**SERMON SHEET 4/7/24**

**Study of Hebrews #33**

**“Covenants: The Backbone of Redemptive History”**

**Text: Hebrews 8:6-13**

I. Introduction & review

1. The main point of the letter
2. Superiorities of Christ’s priesthood

II. The covenants of the Bible

1. The Covenant of Works (Hosea 6:7)
2. The Covenant with Noah (Genesis 9:8-17)
3. The Covenant with Abraham (Genesis 12:1-3)
4. The Covenant with Israel (Exodus 34:28)
5. The Covenant with David (2 Samuel 7:12-13)
6. The New Covenant (Jeremiah 31:31-34; Heb. 8:8-12)

III. Conclusion – a final word

**QUOTES**

1. Thomas Schreiner:

* *The Bible isn’t a random collection of laws, moral principles, and stories. It is a story that goes somewhere; it is the story of redemption, the story of God’s kingdom. And the story unfolds and advances through the covenants God made with his people.*
* *A covenant is a chosen relationship in which two parties make binding promises to each other.*
* *As history progresses, it becomes evident that something was radically wrong with the kings and with the nation. In fact, the sin of the kings of Judah (and Israel) were so significant that Israel was expelled from the land. God had pledged that the world would be transformed through a son of David, but the promise was going backwards! Israel and Judah were thrown out of the land in 722 and 586 BC respectively.*

2. Nehemiah Coxe:

* *None can oblige God, or make Him their Debtor, unless He condescend to oblige Himself by Covenant or Promise*.
* *[A covenant is] a declaration of [God’s] sovereign pleasure concerning the benefits He will bestow on [man], the communion they will have with Him, and the way and means by which this will be enjoyed by them.*

3. 1689 Baptist Confession of Faith, Chapter 7, paragraph 1:

*Though rational creatures are responsible to obey God as their Creator, the distance between God and these creatures is so great that they could never have attained the reward of life except by God’s voluntary condescension. He has been pleased to express this through a covenant framework.*

4. Samuel Renihan:

* *All covenants are the result of God’s own free initiative to carry out His purposes and to do good to mankind*.
* *Covenants involve the distribution of benefits, either freely promised* or *conditioned on some action, that otherwise would not be available to the creature, such as confirmed eternal life, the land of Canaan, kingship over Israel, or salvation in the blood of Christ. Covenants include obligations beyond those naturally required, such as the commands regarding the trees in Eden, the command of circumcision, or the command of baptism. Covenants are arrangements provided by God beyond the natural Creator-creature relationship.*

5. Charles Spurgeon:

*God set aside that first covenant. He put it away as an outworn and useless thing; and He brought in a new covenant—the covenant of grace; and in our text we see what is the tenor of it: “I will put my laws into their mind, and write them in their hearts” (Jer. 31:33). This is one of the most glorious promises that ever fell from the lips of infinite love. God said not, “I will come again, as I came on Sinai, and thunder at them.” No, but, “I will come in gentleness and mercy, and find a way into their hearts.” He said not, “I will take two great tables of stone, and with my finger write out my law before their eyes.” No, but, “I will put my finger upon their hearts, and there will I write my law.” He said not, “I will give promises and threatenings that shall be the safeguard of this new covenant”; but, “I will with my Spirit graciously operate upon their minds and their hearts, and so I will sweetly influence them to serve me—not for reward, nor from any servile motive, but because they know me, and they love me, and they feel it to be their delight to walk in the way of my commandments.”*

**SUPPORTING SCRIPTURE: Heb. 7:22; Gen. 6:5-8; Gen. 11:4; Gen. 15:1-20; Heb. 6:13-20**