

SCHOOL OF MESSIAH BIBLE INSTITUTE

Course: COVENANTS OF YHWH



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SUBJECTS

Bible Covenants
Eternal Covenant
Adamic/Edenic Covenant
Noahic Covenant
Abrahamic Covenant
Mosaic (Congregational Covenant)
Davidic Covenant
B'rit Chadashah (Renewed Covenant)

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Covenants of YHWH

Description

This course is designed to provide an awareness of the covenants of YHWH and their relationship to how YHWH deals with mankind. Also, special attention will be given to how Elohim secures his promises and purposes through the covenants.

Grading System

Assignments	60%
Term Paper	15%
Mid-term	10%
Final Exam	15%

Assignments

The assignments shall consist of a one page written summary of each lecture.

Term Paper

The term paper shall consist of a 3 to 5 page type written paper on one of the covenants of YHWH.

Text book

Bible

Covenants of YHWH

Definition:

B'rit - Hebrew term meaning literally to bind. A binding agreement between parties.

Diatheke - Greek term used in the Septuagint to translate "b'rit" and used in the New Covenant scriptures convey the Hebraic meaning of the word "covenant". Literally defined as a will or testament that is one-sided for the recipient to accept or reject. It should be noted that all of the covenants have been initiated by Elohim. Therefore, the Greek term diatheke was an appropriate choice to use in connection with "b'rit" to define the concept of a covenant.

I. Types of Covenants

A. Implied Covenant - A covenant that has not been called a covenant but contains the elements of a covenant. For example, The Adamic covenant was not called a covenant in Gen 1:28-30, 2:15-17, but the Prophet Hosea implied that a covenant was made in Hosea 6:7

B. Actual Covenant - A covenant that has been called a covenant.

C. Conditional Covenant - A covenant containing conditions within its framework. It contains provisional terminology, such as the word "if" and offers the blessings of the covenant conditionally.

D. Unconditional Covenant - A covenant without conditions within its framework. It is made without regard to the response of the objects of the covenant.

E. Blood Covenant - Covenant made to denote the binding and permanent nature of an agreement. Animals were cut in halves. The blood of the animals would make a blood path, and each party would walk through the blood path between the sacrifices and meet each other in the middle of the path. The purpose of this practice was to solidify promises and responsibilities of each party to the other. (Gen. ch. 15)

F. Salt Covenant - Covenant made to denote the binding and permanent nature of an agreement. The Salt Covenant was made by the exchange of salt. There were two ways in which this was done. 1) Each party takes some salt from their salt bag and puts it in the salt bag of the other party. Each party closes the salt bag and shakes the salt bag. This practice was to demonstrate that each party could not annul the covenant because it would not be possible to go into the salt bag of the other party to retrieve the particles of salt that were placed in the bag. 2) By having a meal with someone and putting salt on the food. After salting the food, both parties would eat from the same dish. This showed that salt had been received by both parties. This signified that a relationship had been developed and that each party was obligated to the other.

II. Major Covenants

- A. Eternal Covenant
- B. Adamic/Edenic Covenant
- C. Noahic Covenant
- D. Abrahamic Covenant
- E. Mosaic Covenant (First Congregational Covenant)
- F. Davidic Covenant
- G. B'rit Chadashah (Renewed Covenant)

III. Purpose of the Covenants

- A. To provide a means by which Elohim deals with mankind.

Through the covenants Elohim does the following:

1. Communicates to mankind his foreordained will
2. Promises and provides redemption and restoration for mankind
3. Guarantees eternal life in Yahshua the Messiah

Eternal Covenant

I. An Actual Covenant

The Eternal Covenant was noted in Heb. 13:20. "May the Elohim of peace, who through the blood of the eternal covenant brought back from the dead our Lord Yahshua, that great Shepherd of the sheep" (NIV).

II. An Unconditional Covenant

In this covenant, Elohim the Father and the Son made an agreement regarding the elect. This covenant was made before the universe was created, and it consisted of the Father promising to bring to the Son all whom the Father had given Him (John 6:39; 17:9, 24).

