Three

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Matt Fender

Introduction to Covenants

- The story of how God has dealt with humanity and creation is all about covenants.
- The study of the various covenants between God and man is covenant theology.
- In the reformed tradition, we use covenants as **a framework to understand the Bible.**

The Plan

- Week One--Part One: Introduction to Divine Covenants, pp. 1-63
- Week Two--The Covenant of Creation, pp. 67-87
- Week Three--Adam: The Covenant of Commencement & Noah: The Covenant of Preservation, pp. 91-126
- Week Four--Abraham: The Covenant of Promise & The Seal of the Abrahamic Covenant, pp. 127-166
- Week Five--Moses: The Covenant of Law & Excursus: What structures scripture—covenants of dispensations, pp. 167-228
- Week Six--David: The Covenant of Kingdom & Christ: The Covenant of Consummation, pp. 229-300

Sources

- For this class, I am largely drawing material from Christ of the Covenants, by TE O. Palmer Robertson.
- This is a now classic text originally published in 1980. It is commonly used as a text in our reformed seminaries.
- I am also supplementing with other material, and all errors are mine.

Today

- Adam: The Covenant of Commencement
- Noah: The Covenant of Preservation

Adam: The Covenant of Commencement

- The one covenant of grace begins at the time of the fall, and we are still living under it today.
- The covenant of grace is first revealed as God is cursing the serpent, the woman, and the man.

WCF 7: Of God's Covenant with Man

3. Man, by his fall, having made himself uncapable of life by that covenant, the Lord was pleased to make **a second, commonly called the covenant of grace**; wherein he freely offereth unto sinners life and salvation by Jesus Christ; requiring of them faith in him, that they may be saved, and promising to give unto all those that are ordained unto eternal life his Holy Spirit, to make them willing, and able to believe.

WCF 7: Of God's Covenant with Man

5. This covenant was differently administered in the time of the law, and in the time of the gospel: under the law, it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ to come; which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation; and is called the old testament.

WCF 7: Of God's Covenant with Man

6. Under the gospel, when Christ, the substance, was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the sacraments of baptism and the Lord's Supper: which, though fewer in number, and administered with more simplicity, and less outward glory, yet, in them, it is held forth in more fullness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the new testament. **There are not therefore two covenants of grace, differing in substance, but one and the same, under various dispensations.**

Adam: The Covenant of Commencement

“Genesis 3:14-19 records the provisions of the Adamic administration of the covenant of redemption. God speaks to Satan, to the woman, and to the man, following the order of their defection from loyalty to the Creator. Elements of curse and blessing are found in each address, thus serving structurally to bind inseparably the covenant of creation with the covenant of redemption.” CoTC 93.

The Word to Satan (Gen. 3:14-15)

¹⁴ The LORD God said to the serpent,

“Because you have done this,
cursed are you above all livestock
and above all beasts of the field;

on your belly you shall go,
and dust you shall eat
all the days of your life.

¹⁵ I will put enmity between you and the woman,
and between your **offspring** and her **offspring**;
he shall bruise your head,
and you shall bruise his heel.”

The Word to Satan (Gen. 3:14-15)

- God's first words are to the serpent in 3:14.
- Note that this is not a “just so” story about why men and snakes don't get along or why snakes crawl.
- The serpent is rightfully cursed.
- “cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life.”

The Word to Satan (Gen. 3:14-15)

- But the nature of the fall and the plan of redemption goes beyond the natural world.
- Redemption cannot be understood in a man-centered fashion.
- God's glory as Creator has been assaulted, and it is for his glory that he has saved for himself a people.

The Word to Satan (Gen. 3:14-15)

- The struggle goes beyond the material level.
- “For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.” Ephesians 6:12.

The Word to Satan (Gen. 3:14-15)

“Yet the curse certainly goes beyond the serpent to Satan himself. Only as the serpent represents Satan does its humiliation-posture possess real significance. The Satan-directed character of the curse appears more explicitly in verse 15.” CoTC 96.

The Word to Satan (Gen. 3:14-15)

¹⁵ I will put enmity between you and the woman,
and between your **offspring** and her **offspring**;
he shall bruise your head,
and you shall bruise his heel.”

The Word to Satan (Gen. 3:14-15)

¹⁵ And 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.

