

Heritage Bible Church

Biblical Covenants

Introduction

- I. Why should *every Christian* care about the biblical covenants?
 - A. The covenants God has made with humans structure God's purposes in creation and redemption.
 - B. They govern what God is doing in different eras of human history and how He is accomplishing His purposes through the people with whom He is in covenant.
 - C. Every Christian is a *participant* in a particular covenant (the New Covenant).
 - 1) To understand their *location* and *function* in redemptive history, Christians must understand the covenants and how they work together.
 - 2) Understanding the big picture overview of how God is working in human history and how Christians are a part of that should give shape and purpose to how they live their daily lives and should cause them to worship the one true God with whom they are in covenant.
 - D. **Goals of our study**
 - 1) **PURPOSEFUL OBEDIENT LIVING: Change daily living to be in line with God's working through the biblical covenants.**
 - 2) **GRATEFUL LOVING FAITHFUL WORSHIP: Stand in awe of and delight in the one true God Who is at work in history.**
- II. What is a "covenant"?
 - A. *A covenant is a solemn commitment to a particular relationship, guaranteeing promises or obligations undertaken by one or both parties, sealed with an implicit or explicit oath.*³
 - B. A covenant is a commitment to a relationship.
 - 1) The relationship may already exist prior to the making of the covenant but the covenant defines the relationship in a particular way.
 - 2) Because it is a commitment to a relationship, a covenant is more than a business contract.
 - 3) The relationship may be peer-to-peer or superior to inferior
 - 4) The relationship may be human-to-human, nation-to-nation, or God-to-human.
 - 5) The relationship may be based in mutual distrust (e.g. Jacob and Laban), on friendship (e.g. Jonathan and David), benevolence and grace (e.g. God and Abraham) or other motivations.

³ Adapted from Paul R. Williamson, *Sealed with an Oath: Covenant in God's Unfolding Purpose*, edited by D. A. Carson, Vol. 23, New Studies in Biblical Theology (Downers Grove, IL: IVP, 2007) 43.

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- C. A covenant guarantees promises or obligations.
- 1) The guarantee of the covenant relationship may rest solely on one party (unilateral) or on mutually fulfilled obligations by both parties (bilateral).
 - 2) Obligations may include protection, gifts, no trespassing policies, denial of certain activities, etc.
- D. Since a covenant is solemn, an oath is made to seal the solemn commitment.
- 1) The nature of the oath was negative in nature: "If I break my obligations or promises, then I am accepting upon myself such and such consequences."
 - 2) In the OT, this is clearly seen in God's covenant oath with Abraham where God's presence passed through animals divided in half.
 - i. By walking through the animals cut in half, a covenant participant was vowing, "If I break this covenant, may I be cut in half just like these animals."
 - ii. In the OT, this is why the action of creating a covenant is often described as "cutting a covenant."
- E. Marriage is the most familiar form of covenant today.
- 1) Marriage is spoken of as a covenant in the Scriptures (Prov 2:16-17, Mal 2:14) with God as the witness of the oaths taken in the marriage ceremony.
 - 2) It is instructive that in the OT and the NT, the marriage relationship is consistently used as a picture of the relationship between God and His people (cf. Hosea, Eph 5:22-33).
- F. Covenants often include signs.
- 1) Signs are markers designed to bring the covenant to remembrance to the covenant participants.
 - 2) Signs can be particular *objects* (e.g. a pile of stones or a wedding ring) or particular *actions* (e.g. circumcision)
- G. Loyally keeping the covenant is described as faithfulness and steadfast love⁴.
- III. What "biblical covenants" are we studying?
- A. There are dozens of covenants in the Scriptures (e.g. Jacob and Laban, Israel and the Gibeonites, David and Jonathan, the Abrahamic Covenant, etc.), but we will focus only on the God-to-human covenants.

⁴ In the Old Testament, "steadfast love" is a loyal covenant love and is translated in other English versions as "lovingkindness," "mercy," "faithful love," "faithfulness," or even simply "love."

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- B. In particular, we will examine the Noahic, Abrahamic, Israelite, Priestly, Davidic, and New covenants.
- C. All of these covenants between God and man are clearly made between a superior (King) to an inferior (servant).