III. The Eternal Covenant Established Messiah's Death Before Creation

Yahshua was called the lamb of Elohim slain from foundation of the universe (world) (Rev. 13:8)

IV. Provisions of the Covenant

- A. The Son would become man (Col. 2:9; I Tim. 2:5)
- B. Become for a while lower than the angels (Heb. 2:7)
- C. The Son would die for the sins of the world (I John 2:2; I Pet. 2:24)
- D. The Father would raise the Son from the dead (Psalm 2).

Adamic/Edenic Covenant

I. An Implied covenant

The Adamic covenant was not called a covenant in Gen 1:28-30, 2:15-17, but the Prophet Hosea implied that a covenant was made in Hosea 6:7.

II. A Conditional Covenant

This Covenant was given to Adam and Eve, in the Garden of Eden, before the Fall of Man and was conditional based upon faith and obedience.

III. The Conditions of the Covenant

A. To Replenish the Earth with an earthly race of people, the first or Pre-Adamite Race having become extinct, through the earth having been thrown into a chaotic condition. Gen. 1:2.

B. To Subdue the Earth to the needs of the human race. What this means is not clear, unless it means to so control the forces of light, heat, electricity, gravitation, etc., as to enable man to use them to supply his needs.

C. To have Dominion Over the Animal Creation. Not over the domestic animals only, but over wild creatures as well. This is beautifully described in Psa. 8:3-9.

D. To Restrict Themselves to a "Vegetable Diet." And from verse 30 it would appear that the animal creation, before the Fall, was limited to a vegetable diet.

E. To Till the Garden in which Elohim had placed him. This was doubtless a pleasure and not a task. There was no curse upon the earth at that time. It was not until after the Fall that "thorns" and "thistles" and "weeds" made the cultivation of the soil laborious. Gen. 3:17-19.

F. To Abstain From Eating of the "Tree of the Knowledge of Good and Evil. Man was created innocent like the infant. He did not know what sin is. His environment was such that he would have remained innocent if he had obeyed Elohim and refused to eat of the "Tree" which opened his eyes. The moment he ate of that "Tree" he broke the Covenant and knew the difference between good and evil.

G. The punishment of disobedience was Death.

IV. The Curse Resulting from Disobedience Gen. 3:14-19.

A. The Curse was fourfold.

1. To the Serpent.

The Serpent was Satan's tool, and from being a most beautiful and attractive creature became a loathsome reptile. It still retains traces of its former beauty and grace. It was condemned to crawl upon its belly and eat dust.

2. To the Woman.

Her state was changed in three particulars.

(1)-Multiplied Conception. If Adam and Eve had any children before the "Fall" it is not revealed. It is certain Cain was not conceived until after their expulsion from the Garden. Gen. 4:1. By "Multiplied Conception" is probably meant that there would be several children born at a time. This would be necessary to rapidly replenish the earth. As a matter of necessity, the children of the same parents intermarried, as there were no other human beings on the earth at that time.

(2)-Sorrowful Motherhood. That is, child-birth was to be accompanied with much pain and anguish. If sin had not entered, child-birth would doubtless have been painless, and motherhood a pleasure and children a delight.

(3)-Headship of the husband. Woman was created the equal of man, but because she was deceived her husband was given the Headship over her. Gen. 3:1.

3. To the Man.

The ground was cursed for his sake, and whereas it had been a pleasure to look after the Garden, now he would have to secure a living from the soil by hard labor and the "sweat of his face," which would wear out his system and end in physical death.

4. To the Ground. Henceforth it was to be cursed with "thorns" and "thistles." That is, with everything that would make the cultivation of the earth difficult.

V. The Promise

The Promise was that the "Seed" of the Woman (Messiah) should bruise the "Serpent's" head, while his "seed" should bruise Messiah's heel. Here is the Promise that Messiah shall redeem the world from the power of Satan and restore the human race and the Earth to their condition before the "Fall." This Covenant reaches until the Renovation of the Earth by Fire.