The Word to Satan (Gen. 3:14-15)

- The word translated as offspring or seed here is the Hebrew word *zera'*.
- It has a similar semantic range as the English word seed. It can mean plant seeds, as in Gen. 1:29 or it can mean offspring or descendants as in Gen 4:25, 15:18, 19:32.
- The metaphorical “seed” meaning descendants is the more common Biblical usage.

The Word to Satan (Gen. 3:14-15)

- Satan and mankind have sides together against God.
- You might have expected that alliance to continue.
- But God sovereignly intervened to ensure continued warfare—enmity—between the seed of the woman and seed of the serpent.
- This occurs at three levels.

The Word to Satan (Gen. 3:14-15)

- **Enmity between Satan and the woman.**
- Why the woman specifically?
- She was the first to be seduced.
- The man's pride might otherwise cause him to disparage his wife since she was the first to fall.
- The woman will ultimately be the bearer of the child who will deliver man from Satan.

The Word to Satan (Gen. 3:14-15)

- Who exactly is meant by the “woman?”
- It could mean just Eve herself, but more likely it means all of womankind.
- “Without implying necessarily that all women universally shall participate in the enmity against Satan, the text affirms the basic principle that womankind shall have a most significant role in the cosmic struggle.” CoTC 97

The Word to Satan (Gen. 3:14-15)

- **Enmity between the seeds.**
- But who is meant by the “seed (or offspring) of the woman?”

The Word to Satan (Gen. 3:14-15)

“The woman’s seed could be identified with the totality of humanity. However, the immediately succeeding section in Genesis narrates Cain’s murder of his brother Abel (Gen. 4). The New Testament explicitly determines the significance of these two persons in the cosmic struggle between God and Satan. Cain originates from ‘the evil one’ (1 John 3:12).

The Word to Satan (Gen. 3:14-15)

Though descended from Eve just as his brother, he cannot be regarded as belonging to the 'seed' of the woman as described in Genesis 3:15. Instead of being opposed to Satan, he is the seed of Satan. The 'seed' of the woman cannot be identified simply with all physical descendants of womankind."

CoTC 98.

The Word to Satan (Gen. 3:14-15)

“We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous.” 1 John 3:12

The Word to Satan (Gen. 3:14-15)

“By the process of natural birth, the fallen woman brings forth a depraved seed. But by grace God establishes enmity within the heart of particular descendants of the woman. These individuals may be designated as the woman’s ‘seed.’” CoTC 98.

The Word to Satan (Gen. 3:14-15)

- So we conclude that the seed of the woman in this sense, means God's elect, those whose hearts have been changed by God.
- But who is meant by the seed of the serpent?
- Obviously not just snakes...

The Word to Satan (Gen. 3:14-15)

- Satan has his associated fallen angels (demons), and while no materially descended from Satan, these are properly his “seed.”

The Word to Satan (Gen. 3:14-15)

“Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.’ Matthew 25:41.

The Word to Satan (Gen. 3:14-15)

“And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.”

Revelation 12:9

The Word to Satan (Gen. 3:14-15)

- Scripture also indicates that humanity itself is the seed of Satan.

The Word to Satan (Gen. 3:14-15)

“At the same time Scripture indicates that within humanity itself is a ‘seed’ of Satan set against God and his purposes. Cain was ‘of the evil one’ (1 John 3:12). John the Baptists described his hypocritical contemporaries as a ‘generation of vipers’ (Luke 3:7).

The Word to Satan (Gen. 3:14-15)

The Lord himself explicitly indicated that his opponents were of their ‘father the devil,’ and would join him in his murderous works (John 8:44). Among humanity, the physical descendants of the woman, exists a seed of Satan. This ‘seed’ stands in opposition to God and his purposes.” CoTC 99.

The Word to Satan (Gen. 3:14-15)

- **Enmity between He and Satan.**
- **“he shall bruise your head,
and you shall bruise his heel.”**

The Word to Satan (Gen. 3:14-15)

“To correspond to the narrowing from ‘seed’ to ‘Satan’ on one side of the enmity, it would appear quite appropriate to expect a similar narrowing from a multiple ‘seed’ of woman to a singular ‘he’ who would champion the cause of God’s enmity against Satan. A single representative hero shall descend from the woman to join the conflict.