IV. How we will study the biblical covenants

- A. God's covenants with men are consistent with one another and God's purposes in creation, are tightly interconnected for the implementation of God's redemptive purposes, and build on one another.
- B. Each successive covenant grows more specific in its application as God unfolds more of redemptive history.
- C. The covenants can be viewed as the rungs of a ladder, each in line with the last leading to the fulfillment of God's redemptive purposes.



- D. We will study each covenant in turn, but we must ground our study in God's purposes in creation and redemption, and we must seek to see how each of the covenants connects with each other and God's redemptive plan.

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The Beginning: Creation, the Fall, and God's Redemptive Plan

- I. There is debate about whether the relationship between God and Adam and Eve at creation is a covenant.
- II. Whatever one's position, it is clear from God's act of creation, that Yahweh had a *solemn commitment* to and purpose for mankind.
 - A. Gen 1:26-31—The Triune God creates man in His image to have dominion over the earth.
 - 1) Image (like a statue)→live representative and display of God's kingship over everything (ancient near eastern kings used to do this to display their rule and authority in a location)
 - 2) "Be fruitful and multiply"→ Offspring are part of the mandate of exercising dominion so that God's image and His glory might be displayed throughout the whole of His empire.
 - 3) Gen 2:15 demonstrates that *dominion* does not mean *exploitation*.
 - 4) The mandate for dominion is a complementary venture between man and woman, reflecting the diversity and unity of the Trinity (Gen 1:27, Gen 2:18-25).
 - 5) It is interesting to note that marriage is a covenant relationship (as attested elsewhere in Scripture) instituted before the fall and is an often used picture of God's relationship with His people, a relationship that began with His first people: Adam and Eve.
 - B. The relationship that Yahweh instituted is one based in grace with resulting stipulations.
 - 1) The relationship is based on grace because man cannot enjoy the relationship without God graciously creating him to begin with!
 - 2) Gen 2:15-17 shows that even in this relationship of pure grace, mankind has commands to obey as a *result* (not the foundation) of the relationship Yahweh initiated.
 - C. Mankind in this relationship is a race of steward-kings under God's ultimate rule.
- III. God *resting* on the seventh day of creation punctuates the goodness, peace, and perfection of the created order.
- IV. Man violates the stipulations of His intimate relationship with God.
 - A. Man as a steward-king seeks to usurp Yahweh's throne as ultimate king after being incited by the Serpent (Gen 3:1-7).
 - B. Yahweh faithfully executes the curse He promised for disobedience—physical and spiritual death.
 - C. In Gen 3:14-15 the midst of the curse upon the Serpent, God by grace holds out a promise of redemption for mankind.

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- 1) A male seed/offspring *from the woman* will succeed where Adam failed and deal a death blow to the Serpent and his designs.
 - 2) Based on the Serpent's placement in the story, dealing him a death blow would bring humanity back to similar state before he stepped onto the scene to incite the Fall.
 - 3) This promise forms the foundation upon which the biblical covenants are grounded.
- D. Gen 3:21 shows that Yahweh is the one who graciously provides a covering for the consequences of sin through sacrifice so that mankind can still enjoy a relationship with God.
- V. The rest of redemptive history is God re-establishing the kingdom conditions of Gen 1-2, and the covenants are the ladder steps of that reestablishment.
- A. The eternal state described at the end of Revelation includes much of the same imagery from the first two chapters of Genesis, including the tree of life.
 - B. Several key themes and terms introduced in Gen 1-2 will be weaved throughout the biblical covenants and picking up on those terms and themes will help in understanding how the covenants interrelate to one another.
 - C. Key Themes: dominion/kingdom, (seventh day) rest, offspring/seed, sacrifice, and Edenic/creation conditions correlated with Yahweh's intimate presence

The Noahic Covenant

- I. Genesis 5, the "chapter of death" demonstrates God's faithfulness to the consequences of breaking the conditions of the pre-fall relationship with Yahweh.
- A. Because of Gen 3:15 and the promise of the male offspring, the rest of the account of Genesis is concerned with "finding" the offspring.
 - 1) This is the reason for Eve's excitement over the first birth.
 - 2) This is why genealogies in Genesis and the whole Bible are so important and worth our attention.
 - B. The genealogy continues with a similar pattern of death until 5:28-29.
 - 1) "Noah" is related to the Hebrew word for *rest*.
 - 2) Lamech in his reason for naming Noah what he does uses a verb meaning "to comfort" where the verb and Noah's name sound similar in Hebrew.
 - 3) Lamech is saying that through his son Yahweh will reverse the curse pronounced in Gen 3.
- II. Gen 6:5-7 describes the increasing evil and corruption on the earth and God's plan to wipe out mankind.

