Covenant Theology

The Adamic Covenant

Review:

Covenant vs Contract -

Contract - Your performance is based on the performance of the other person in the contract. If they do not perform their end, you are not bound to perform yours.

Covenant - Your performance is based on your character, your ability to keep your promise, regardless of the other person's performance.

Genesis 1-3: History and Poetry

I. History is both the events and the meaning of the events

II. History can (and has been) told in many different forms

Covenant	**By Choice**	**By Grace**
#1 Adamic - promise to send a savior	Gen: 3:15	Gen 3:15

Context of the Covenant

I. "Let us make mankind in our image … male and female he created them." Gen. 1:26, 27

A. The nature of relationship: human beings are relational creatures before they are rational creatures

1. The hint of the trinity—the two become one (Gen. 2:24)
2. Beings with free will *
3. To have dominion over the earth (created with a purpose, not for a purpose)

II. The Fall

A. Pride—the essence of sin

B. Acquisition of the knowledge of good and evil prior to faith (failure to trust) Gen. 3:6

C. The consequence of sin—loss of the essential relationship with God—described by St. Augustine

1. able to sin, able not to sin (posse peccare, posse non peccare)
2. not able not to sin (non posse non peccare)
3. able not to sin (posse non peccare)
4. unable to sin (non posse peccare).

(The first state corresponds to the state of man in innocency, before the Fall; the second the state of the natural man after the Fall; the third the state of the regenerate man; and the fourth the glorified man.)

III. The promise (covenant) of a Messiah

A. " … seed of woman …" Gen. 3:15

B. "… crush his head; bruise his heal …" Gen. 3:15

C. Mitigates the ultimate consequence of sin—eternal death (separation from God—a relational idea) but not all the consequences of sin (struggle with earth; pain in childbearing, etc.)

D. The gift of exile (kicked out of the Garden before eating the fruit of the tree of everlasting life)

IV. The Adamic Covenant

A. Unilateral—God decided to do this; no action on Adam and Eve's part was necessary

B. Gracious

C. Just (the Messiah would pay the price)

D. Forgiveness was already given

1. But relationship, to be restored, would require participation by people—will we accept?

V. How do we know this is a valid interpretation?

A. Overall Old Testament acknowledgment

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* God created things which had free will. That means creatures which can go either wrong or right. Some people think they can imagine a creature which was free but had no possibility of going wrong; I cannot. If a thing is free to be good it is also free to be bad. And free will is what has made evil possible. Why, then, did God give them free will? Because free will, though it makes evil possible, is also the only thing that makes possible any love or goodness or joy worth having. A world of automata—of creatures that worked like machines—would hardly be worth creating. The happiness which God designs for His higher creatures is the happiness of being freely, voluntarily united to Him and to each other in an ecstasy of love and delight compared with which the most rapturous love between a man and a woman on this earth is mere milk and water. And for that they must be free.
(From Mere Christianity, by C. S. Lewis)