The Word to Satan (Gen. 3:14-15)

The pronoun 'he' may involve the whole of the woman's seed. But involvement shall be by representative principle." CoTC 99-100.

The Word to Satan (Gen. 3:14-15)

“¹³ And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, ¹⁴ by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. ¹⁵ **He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.**” Col. 2:13-15.

The Word to Satan (Gen. 3:14-15)

- So we see the conflict between the seeds at three levels:
 - Between the serpent and the woman,
 - Between the seeds, and
 - Between Christ and Satan.
- There is no blessing on Satan in this word, but blessing on the seed of the woman.

The Word to the Woman (Gen. 3:16)

To the woman he said,
“I will surely multiply your pain in childbearing;
in pain you shall bring forth children.
Your desire shall be contrary to your husband,
but he shall rule over you.”

The Word to the Woman (Gen. 3:16)

- First, we see that the woman shall be children, which is clearly itself a blessing.
- Remember that no children have been born up to this point.
- It is not until Gen. 4:1 that Adam “knew Eve his wife, and she conceived.”
- The bearing of children is also how the woman is participating in the cosmic conflict. Ultimately one of her descendants will bear Him.

The Word to the Woman (Gen. 3:16)

- But there is a curse associated with this blessing.
- “I will surely multiply your pain in childbearing; in pain you shall bring forth children”
- This likely encompasses not just the physical pain associated with delivering a child, but also the various pains and troubles associated with child bearing.
 - E.g. infertility, miscarriage, the death of children who are born, etc.

The Word to the Woman (Gen. 3:16)

- There is also the additional curse that: “Your desire shall be contrary to your husband, but he shall rule over you.”
- This is often interpreted as meaning the woman will have an excessive desire or dependance on her husband.
- But there is a stronger sense of this curse that seems to have merit.

The Word to the Woman (Gen. 3:16)

However, an extensive parallelism of phraseology in the very next chapter of Genesis warrants the serious consideration of another possible interpretation. In this related passage, God warns Cain that the 'desire' of sin shall be to dominate him. But Cain must rule over sin instead. Sin crouches at the door, 'and unto you shall be his desire, but you shall rule over it.'"

The 'desire' of the woman shall be to the husband, but he shall rule over her.

The Word to the Woman (Gen. 3:16)

Not in the sense of excessive dependance, but in the sense of excessive determination to dominate, the woman shall 'desire' her husband. Her longing shall be to possess him, to control him, to dominate him. Just as personified sin's desire was directed toward the possession of Cain so the woman's desire shall be directed toward the possession of her husband." CoTC 104.

The Word to the Woman (Gen. 3:16)

- The statement concerning the husband's rule over the woman may not require an oppressive domination.
- The Fall involved her usurpation of her husband's prerogative (inversion of the created order).
- Now she is cursed with a desire to rule over her husband, but he in reaction shall rule over her.

The Word to the Man (Gen. 3:17)

¹⁷ And to Adam he said,

“Because you have listened to the voice of your wife
and have eaten of the tree

of which I commanded you,

‘You shall not eat of it,’

cursed is the ground because of you;

in pain you shall eat of it all the days of your life;

¹⁸ thorns and thistles it shall bring forth for you;

and you shall eat the plants of the field.

¹⁹ By the sweat of your face

you shall eat bread,

till you return to the ground,

for out of it you were taken;

for you are dust,

and to dust you shall return.”

The Word to the Man (Gen. 3:17)

- Note that God curses the serpent, the woman, and the man in the order in which they transgressed, so the man comes last.
- Like the word to the woman, the word to the man also contains a blessing as well as a curse.
- The blessing is that the man shall eat bread.
- The sustenance necessary for maintaining physical life will be provided.

The Word to the Man (Gen. 3:17)

- Man is cursed in that the provision of food will now require excessive labor.
- Labor itself is not the curse but rather the new character of it.

The Word to the Man (Gen. 3:17)

“Man’s ultimate curse consigns him to the grave: ‘for dust thou art, and unto dust thou shalt return’ (Gen. 3:19). The threat of the creation covenant finds and awesome fulfillment in the dissolution of man’s person. Adam had been created to rule the earth. Now the earth’s dust shall rule him.” CoTC 105.

Summary of the Covenant of Commencement

“God’s words to Adam foreshadow the subsequent history of redemption. In organic relation with all subsequent administrations of the covenant of redemption, these verses anticipate both the method by which redemption is to be accomplished and the mystery of redemption’s application.” CoTC 106.