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- A. Disastrous news in light of God's promise of redemption in Gen 3:15
- B. Hope held out through Noah (Gen 6:8-9, 18)
 - 1) By grace, God provides a way to maintain his promise through Noah.
 - 2) First use of the term "covenant" in the whole Bible
 - 3) The covenant is not ratified at this point, but only after Noah acted in faith upon what God was telling Him to do through constructing the ark.
 - 4) Notice that Noah already has a relationship with Yahweh *before* the covenant is formally ratified.
- III. The Flood is presented as a de-creation of what God had made (Gen 7:11-24)
 - A. Similar language as in the creation account: "heavens," "beasts," "kinds," etc.
 - B. Waters covering everything just as described in Gen 1:2.
- IV. God and preserves Noah and his family.
 - A. Yahweh *remembers* Noah; this is covenant language (Gen 6:8).
 - B. The process of the earth drying out is essentially presented as a re-creation with Noah as a sort of new Adam (Gen 7:13-19)
- V. The establishment of God's covenant with Noah happens in Gen 8:20-9:17.
 - A. Notice that sacrifice (Gen 8:20-21) precedes Yahweh's formal ratification to Noah and his family about their inclusion in the covenant with its blessings and stipulations.
 - 1) Noah is thanking and worshiping God for preservation.
 - 2) Noah is recognizing that only through sacrifice is he able to have this gracious relationship with Yahweh and preservation from Yahweh's wrath in the Flood.
 - 3) Noah's sacrifice is what precipitates Yahweh's gracious enactment of the covenant.
 - B. God promises stability for the created order (Gen 8:20-22, 9:8-12). This enables the promise of Gen 3:15 to eventually take place.
 - C. Yahweh gives very similar commands to Noah and his family that he gave to Adam with some modifications because of the reality of sin in the world (Gen 9:1-7).
 - 1) God's ultimate purpose for mankind is still for God's own glory and dominion to be extended to the whole earth. The command to "be fruitful and multiply and fill the earth" still holds.

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- 2) Capital punishment is instituted as a way of checking human violence and provides a measure of social stability.
- 3) Man's sin does not ultimately stop Yahweh's creation purpose, and He even uses sinful people who have a relationship with Him by faith to bring carry forward His purpose for His glory.

D. The sign of the covenant is the rainbow (Gen 9:12-17).

- 1) God "remembers" His everlasting covenant with all flesh on the earth through the rainbow.
- 2) When you see a rainbow, you should also remember this covenant and meditate on how God is actively restraining His wrath against mankind, including you, even though you also have the same corruption in your heart that justly deserves God's wrath.

VI. Summary of the Noahic Covenant's role in redemptive history

- A. The Noahic Covenant provides stability in the created order, including the preservation of the human race, so that the promised serpent-crushing seed of the woman can redeem humanity.
- B. Through Noah, the human race will ultimately be freed from the curse of sin and returned to the creation rest that God built into the created order to begin with.

Application Questions from Creation and the Noahic Covenant

- I. Do you understand that your purpose as a human being is to image forth Yahweh's rule and dominion over everything? Are you doing that in your relationships, work, freetime, etc.?
- II. Do you thank and praise God for your participation in this covenant? God has every right to wipe you out this instant because of the corruption in your own heart, but he has preserved you and given you the opportunity for redemption through the serpent-crushing seed of the woman—Jesus of Nazareth.
- III. Have you trusted in the person and work of the serpent-crushing seed of the woman? Are you seeking the advancement of His kingdom?

The Abrahamic Covenant

- I. The Flood did not solve the problem of human corruption but merely checked it for a time.
 - A. Gen 9:21 Shows that the same seed of corruption that blossomed into rampant sin before the Flood is still in human hearts from birth after the flood.
 - B. In the act of creating the tower of Babel, people were violating the stipulations of the Noahic covenant (Gen 9:7, 11:4).
 - 1) Yahweh confuses their language (Gen 11:7-9).