Noahic Covenant

I. An Actual Covenant

II. An Unconditional Covenant

Man having proved himself a failure, Elohim sent a Flood to destroy the race from off the earth, sparing only Noah and his family. After the Flood Noah offered a "sacrifice" which was well pleasing to Elohim, and Elohim made an unconditional Covenant with Noah.

III. Provisions of the Covenant

A. That Elohim would not curse the ground anymore, nor destroy all the living. And that the "day" and the "night" and the "seasons" should not cease.

B. That Noah and his descendants were to be fruitful, multiply, and replenish the earth.

C. That they should have dominion over the animal creation as before.

D. That from that time they were not to be restricted to a "vegetable" diet, but could eat meat, if they drained the blood from it. Vs. 3-4.

E. The law of "Capital Punishment" was established. Vs. 6. This has never been abrogated, though the manner of enforcing it has been more clearly laid down in the account of the Cities of Refuge. Num. 35:1-34.

F. That the earth shall never be destroyed again by the "waters of a Flood."

IV. The Sign of the Covenant

The "Sign" of this Covenant is the Rainbow, and the Covenant reaches until the "Renovation of the Earth by Fire".

Abrahamic Covenant

The Tower of Babel episode was a turning point in human history. (Gen. 11:1-9). Up to that time, the human race was a unit. There was neither Judean nor Gentile. The race had become idolatrous. To remedy this Elohim decided to call out an individual of the seed of Shem, and of him form a separated people and nation. The man selected was Abraham. The "Call" came to him while dwelling at Ur of the Chaldees, in Mesopotamia. He obeyed.

I. An Actual Covenant

- A. Blood covenant made regarding the promise of the land of Canaan to Abraham (Gen. ch.15)
- B. Covenant initiated by YHWH to Abraham (Gen. 17:1-19)

II. An Unconditional Covenant

The Covenant was unconditional and contained promises made to Abraham as a result of his obedience to follow Elohim. After Abraham's faith had been tested in the offering up of Isaac this Covenant was reaffirmed and confirmed. Gen. 22:15-18. It was an Everlasting Covenant. Gen. 17:1-8.

III. Covenant Confirmed with Abraham's Descendants

- A. Confirmed with Isaac (Gen. 26:1-5)
- B. Confirmed with Jacob (Gen. 28:10-15)

IV. Promises of the Covenant

- A. "I Will Make of Thee a Great Nation." This was to be fulfilled in a twofold way.
 - 1. Natural Posterity. "As the dust of the earth."
 - 2. Spiritual Posterity. "As the stars of heaven." (Refers to believers in Yahshua being Abraham's seed and included in the covenant) Gal. 3:6,7,29.
- B. "I Will Bless Thee." This was fulfilled temporally in flocks and herds and lands. Gen. 13:14-18; 15:18-21; 24:34-35. Abraham was also blessed spiritually. Gen. 15:6.
- C. "And Make Thy Name Great." Abraham, next to Messiah, is the outstanding name in the Scriptures.
- D. "And Thou Shalt Be a Blessing." Abraham was a blessing to the people of his own time and to the world, as through him came the chosen seed. Gal. 3:14.
- E. "I Will Bless Them That Bless Thee."

F. "And Curse Him That Curseth Thee."

G. "In Thee Shall All the Families of the Earth Be Blessed." This promise is fulfilled in Messiah spiritually and shall be fulfilled temporally in the Millennium when the Gentile nations shall be blessed through Israel. Deut. 28:8-14; Isa. 60:3-5,11,16.

V. The Sign of the Covenant

The "Sign" of this Covenant is "Circumcision" (Gen. 17:9-14)

Mosaic (Congregational) Covenant

I. An Actual Covenant

The "Mosaic Covenant" was made shortly after the Exodus from Egypt.(Ex. ch. 19:1-8)

II. A Conditional Covenant

It was conditioned on obedience to the Torah (the Instruction).

