

THE BIBLICAL COVENANTS IN JUDAISM

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- I. **Abrahamic Covenant** (Genesis 12:1-3; 13:14-17; 15:18-21; 17:1-8; 22:17-18):
 - A. To the Nation Israel:
 - 1. The Land: The Jewish people were unconditionally and unilaterally promised possession of the seed (Genesis 15:8-21)
 - 2. The Ruling Seed (Genesis 17:18-19)
 - a. The line of the seed is narrowed to one son of Abraham (a specific heir of the covenant promises)
 - b. In each generation there is a particular recipient of the promise
 - 3. The Natural Seed: the nation would be great & innumerable (Genesis 12:2; 13:16; 15:5)
 - B. To the Nations: All families of the earth are promised blessing (Genesis 12:3)
- II. **The Land Covenant** (Deuteronomy 30:1-10):
 - A. This unconditional covenant elaborates upon Israel's relation to the land promises of the Abrahamic Covenant (Genesis 12:7; 13:15; 17:1-18)
 - B. The land is the everlasting possession of the physical seed of Abraham (Israel, Genesis 13:5; 17:8; Ezek. 16:60)
 - C. Fulfillment: The future reign of the Messiah (Deuteronomy 30:3; Isaiah 11:11-12; Ezek. 37:21; Amos 9:15)
- III. **The Davidic Covenant** (Samuel 7:12-16):
 - A. The promise of a ruling seed is made more specific in the Davidic Covenant
 - B. The unconditional, unilateral covenant promises.
 - 1. A Son (house): the line of David would always be the royal line.
 - 2. A Throne: the right to rule would always belong to a Davidic heir.
 - 3. A Kingdom: a political kingdom of Israel over which the Davidic heir would rule.
 - C. Fulfilled: In the Person of Messiah in his reign on earth (Isaiah 2:2-3; 11:10; 40:5; 66:23; Dan. 7:14; Zechariah 14:9; Zephaniah 3)

- IV. **The New Covenant** (Jeremiah 31:33-34):
- A. The promise to the nation is to bring spiritual blessings on the people.
 - B. The unconditional, unilateral covenant promises:
 - 1. Forgiveness of sin
 - 2. Spiritual blessings (a changed heart; fellowship with God; knowledge of God)
 - 3. Fulfilled: It will be fulfilled in the Coming Messiah (Isaiah 54:10; 55:5; 59:20-21; 61:8; Jeremiah 31:33-34; Ezekiel 16:60-63).
- V. **The Mosaic Covenant** (Exodus 19-24; Deuteronomy 27-30; Joshua 8:30-35):
- A. God made a bilateral, conditional covenant with the entire nation of Israel following their emancipation from Egyptian rule. The Mosaic Covenant is undergirded by the unconditional Abrahamic, Davidic, and New Covenants.
 - B. God formalized His relationship with the Israelites with a suzerain-vassal (ruler-subject) treaty, i.e., God came to the Israelites as their Great King and presented them with a binding treaty in which He would make certain promises to them and they would have certain obligations as His servants.
 - 1. Not a treaty between equals
 - 2. It was a treaty between the superior King and his servants
 - C. Treaty Contents:
 - 1. God reminds the Israelites of who He was and how He acted in their behalf; He is their Savior who freed them from their oppression (Exodus 19:4)
 - 2. He would give them lavish attention, making them a “kingdom of priests and a holy nation” (Exodus 19:6)
 - 3. On her part, Israel would become holy, distinct, and set apart from all other nation in how they worship and live because of their special relationship with God. From this intimacy, other nations would learn of the one and only true and living God. Thus, this nation of priests would lead others to a correct worship of the true God (Psalm 117).
 - 4. God graciously instructed the Israelites on how they should live (Exodus 20). As a people who had a relationship with the living God, the Israelites had to act a certain way-God’s way.
 - 5. If the Israelites did not follow His instructions, they agreed to be chastised. But if they agreed, they would be tremendously blessed (Deuteronomy 5:22-33; 27-30).
 - 6. In Deuteronomy 27:1-26 and Joshua 8:30-35, Israelites renewed their commitment to God, who had fulfilled His promises to Abraham by giving them the land.