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- 2) Yahweh accomplishes the dispersion of the peoples over the face of the earth (His purpose for humanity) through the confusion of their language.
- II. The Search for the serpent-crushing seed is still in view.
- A. Noah blesses Shem above his brothers (Gen 9:25-27)
 - B. In Genesis, when there are multiple genealogies, the first ones are the lines Yahweh rejects as the line of the seed whereas the final one in a section is the chosen line of the seed.
 - 1) The line of the seed goes through Shem (Gen 10:21, where we get the terminology *Semetic*) and then through Eber (Gen 10:25, where we get the terminology *Hebrews*).
 - 2) Line goes through Terah (Gen 11:26) and as soon as Terah is mentioned a new section in Genesis (marked by the formula “these are the generations of...”) is begun, focusing on his descendants as the family tree of the seed.
- III. God’s promise and program with Abraham (Gen 12:1-3)
- A. Gen 12:1-3 is key to understanding God’s program with Abraham and the rest of the world.
 - B. However, Gen 12:1-3 is not the covenant proper (recall the definition of covenant), although it encompasses many promises by God to Abram as well as stipulations for Abram to follow.
 - C. **Stipulation:** “Go” (Gen 12:1)
 - 1) This was obedience out of faith.
 - 2) He is to go to a land that Yahweh would show him—it is not promised yet.
 - D. **Consequent Promises** (Gen 12:2-3)
 - 1) Being made into a great nation
 - 2) Blessing
 - 3) Having a great name (like what the people of Babel were trying to do for themselves)
 - 4) Divine judgment on those who curse
 - 5) Being a blessing to others
 - E. God’s program with Abram is not just national, it is universal.
 - 1) “All the clans of the ground”
 - 2) Adam was made from the ground, was to work the ground, the ground was cursed because of him, and was to return to the ground because of his sin and its curse.
 - 3) Here, Yahweh is promising His *blessing* over against His *curse* through Abraham.

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- IV. The next mention of God's purposes for Abram comes in Gen 13:14-17.
- A. Yahweh promises abundant land for Abraham and his offspring *forever*.
 - B. Yahweh promises Abraham abundant offspring.
 - C. Abraham is to walk through the land to see what Yahweh was going to give to him.
 - D. These promises are still not officially codified in a covenant as of yet.
- V. So far, Yahweh has promised Abraham, **land**, **seed (offspring)**, and **blessing**.
- VI. Genesis 15 contains the *first installment* of the Abrahamic Covenant proper.
- A. Gen 15:1-6 focuses on **offspring**
 - 1) Yahweh promises Abram a great reward.
 - 2) Abram questions how he can have a reward with no offspring.
 - 3) God reiterates His promise of multitudinous offspring.
 - 4) Abraham responds in faith, a faith which Yahweh reckons to him as righteousness.
 - B. Gen 15:7-20 focuses on **land**
 - 1) Abram asks Yahweh how he might know that he will possess the land God promised.
 - 2) Yahweh initiates the formal ratification of the covenant.
 - i. Yahweh's presence symbolized by an oven of smoke and a torch of fire pass through the cut animals.
 - ii. Only Yahweh passes through the pieces, not Abraham, as would be normally be expected of covenant partners.
 - 3) Yahweh takes upon Himself alone the ultimate responsibility of giving Abram's offspring the land of his sojournings.
 - 4) Although the covenant formally focuses on the land, the promise of offspring is clearly embedded in the covenant since it is to Abram's offspring that the land is given.
- VII. Abram and Sarai attempt to produce the promised offspring to Abram through Hagar in Genesis 16.
- A. Abram and Sarai are trusting in their own ability and timetable for God's promise.
 - B. Ishmael is born out of this contrivance when Abram is 86 years old.

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VIII. Genesis 17 contains the *second installment* of the Abrahamic Covenant.

