



The ...U,V and W's of R/D

Wayne Stewart



Last time





εἰς ἄφεσιν ἁμαρτιῶν (Act 2:38 TBT)

- ▶ KJV Matthew 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.
- ▶ KJV Mark 1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.
- ▶ KJV Luke 3:3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;
- ▶ KJV Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

“unto remission of sins”?

- KJV Mark 1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.1
- TBT Mark 1:4 ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετανοίας **εἰς ἄφεσιν ἁμαρτιῶν**.
- KJV Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
- TBT Acts 2:38 Πέτρος δὲ ἔφη πρὸς αὐτούς, Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ **εἰς ἄφεσιν ἁμαρτιῶν**, καὶ λήψεσθε τὴν δωρεὰν τοῦ Ἁγίου Πνεύματος.



Three covenants of covenant theology

- ▶ The Covenant of Redemption (Within the trinity a covenant was made to redeem the elect)
- ▶ The Covenant of Works
 - ▶ Between Adam and God (Genesis 2:16,17)
 - ▶ From Creation to Fall (But appears in other covenants (MOSAIC))
- ▶ The Covenant of Grace
 - ▶ Between God and Man through Christ (Gen. 3:15)
 - ▶ Instituted at the fall (But reappears after in other covenants.)



Please note

- ▶ “Many evangelical Christians today find it difficult to believe that **everything in Scripture after Genesis 3:15 concerns God’s kingdom administered through the unfolding of one covenant of grace.**”
- ▶ Taken from:
- ▶ Reformed Theology Is Covenant Theology
- ▶ by [Richard Pratt Jr.](#)
- ▶ <http://www.ligonier.org/learn/articles/reformed-theology-covenant-theology/>

The two BULLINGERS

EW BULLINGER (1837-1913)



H BULLINGER (1504-1575)





H. Bullinger's: *A Brief Exposition of the One and Eternal Testament or Covenant of God* (1534)

The entire sum of piety consists in these very brief main parts of the covenant. Indeed, it is evident that nothing else was handed down to the saints of all ages, throughout the entire Scripture, other than what is included in these main points of the covenant, although each point is set forth more profusely and more clearly in the succession of times



Biblical Covenants (As proposed by some)

- ▶ Adamic. Gen. 3:16-19
- ▶ Noahic. Gen. 9
- ▶ The Abrahamic Covenant Gen.12:1-3
- ▶ The Palestinian Covenant Deut. 30:1-10
- ▶ Mosaic. Deut . 11
- ▶ The Davidic Covenant 2Sam.7:12-16
- ▶ The New Covenant Jer. 31:31-34



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- KJV Jeremiah 34:18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,
 - WTT Jeremiah 34:18 וְנָתַתִּי אֶת־הָאֲנָשִׁים הָעֹבְרִים
אֶת־בְּרִיתִי אֲשֶׁר לֹא־הִקְיִמוּ אֶת־דְּבָרֵי הַבְּרִית אֲשֶׁר כָּרְתוּ לְפָנָי
הָעֹלְגִל אֲשֶׁר כָּרְתוּ לְשָׁנִים וַיַּעֲבְרוּ בֵּין בְּתָרָיו:



Part 23: Covenant Theology

Wayne Stewart



Covenant Theology sees 2 MAIN covenants
(though some refer to a third primary
Covenant of redemption)

- **The Covenant of Works**
- **The Covenant of Grace**

**These are thought to be stipulated in
Nascent terms in Genesis.**

And you can find both afterward.

An attempt to represent Covenant Theology

Covenant of
Redemption

Ephesians 1:3-14;
3:11;
2 Thessalonians 2:13;
2 Timothy 1:9;
James 2:5;
1 Peter 1:2

Covenant of
Works

Mainly seen in the
Mosaic LAW

Covenant of
Grace

Abrahamic Cov.
Davidic Cov.
New Cov.
All fulfilled in Christ
Also seen in God's
gracious forgiveness



There is no sharp distinction between people groups that have faith in the Biblical and True God.

- “the Church” of the NT and “Israel” of the OT are all people of God.
- No sharp distinction.
- The paradigm of the “Covenant” over rules the whole interpretation.
- The Church is Israel and Israel is the church
- All the people who exercise faith as Abraham are “the people of God”.