

The Covenant of Grace

The covenants that follow were “antitypical (foreshadowed things to come)” of Jesus Christ.

There has been only one covenant of Grace for the redemption of man. This covenant was not made with a finite sinful and lost human being. The covenant that was made with Adam, Noah, Abraham, etc, was not covenants that offered salvation. If this were the case, all those who died before them perished without hope. The covenant of Grace was foreordained before the creation of the world and man.

1Pe 1:18-21 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers; (19) But with the precious blood of Christ, as of a lamb without blemish and without spot: (20) Who verily **was foreordained before the foundation of the world**, but was manifest in these last times for you, (21) Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

God made a Covenant with Adam - The Penalty of Sin

Gen 2:16-18 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: (17) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou **shalt surely die.** (18) And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.

Isa 59:2 But your iniquities have separated between you and your God, **and your sins have hid his face from you, that he will not hear.**

Rom 6:23 For the **wages of sin is death**; but the gift of God *is* eternal life through Jesus Christ our Lord.

God made a Covenant with Noah – The promise that the human race will continue and will not be destroyed again by water

This covenant was established with Noah as the representative of all his seed, i.e. of every living creature of all flesh which was upon the earth. It was made with Noah because of his piety; but there were no conditions required of his descendants; they received the blessing for his sake:

Isa 54:9-10 For this *is* as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. (10) For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

Gen 9:11-15 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. (12) And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations: (13) I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. (14) And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: (15) And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

As the Covenant with Noah was made upon a sacrifice, so was the Covenant of Redemption; and as the former was for all subsequent ages, and unconditional, so far as the mortal race was concerned, so was God’s Covenant of Peace.

God made a Covenant with Abraham – Calling of a royal people

It is held by many that this covenant was the "Covenant of Grace". Abraham, when God made his covenant with him, was a sinful idolater in the midst of idolaters.

Gen 12:1-3 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: (2) And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: (3) And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

This is the only covenant that God made with Abraham, which he afterward confirmed by the token of circumcision. It was to Abraham and a gracious promise of Covenant, but it was not the Covenant of Man's redemption, - there is no provision of salvation in it; it never saved a soul or originated a church.

Act 7:3-5 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. (4) Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. (5) **And he gave him none inheritance in it, no, not so much as to set his foot on:** yet he promised **that he would give it to him for a possession, and to his seed after him, when as yet he had no child.**

Gal 3:16 Now to Abraham and his seed were the promises made. **He saith not, And to seeds,** as of many; but as of one, And **to thy seed, which is Christ.**

In this covenant Abraham stood as a representative of all his seed having his faith, - his spiritual children; for only these will inherit the promises. In all this he was an eminent type of Christ, the true Abraham, the father of all the faithful, who was chosen by the Father, and at his call, left heaven, his native country and came down and sojourned a stranger among the accursed race of mankind, offered up himself a sacrifice unto God; and so became the true heir of the world, and received the promises for his seed, which are the spiritual children of Abraham, his illustrious type. The essence of the Covenant made with Abraham and his spiritual children, was a resurrection from out of the dead to an immortal life, and the possession of the literal land of Canaan for a possession while time endured. So the covenant of redemption, made with Christ, secured for his seed a resurrection from among the dead to immortal glory; and the eternal inheritance of this earth, the anti-typical Canaan, when it shall have been redeemed from the curse of sin and purified from the trail of the Serpent. The Abraham Covenant was unquestionably typical. Zacharias evidently so understood it when he referred to the incarnation of Christ as the earnest of the true fulfillment

Luk 1:68-70 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, (69) And hath raised up an horn of salvation for us in the house of his servant David; (70) As he spake by the mouth of his holy prophets, which have been since the world began:

God made a Covenant with Phineas – The everlasting Priesthood

Num 25:13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

In this relation he typified Christ, representing his seed in the Covenant of Grace, for it is evident that, in Christ who made the greatest atonement, not for all sinners (but those who were destroyed), but for the true Israel, those who accepted him, the everlasting priesthood promised to Phineas has its full accomplishment, his spiritual seed partaking of the same in and with him.

Psa 110:4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

Heb 7:17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

So his redeems ones, it is said, will be able to say:

Rev 1:6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

Rev 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Christ Jesus is our antitypical and true Phineas, and was made so in the everlasting Covenant of Redemption and shown as a prefigure by the son of Aaron. Neither Phineas nor his seed continued forever, but our Phineas abideth always and therefore “will be able to save to the uttermost (without change of office) all who come to him.

Heb 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

God made a Covenant with David – Royal Throne

The Covenant with Abraham was to secure to him a **royal nation**, so the Covenant with David was to secure the **royal throne of the kingdom forever**. This was unquestionably a type of the Covenant of Grace or Redemption. In this Covenant, David, God’s chosen servant, had a deed comprehended with him, and that seed was Christ – God’s Chosen. Christ pre-eminently God’s Chosen One, and therefore this name was give to David. Christ is repeatedly called David:

Hos 3:4-5 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim: (5) Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

Eze 34:23 And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd.

Eze 37:24 And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

The benefits of the Covenant of Redemption are called the “Sure mercies of Davie i.e. of Christ.

Isa 55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

Act 13:33-34 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. (34) And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

God made a Covenant at Sinai -

By this covenant, Israel was constituted into a nation and under it was arranged an elaborate ritual, and the whole was called “The Law” and was preeminently typical, being the shadow of good things to come of which the substance was Christ. The children of Israel by this Covenant were not constituted into a church, but simply into a type of the real and true Christian church that was to be gathered by Christ and the Holy Spirit under the workings of the New Covenant, which is the Covenant of Redemption known today as the New Testament. Literal, fleshly Israel was a type of Christ’s spiritual Israel and Jewish Kingdom a type of Christ Visible kingdom (churches on earth), and each ordinance of the service was but a type of Christ. The lamb, the altar, the sacrifice, the priest, and the high priest, were each a type of Christ: the blood and meditation were but types of Christ’s blood and mediation.

Act 7:37-38 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. (38) This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

The whole Jewish economy was a typical of Christ and his Churches and kingdom. The family of Abraham separated from all others by manual circumcision, typified the family of God separated from the world by spiritual circumcision of the heart. The children of the families constituted the tribes as the true children of God and his churches, and the Kingdom was constituted of the tribes, as Christ's Kingdom is of His churches.

Heb 12:18-29 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, (19) And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more: (20) (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: (21) And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:) (22) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, (23) To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, (24) And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. (25) See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven: (26) Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. (27) And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. (28) Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: (29) For our God *is* a consuming fire.