III. Conditions of the Covenant

A. Torah is composed of commandments, statutes and judgements.

1. Commandments. Ex. 20:1-26

2. Statutes and Judgements. Ex. 21:1-24:18 . Ex. 25:1-40:38. This includes the Tabernacle, the Priesthood, and the order of service.

IV. People of the Covenant

A. Israelites (Ex. 19:3-6)

Composed of Hebrews and Non-Hebrews

1. Hebrews (Ex. 12:37-38; 19:3-6)

2. Non-Hebrews (Ex. 12:37-38; Lev. 19:34; Num. 15:15-16)

V. The Sign of the Covenant

The "Sign" of this Covenant is the Sabbath. Ex. 31:12-18.

Davidic Covenant

I. An Actual Covenant

This Covenant was given to King David, through Nathan the Prophet, at Jerusalem (II Sam. 7:12-17)

II. An Unconditional Covenant

II Sam. 7:14 shows that disobedience would bring chastisement, but not abrogation to the covenant. Note II Kings 25:1-7

III. The Promises of the Covenant

A. A Davidic Throne. (II Sam. 7:13) The Kingdom of David shall never be destroyed. At present it is in abeyance, but it will be set up again. Since the "Captivity" but one King of the Davidic family has been crowned and He with "thorns" (Matt. 27:29), but He will receive the Kingdom and return when Israel's chastisement is over, and the time comes to restore the Kingdom to David's Son. Luke 1:30-33.

B. A Davidic Kingdom. David's Son is to have an earthly "sphere of rule." It will be over the Millennial Earth. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psa. 72:1-20.

C. It Shall Be Unending. "Thine House and thy Kingdom shall be established Forever; thy Throne shall be established Forever." II Sam. 7:16.

IV. The Sign of the Covenant

The Sign of the Covenant is a Son. II Sam. 7:12-13, Luke 1:30-33; 2:12.

B'rit Chadashah (Renewed Covenant)

Definition:

Chadashah - Hebrew term meaning “new” and “renew”

I. An Actual Covenant

Prophetic statement made by Elohim through the Prophet Jeremiah to make a new/renewed covenant with the House of Israel and Judah in response to the 1st (Mosaic) covenant being broken. (Jer. 31:31-33)

II. An Unconditional Covenant

III. The Provisions of the Covenant

- A. Put the Torah in the minds of his people
- B. Write the Torah upon the hearts of the people
- C. Forgive the iniquity of his people and remember their sins no more
- D. YHWH will be the Elohim of his people.

IV. It was Promised in Eden

"And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel" (Gen. 3:15).

V. It was Proclaimed to Abraham

"I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you" (Gen. 12:3).

VI. It was accomplished through Messiah Yahshua

"Praise be to YHWH, the Elohim of Israel, because he has come and has redeemed his people. He has raised up a horn of salvation for us in the house of his servant David (as he said through his holy prophets of long ago), salvation from our enemies and from the hand of all who hate us--to show mercy to our fathers and to remember his holy covenant, the oath he swore to our father Abraham: to rescue us from the hand of our enemies, and to enable us to serve him without fear in holiness and righteousness before him all our days. And you, my child, will be called a prophet of the Most High; for you will go on before YHWH to prepare the way for him, to give his people the knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our Elohim, by which the rising

sun will come to us from heaven to shine on those living in darkness and in the shadow of death, to guide our feet into the path of peace" (Luke 1:68-79).

"For this is my blood of the new covenant, which is shed for many for the remission of sins" (Matt. 26:28).

"But Yahshua has now obtained a more excellent ministry, and to that degree he is the mediator of a better covenant, which has been enacted through better promises" (Heb. 8:6).

VII. It will be fully Realized in the Visible Messianic Kingdom

A. To include the re-gathering of the lost sheep of the house of Israel that come to faith in Yahshua (Eze. 20:33-44)

B. To include the believing people of the nations that come to faith in Yahshua uniting with the House of Israel. (Isaiah 56:8)