

NAMES OF GOD and GOD'S COVENANT

Ex 20:7
Ps 113:3
Prov 18:10
Isaiah 50:10

God's names are split up into several specific names, all of which are given by God himself.

OT names of God

High and Exalted one El and Elohim (Gen 1:1) are two examples of this. This indicates that he is strong and mighty and should be revered and feared.

Elyon – object of worship.

Adonai – Lord – the possessor and ruler of all men. Ps 86:8

Shaddai or El Shaddai – (Ex 6:3) God enters into a friendship with men. This is a source of comfort and blessing to his people. It also indicates that God controls the powers of nature and makes them serve his purposes.

Yahweh. Mal 3:6 This is the greatest name of God. Exodus 3:14 and 15. God is always the same and particularly in his covenant relationship and is always faithful in the fulfillment of his promises. This is the King of Glory surrounded by his angelic hosts.

NT names of God

These are the Greek forms of those found in the Old Testament.

Theos. Frequently found in the possessive (genitive) as “my God” and “your God”. The individual form takes place of the national form in the Old Testament.

Kurios. This is the word for “Lord” and refers not only to God but also to Christ. Meaning corresponds particularly with “Adonia”, as well as “Jehovah”. God as the possessor of all things, in particular his people. Rev 4:8

Pater. Matt 6:9 Some believe the NT introduced this as a new name. OT, however, also has a name for father. Deut 32:6 and Isaiah 63:16. Far more individual in the NT as it points to God as the father of all believers. Sometimes it designates God as creator of all: 1Cor 8:6, Eph 3:14, Heb 12:9, Jas 1:17 and also sometimes as the first person of the trinity and the father of Christ. John 14:11, 17:1.

Questions:

- Genesis 3:13-16. What name does this represent?
- What name was common with the patriarchs? Gen 17:1
- Descriptive names of God: Is 43:3,15;44:6;Amos 4:13

COVENANT

Compact or agreement between parties, binding them. Theologically, however, it denotes a gracious undertaking entered into by God for the benefit and blessing of man, and specifically of those men who by faith receive the promises and commit themselves to the obligations which this undertaking involves.

CONVENANT IN THE OT

Hebrew Berit – used to undertake the covenant concept. Original word “obligation” or even “fetter”. It came from the root “bara” which means to “bind. There is disagreement on this, and some suggest the root has to do with the verb to “eat”. 2 Sam 13:6. 12:17. Connecting parties often ate together when ratifying agreements.

In a covenant, the parties obligated themselves to carry out their respective commitments under the penalty of divine retribution should they renege on them later.

Some sort of quid pro quo also held together a covenant – a legal consideration.

In the case of a ruler, the ruler undertakes to look after his subjects, and they undertake to obey his rules. However, there is a subtle difference here. Their disobedience of his rules does not obviate his responsibility towards them.

With God, this is even more one sided. The “covenant constituted a divine announcement of God’s holy will to extend the benefits of his unmerited grace to men who were willing by faith to receive them, and who by entering into a personal commitment to God bound themselves to him by ties of absolute obligation.”

“I will be their God and they will be my people.” Jer 11:4, 24:7; 30:22;32:38. Ezek 11:20;14:11 Zech 8:8

God’s people are his “peculiar treasure”. They are in a bond with Him because of his “covenant love” for them. The Hebrew word “hesed” is often associated with the “beret” referred to earlier. Dan 9:4, I Kings 8:23; Deut 7:9

The heathen tribes had a very different covenant with their gods, in that there was only either the god being benefited or the people being benefited. The feudal system also meant that the serfs gained favour at the expense of the vassals.

God’s covenant is a binding oath. (Deut 7:8). Does this mean, in the OT, that God’s promises are not dependent on the faithfulness of man?

God will surely bring his promises to pass at the right time. Genesis 12:1-3 Gal 3:8
The personal benefit will accrue only to those individuals of the covenant people of God who manifest a true and living faith. (demonstrated by a godly life). Exodus 19:5

God will see to it that his plan of redemption will be carried out in history, but he will also see to it that none partake of the eternal benefits of the covenant in violation of the demands of holiness. Jer 31:31-37. The covenant at Sinai was shown to be temporal. It set up for a much more profound meaning of the covenant, where the law of God is set up in the hearts of men and women.

NT

Diatheke same as berit. This was preferred to syntheke, which implied complete equality of the participants.

God dictates the terms of the covenant. One party with plenary power, but one which the other party cannot alter.

Covenant Theology:

Two covenants: Covenant of Grace and the Covenant of Works. The parties to the cov. of works were God and Adam. The promise of this covenant was life. The proviso was perfect obedience. The covenant of grace was offered as an opportunity to be saved from the effects of not meeting the proviso of the covenant of works. Gen 3:15. Gen 9 also speaks to Noah of the covenant. It is established with Abraham (gen 12) and with his descendants. In the NT it is new, but connects with the old in Rom 4 and Gal 3. Heb 3:5, 6 shows that Christ now administers the covenant, and not Moses.

Godward aspect. The parties of the new covenant are God and Christ. The proviso is the Son's perfect and willing obedience. The promise is the salvation of all believers.

Manward aspect. Parties are God and the believer. The promise is eternal life. The proviso is faith in Jesus Christ. This is the only work required Johan 6:29.

Pre diluvian Noahic covenant – Gen 6:18-21.

Post diluvian Noahic covenant – Gen 9:9-17 Bilateral agreement wholly excluded.

Features:

Conceived and established by God.

Universal in scope. Embraces not only Noah but every living creature.

Unconditional:

Everlasting

Abrahamic:

Promises given. Possession of the land of Canaan. Promise of seed, God would be a God to him and his seed. Gen 15:8, 18; 17:6-8

Not with all flesh. Ishmael is excluded Gen 17:18-21. Not with all flesh.

Gen 15:9-17. Solemnity. Jer 34:18-20.

Sign – circumcision. (Gen 17:11) Signifies purification (Ex6:12, 30)

Central blessing of the covenant – communion with God (gen 17:7)

Mosaic Covenant

Israel was sovereignly chosen Ex 2:25

Pursuance of the Abrahamic covenant Ex 2:24 Ex 6:7 Dt 29:13

Davidic Covenant

Ps 89:3

Ps 132:11-18

Sovereign dispensation of grace

Messianic in ultimate reference. Is 42:1,6 49:8

The Messiah is himself the covenant. He is himself the embodiment of the blessings.

New covenant Grand finale

Gal4:4 Heb9:26

Everlasting Heb 13:20 12:28

Grace to its fullest expression. Highest level of expression.

Gal 3:15-22.

Lk 1:72 – Zach saw.