- A. Notice this installment takes place at least 13 years after the first installment before the birth of Ishmael since Abram is now 99 years old.
- B. Since the promises given in this covenantal section encompass the promises already made to Abraham, including those given in the ratification of the covenant in Genesis 15, it is best to see this as a covenant renewal and extension, not a brand new covenant with Abraham.
- C. **Stipulations for Abraham** (Gen 17:1, 9-14)
 - 1) For Abraham (Gen 17:1)
 - i. “Walk before me...”—The idea is to live in the covenant relationship with loyalty and devotion.⁵
 - ii. “...and be blameless”—Not sinless perfection but a life that is characterized by irreproachable behavior and attitudes in the eyes of God.⁶
 - 2) For Abraham, his male descendants, and purchased male servants (Gen 17:9-14)
 - i. Circumcision
 - ii. This was also the sign of the covenant as a daily reminder that Abraham’s offspring had Yahweh as their God (Gen 17:7); they were to show covenant loyalty to Him.
- D. **Consequent Commitments by Yahweh** (Gen 17:2-8, 15-21)
 - 1) Great multiplication of Abraham (offspring)
 - 2) “A father of a multitude of nations”
 - i. This is not physical fatherhood since every other use of this particular Hebrew construction involves not physical fatherhood but an authoritative/beneficent relationship in a non-physical setting.⁷
 - ii. Gen 45:8 is the only other use of this construction in the book of Genesis and it is used of Joseph’s beneficent, authoritative rule in the land of Egypt and is a manifestation of this promise.
 - iii. This connects with Yahweh’s promise of universal blessing for the nations through Abraham (Gen 12:3).

⁵ Williamson, *Sealed With an Oath*, 87.

⁶ Ibid.

⁷ Ibid., 88.

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- iv. To signify this promise, God changes Abram's name from Abram (exalted father) to Abraham (father of a multitude).
 - 3) Abraham will be made into nations
 - 4) Kings will come from Abraham and Sarah
 - i. This connects with God's creation purposes with Adam to be a steward-king under Yahweh's rule to manifest Yahweh's glory over the whole of creation.
 - ii. This will be through God's chosen line of offspring, not through Ishmael.
 - iii. This demonstrates that the serpent-crushing seed of the woman (Gen 3:15) will come through Isaac's line.
 - 5) The covenant will be everlasting (the same terminology as in Gen 9:16 regarding the Noachic covenant).
 - 6) Yahweh will be God to Abraham and to His offspring.
- IX. Abraham keeps the covenant stipulations placed upon him.
- A. Abraham left his land as commanded in Genesis 12 and went to the land God showed to him.
 - B. Abraham walked before Yahweh in a blameless way, exemplified by his willingness to sacrifice Isaac (Gen 22:15-18).
 - 1) God gives a final oath of ratification of the covenant to guarantee all of what Yahweh had promised to him.
 - 2) Yahweh also promises not only multitudinous offspring but also a particular offspring who will be victorious over his enemies, connecting with the promise of the serpent-crushing seed of the woman (Gen 3:15).
 - 3) The author of Hebrews affirms that this was the moment when it could be said that Abraham received the promises because now it was sealed with a covenant oath (Heb 6:13-18).
 - C. Later when Yahweh confirms the covenant with Isaac, Yahweh affirms it was because of Abraham's obedience that the blessings of the covenant would be enjoyed by his descendants (Gen 26:1-5)
 - D. Yahweh also confirms the covenant with Jacob (Gen 28:13-15)
- X. Conditionality and unconditionality in the Abrahamic Covenant
- A. The Abrahamic Covenant is unconditional in the sense that Yahweh takes it upon Himself alone to guarantee the covenant itself continues to exist and that the final promises of the covenant will be enjoyed by a future generation.

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- B. It is conditional in the sense that Abraham had to obey in order for the blessings of the covenant to be distributed.
- C. It is also conditional in the sense that Abraham's offspring could not enjoy the blessings of the covenant themselves if they were not faithful to it (cf. Gen 15:9-14 and circumcision).

XI. It is essential not to confuse Abraham's salvation with the covenant enacted with him.

- A. Yahweh graciously and unilaterally initiated a relationship with Yahweh in Genesis 12.
- B. Yahweh counted Abraham's faith in Yahweh as righteousness (Gen 15:6)
- C. The covenant with its conditions did not guarantee Abraham's salvation; salvation and the relationship with Yahweh predated the covenant.
- D. The obedience to Yahweh and to His covenant stipulations was a *result* of his relationship with Yahweh, *NOT* a producer of it.