Summary of the Covenant of Commencement

“In due time, one representative man was born of woman. This single man entered into mortal conflict with Satan. Though bruised himself, he nonetheless destroyed Satan’s power. By this struggle, he accomplished redemption.” CoTC 106.

Noah: The Covenant of Preservation

“In God’s covenant with Adam the first reference to the two lines of development among humanity appears. One line belongs to the seed of Satan, one line belongs to the seed of the woman. Genesis 4-11 sketches the early development of these two divergent lines. The covenant with Noah appears in the context of the unfolding of these two lines, and manifests God’s attitude toward both. Total and absolute destruction shall be heaped on the seed of Satan, while free and unmerited grace shall be lavished on the seed of the woman.” CoTC 109.

Noah: The Covenant of Preservation

- Four passages of Scripture primarily set out the covenant with Noah
 - Gen. 6:17-22
 - Gen. 8:20-22
 - Gen. 9:1-7
 - Gen. 9:8-17
- Note that the fact that there are both ante and post-diluvian passages does mean there are two covenants. Same pattern we see with Abraham and David.

Genesis 6:17-22

17 For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die. 18 But **I will establish my covenant with you**, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you. 19 And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. 20 Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground, according to its kind, two of every sort shall come in to you to keep them alive. 21 Also take with you every sort of food that is eaten, and store it up. It shall serve as food for you and for them.” 22 Noah did this; he did all that God commanded him.

Genesis 8:20-22

²⁰ Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. ²¹ And when the LORD smelled the pleasing aroma, the LORD said in his heart, "I will never again curse the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. ²² While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

Genesis 9:1-7

And God blessed Noah and his sons and said to them, “Be fruitful and multiply and fill the earth. ² The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered. ³ Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything. ⁴ But you shall not eat flesh with its life, that is, its blood. ⁵ And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man.

⁶ “Whoever sheds the blood of man,
by man shall his blood be shed,
for God made man in his own image.

⁷ And you, be fruitful and multiply, increase greatly on the earth and multiply in it.”

Genesis 9:8-17

⁸ Then God said to Noah and to his sons with him, ⁹ “Behold, I establish my covenant with you and your offspring after you, ¹⁰ and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth. ¹¹ I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth.” ¹² And God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: ¹³ I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth.

Genesis 9:8-17

¹⁴ When I bring clouds over the earth and the bow is seen in the clouds, ¹⁵ I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. ¹⁶ When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” ¹⁷ God said to Noah, “This is the sign of the covenant that I have established between me and all flesh that is on the earth.”

Noah: The Covenant of Preservation

- Robertson analyzes the covenant with Noah via six major points, and we will follow his outline.

Noah: The Covenant of Preservation

- First, the covenant with Noah emphasizes the interrelation of the creative and redemptive covenants.
- There are a few parallels. It is almost like s creation reset after the flood.

Noah: The Covenant of Preservation

Genesis 1:24: “And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so.”

Genesis 6:20 “Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground, according to its kind, two of every sort shall come in to you to keep them alive.”

Noah: The Covenant of Preservation

Genesis 1:30: “And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so.

Genesis 8:17: “Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may swarm on the earth, and be fruitful and multiply on the earth.”

Noah: The Covenant of Preservation

Genesis 1:28: “And God blessed them. And God said to them, ‘Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.’”

Genesis 9:1-2: “And God blessed Noah and his sons and said to them, “Be fruitful and multiply and fill the earth. ² The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered.

Noah: The Covenant of Preservation

- But note the discontinuity, how after the flood the animals have an unnatural dread of man.
- Yet he continues to maintain his created position as subduer.
- The dominion mandate continues in the covenant of grace.

Noah: The Covenant of Preservation

“Redeemed man must not internalize his salvation so that he thinks narrowly in terms of a ‘soul-saving’ deliverance. To the contrary, redemption involves his total life-style as social, cultural creature. Rather than withdrawing narrowly into a restricted form of ‘spiritual’ existence, redeemed man must move out with a total world-and-life perspective.” CoTC 110.

Noah: The Covenant of Preservation

- Second, the covenant with Noah demonstrate the particularity of God's grace.
- He had mercy on whom he has mercy.
- Noah and his family were chosen by God.
- The rest of humanity experienced God's righteous judgment.

