

COVENANT III

I Thematic Unity of the Divine Covenants¹

A. This Theme Appears Explicitly in the Abrahamic, Mosaic, Davidic and New Covenants.

1. Abrahamic, first instance: (Gen. 17:7)²
2. Mosaic (Ex. 6:6,7; 19:4,5; Lev. 11:45; Dt. 4:20; 29:13)³
3. Davidic (II Kings 11:17 cp. II Chr. 23:16)⁴
4. New Covenant (Zech. 2:11, Heb. 8:10 & II Cor. 6:16)⁵

B. The Theme is developed particularly in Association with God's Actually Dwelling in the Midst of His People.

1. It moves from Tabernacle⁶ to Temple to City of God.
2. It involves the incarnate Christ, the Church of Christ and the final glorification of God's people.

C. The Theme Reaches Its Climax Through Its Embodiment in a Single Person.

1. The Prophet Isaiah explicitly develops this theme.⁷
2. Both Kingdom and Covenant unite under Immanuel (cf. Ex. 24:8, Mt. 26:28, Lk. 22:20). It is not merely the Law that He administers to the people but Himself, as well.
3. In Christ, the Mediator and the Covenant cannot be divided. He guarantees the unity as He Himself is the heart of each of the various covenantal administrations.

¹ "I shall be your God, and you shall be my people." Its repetition or equivalent indicates the unity of the covenants. This phrase may be designated as the 'Immanuel principle'. The heart of the covenant is the declaration that 'God is with us.'

² Gen. 17:7: "And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you." The connection to the 'genealogical principle' emphasizes the abiding significance of this relationship.

³ The very purpose of the covenant is God's purpose to make a people of His own. The very fact that this identical summary appears in both the Abrahamic and Mosaic Covenants binds them together.

⁴ The maintenance of the Davidic line in covenantal relationship with God is related specifically with Israel's being a people for God. In **Ez. 34:24** David stands as the covenantal representative for Israel. Because he belongs to the Lord, all the people belong to the Lord. This covenant finds its fulfillment through God's intimate relations with the Heir of the Davidic Throne.

⁵ On addition to the usual formula, God adds the addition of the Gentiles to this prophesied covenant. In Zech. 8:8 God adds an ethical component (cp. Zech. 8:16 & Eph. 4:25).

⁶ Ex. 25:8, 29:42-44; 29:45 cf. Lev. 26:9-13. The emphasis in Dt. is upon 'the place' the Lord would chose for His name to dwell, anticipating when He would dwell in the midst of His people in Zion. Expanding to the future: Ez. 37:26-28. God tabernacles in human flesh -Jn. 1:14; God's people are His Temple- Eph. 2:21ff.; God will one day have us in His Temple and spread His tabernacle over us- Rev. 21:3 (relating closely to the 'new heavens & new earth of Rev. 21:1). The Immanuel principle binds all together.

⁷ Servant of the Lord, regal in character, destined to suffer, God's special instrument, and appointed to be in Himself "a covenant to the people, and a light to the nations" (Is. 42:6; cf. 49:8; 55:3, 4).