XII. Summary of the Abrahamic Covenant and connections with what we have seen so far

- A. Yahweh guarantees **land**, **seed**, and **blessing** through Abraham
 - 1) The Land and its borders are described in Gen 15:18-20)
 - 2) The Seed
 - i. Many offspring
 - ii. Kingly offspring
 - iii. One victorious offspring (the serpent-crushing seed of the woman)
 - 3) The Blessing
 - i. Blessing to Abraham and his descendants
 - ii. Blessing to the nations Abraham and his descendants
 - iii. Blessing to the nations from the one offspring (cf. Gen 3:15)
- B. The Abrahamic Covenant essentially provides the conditions for a beachhead for the reestablishment of Yahweh's kingdom over the whole world.
- C. Connections with the Noahic Covenant
 - 1) The Noahic Covenant guaranteed stable conditions in the world until the establishment of the promise of Gen 3:15 with consequent rest and reversing of the curse.
 - 2) The Abrahamic Covenant provides the beachhead kingdom from which Yahweh will reestablish His rule over the whole earth through the serpent-crushing seed of the woman

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who will be Abraham's offspring, Isaac's offspring, Jacob's offspring, and Judah's offspring (Gen 49:8-12).

- XIII. By the end of Genesis, we see some of the promises of the Abrahamic Covenant being fulfilled.
- A. Abraham's offspring are a blessing to other nations (Egypt through Joseph)
 - B. Abraham's offspring have begun to multiply (Jacob's twelve sons and their progeny)
 - C. They are in the wrong land.

Application Questions for Abrahamic Covenant

- I. Are you thankful and do you worship that you are a recipient of salvation blessing through Abraham's serpent-crushing seed, Jesus Christ?
- II. Are you looking forward to the future state of the world when the promises of the Abrahamic Covenant are completely fulfilled and there is blessing for the whole world flowing from the land and nation of Israel?
- III. Are you trusting that Yahweh will ultimately fulfill His promises?

Mosaic Covenant

- I. Egypt became an incubator for the growth of the nation of Israel in fulfillment of Yahweh's covenant with Abraham (Ex 1:7)
- II. As Yahweh had foretold, Abraham's offspring were enslaved by another nation for four hundred years (Gen 15:13, Ex 1:8-14).
- III. Yahweh hears the groans of the people of Israel and *remembers* his covenant with Abraham, Isaac, and Jacob which incites Him to initiate the redemption of Israel from Egypt (Ex 2:23-25)
- IV. A relationship already existed between Yahweh and Israel as a nation before the Mosaic Covenant.
 - A. In the Abrahamic Covenant, Yahweh had promised to be God to Abraham and his descendants (Gen 17:7)
 - B. Thus, Yahweh calls Israel as a nation His son (Ex 4:22-23)
- V. Through the redemption of Israel in the Exodus, Yahweh claims Israel as His people (Ex 6:1-9).
 - A. Yahweh rescues Israel in a devastatingly glorious way so that Yahweh's name would be proclaimed in the whole earth (Ex 9:14-16).
 - B. Yahweh is tying himself to Israel in such a way that He might be glorified through them for generations to come.
- VI. The Mosaic Covenant (better termed the Israelite Covenant) is initiated at Mount Sinai

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- A. God’s purpose His covenant with the nation of Israel is specified in Ex 19:3-6.
- 1) Notice the conditionality of the covenant: there is dependence on Israel’s obedience as a nation.
 - 2) Notice the *function* of the fulfillment of the covenant: Israel is to mediate the knowledge of the one true God to the rest of the nations as a crucial part of the fulfillment of the Abrahamic Covenant.
- B. The initial giving of the Israelite Covenant is in Exodus 19-24 and is patterned after a treaty given from a superior to an inferior.
- 1) Such a treaty in Israel’s cultural context was formed when a king had performed a military conquest.
 - 2) The treaty would define the king’s relationship to His new subjects.⁸
 - 3) In the context of Exodus, Yahweh conquered Pharaoh and the gods of Egypt to redeem Israel.
 - 4) Parts of the treaty:

Treaty Section	Passage
Historical Prologue	Exodus 19:1-4
Preamble	Exodus 19:5-6
Stipulations (General & Specific)	Exodus 20:3-23:19
Provision for Reading	Exodus 24:4-7
Blessings and Curses	Exodus 23:20-23 ⁹

- C. The ratification of the covenant, including oaths, and also a covenant meal occur in Ex 24:1-11.
- D. The sign of the covenant is keeping the Sabbath (Ex 20:6-10, 31:12-17)

⁸ William D. Barrick, “The Mosaic Covenant,” *The Master’s Seminary Journal* 10, no. 2 (Fall 1999): 222.

⁹ *Ibid.*, 223.