Genesis 6:5-8

⁵ The LORD saw that the wickedness of man was great in the earth, and that **every intention of the thoughts of his heart was only evil continually.** ⁶ And the LORD regretted that he had made man on the earth, and it grieved him to his heart. ⁷ So the LORD said, “I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them.” ⁸ **But Noah found favor in the eyes of the LORD.**

Noah: The Covenant of Preservation

- Third, the covenant with Noah demonstrates his intention to deal with families in his covenant relationships.
- “But I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you.” Gen. 6:18
- “Then the Lord said to Noah, ‘Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation.’” Gen. 7:1.

Noah: The Covenant of Preservation

- This feature of God's covenants is also manifests in the covenants with Abraham and with David.

Noah: The Covenant of Preservation

- Fourth, the covenant with Noah may be characterized as primarily one of preservation.
- God promises to preserve creation despite man's continuing sin.

Noah: The Covenant of Preservation

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Genesis 8:20-22

²⁰ Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. ²¹ And when the LORD smelled the pleasing aroma, the LORD said in his heart, “I will never again curse the ground because of man, **for the intention of man's heart is evil from his youth.** Neither will I ever again strike down every living creature as I have done. ²² While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.”

Noah: The Covenant of Preservation

- The promise of preservations seem like a non sequitur following the statement about evil intention of man's heart.
- You would expect a curse to follow rather than the promise of preservation.

Noah: The Covenant of Preservation

“However, God understands that the sin problem never will be cured by judgment and curse. If appropriate relief from sin’s corruption is to appear, the earth must be preserved free of devastating judgments such as the flood for a time. God exercised his prerogative of just judgment in the days of Noah not because he was ignorant of the inability of judgment to cure sin. The Lord knew precisely the state of man’s heart before the flood, and certainly understood the limitations of judgment’s power to change the heart of man (cf. Gen. 6:5-7).”

Noah: The Covenant of Preservation

“However, to provide an appropriate historical demonstration of the ultimate destiny of a world under sin, God consumed the earth with the flood. This cataclysmic event later became the model of God’s final judgment of the earth, and the basis for refuting the argument of scoffers who would mock the certainty of an ultimate accounting-day (cf. II Pet. 3:4-6).”

Noah: The Covenant of Preservation

“The divine dealing with man after the flood must be viewed with this overall perspective in mind. Man is totally depraved, inclined toward self-destruction, and worthy of judgment. But God in grace and mercy determines to preserve the life of man, and promotes the multiplication of his descendants.” CoTC 114-15.

Noah: The Covenant of Preservation

- We also see in the covenant with Noah the express prohibition on murder and a mandate of capital punishment.
- This demonstrates for us the universal nature of God's moral law.
- The moral law was in effect prior to Sinai.
 - More on this in a couple of weeks.

Noah: The Covenant of Preservation

- Fifth, the covenant with Noah is universal in character.
- “The whole created universe, including the totality of humanity, benefits from this covenant. Not only Noah and his seed, but ‘every living creature’ lives under the sign of the rainbow (cf. Gen. 9:10).” CoTC 121.

Romans 8:22-23

²² For we know that the whole creation has been groaning together in the pains of childbirth until now. ²³ And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.

Noah: The Covenant of Preservation

“This universal character of the covenant with Noah provides the foundation for the world-wide proclamation of the gospel in the present age. God’s commitment to maintain faithfully the orderings of creation displays his longsuffering toward the whole of humanity. He desires to make known the testimony of his goodness throughout the universe.” CoTC 122.

Noah: The Covenant of Preservation

- Sixth, the seal of the covenant with Noah—the rainbow—emphasizes the gracious character of this covenant.
- After having destroyed the world via rainclouds, God has now set down his battle-bow, instrument of war, in the clouds as a sign of his promise of preservation.

Noah: The Covenant of Preservation

“To summarize, the covenant with Noah provides the historical framework in which the Immanuel principle may receive its full realization. God has come in judgment; but he has also provided a context of preservation in which the grace of redemption may operate. From the covenant with Noah it becomes quite obvious that God’s being ‘with us’ involves not only an outpouring of his grace on his people; it involves also an outpouring of his wrath on the seed of Satan.” CoTC 125.

