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<td>God</td>
<td>Unconditional covenant = God's purpose will be fulfilled regardless of man's response. This does not mean man makes no response but man's response doesn't leave fulfillment of covenant in doubt. Noah obeyed - he built ark in faith (Lesson - True faith obeys) Heb 11:7-note</td>
<td>God &amp; Noah means rest, relief, quiet, Ge 5:29 &quot;rest from our work.&quot; &quot;There it is: God obligating Himself to preserve man in the midst of judgment. Without anything on Noah's part-without any commitment, pledge, or guarantee-God obligated Himself -- Do you catch the faint but sweet scent of grace wafting in the wind?&quot; (Arthur) Context: Divine Judgment Read Ge 6:1,2, 3, 4, 5 Wickedness of man was great warranting Ge 6:11, 12, 13 --Corrupt = 3x --Filled with violence = 2x God sorry He made man... He was grieved &quot;It broke His heart&quot; (NLT) Preserve life Why? To fulfill His promise in Ge 3:15 to bring forth Messiah who would bruise the head of Satan (cf Ro 16:20-note) YES 'every clean animal...' (blood) Ge 8:20 (Costly-sacrificial = 1/7 of his clean animals - Ge 7:2) YES Sons...wife... son's wives Ge 6:18 descendants Ge 9:9 every living creature Ge 8:12 the earth Ge 9:13 To keep alive Ge 6:19 This is the reason for this covenant - if all died God could not keep Ge 3:15 I will never again destroy every living thing x3 Ge 8:21,9:11, 15 Will not curse ground again Ge 8:21 Seasons, day/night shall not cease Ge 8:22 No Global Flood Ge 9:11 RAINBOW 'My bow in the cloud' Ge 9:13 The Rainbow &quot;is the sign of the covenant&quot; Ge 9:12 Hebrew for &quot;bow&quot; also describes the weapon of war (&quot;bow&quot; and arrow&quot;)! EVERLASTING &quot;I will look upon it to remember the everlasting covenant&quot; Ge 9:16 (cf &quot;all successive generations&quot; Ge 9:12) Application: God will not forget any of His covenants. When man looked at the bow he remembers the covenant - be mindful that God is also looking at the bow and as He looks He too remembers! Could that be why we see a rainbow in Rev 4:3-note? &quot;Noah built an altar to Jehovah.&quot; Ge 8:20 (See Altar) (Hebrew word for altar means &quot;place of sacrifice&quot; - NB: Use of this word implies blood) Application: Speaks of (1) Expresses gratitude for salvation (2) Sacrificial - offered 1/7th of clean animals (cf Ge 7:2) (3) Emphasis on blood as way to approach God (cf Ge 3:21, 4:4) (4) Consecration to God (surrender) (cf NT parallel in Ro 12:1-note)</td>
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| Abrahamic (see below for the repeating of this covenant to Isaac & Jacob) | GOD > MAN  
Ge 15:18  
Ge 17:2,4  
Unconditional | **God**  
Ge 17:7, 15:18  
God Alone  
(symbolized by "a smoking oven & a flaming torch"  
Ge 15:17) passed through the pieces of flesh  
Abram was in a deep sleep  
(LXX = ekstasis = trance)  
Ge 15:12 | **God & Abraham**  
In you (Abram) all the families of the earth shall be blessed = prophecy of the Messiah  
Ge 12:1, 2, 3 | **YES**  
Abram cut animals in two, each half laid opposite other (blood)  
Ge 15:10  
Compare Je 34:18, 19, 20 | **YES**  
I will give the land to your descendants forever.  
Ge 13:15  
Jehovah cut covenant "to your seed I have given this land" (note past tense - God promised it - it is as good as done!)  
Ge 15:18 | **The Lord God's promises to Abraham:**  
Descendant or "The Seed" (Masc. Sing. ~ Messiah)  
Ge 22:17, 18  
(cf Ga 3:16, Ac 3:25)  
Descendants as numerous as stars  
Ge 15:5  
Land  
Ge 13:15, 15:7, 18  
Be their God  
Ge 17:8 | **EVERLASTING**  
Ge 17:7, 8  
--------  
El Shaddai promises "I will establish My covenant between Me & you & your descendants (seed) after you throughout their generations for an everlasting covenant."  
Isaac, Abraham's seed, is prophesied & granted the covenant promises.  
Ge 17:19, 20,21 | **NAME CHANGE**  
1) Abram("exalted father") to Abraham  
("father of a multitude")  
2) Sarai (meaning ? some say "contentious", others "princess") to Sarah  
("princess") Ge 17:5,15 |

| MAN > MAN  
Ge 21:27,32 | **Abimelech**  
This man was a Philistine ruler over a pagan people, and yet he was the initiator of the covenant  
Implication?  
Pagans understood the solemn and binding nature of covenant | **Abraham & Abimelech**  
FEAR  
God was with Abe  
Ge 21:22  
Water Rights  
Ge 21:25 | **Not Stated but see Ge 21:27  
"the two of them made (Karath - cut) a covenant". The fact that Abraham had given him sheep and oxen in the same verse strongly suggests they walked between the flesh of these slain animals as they "cut covenant" (blood) | **YES**  
"Swear to me here by God that you will not deal falsely with me, or with my offspring, or with my posterity..."  
Ge 21:23 | **Abraham would not deal falsely with Abimelech (read Genesis 20 for why he may have prescribed this condition) but in kindness (a covenant word)  
Ge 21:23**  
The two of them took an oath  
Ge 21:31,32 | **EVERLASTING**  
Ge 21:23  
Abraham "called on the name of the LORD, the Everlasting God" (El Olam)  
Everlasting is implied in Ge 21:23 | **Beersheba**  
("well of seven fold oath" or "well of the oath")  
Ge 21:31 |
| **MAN > MAN** Ge 26:28 | **Abimelech** This is probably the same one who cut covenant with Abraham (Ahuzzath & Phicol) Ge 26:26 | **Isaac** & **Abimelech** (et. al.) | **FEAR:** Abimelech saw that the Lord was with Isaac Ge 26:28 | **Not Stated:** 'Do us no harm' Ge 26:29 In essence a "peace treaty" | **Not Stated:** (Abimelech) said, 'Let there now be an oath between us, even between you and us, and let us make a covenant with you, Ge 26:28 | **FEAR:** They exchanged oaths Ge 26:31 (See ill. in pagan culture) | **FEAR:** 'Let us make (cut) a covenant' suggests blood Ge 26:28 | "Let us make (cut) a covenant" (suggests blood) Ge 26:28 | **Not Stated:** Note that if this Abimelech is the same king the covenant he cut with Isaac's father Abraham should have been sufficient to ensure peace, pointing that men's covenants are not as trustworthy as God's covenants to men! | **YES** | **YES** | Isaac 'made them a feast' Ge 26:30 |
| **Abrahamic GOD > ISAAC** Ge 26:24,25 Unconditional | **God** Reaffirms the Abrahamic Covenant to Abraham's Seed | **God & Isaac** Ge 26:24,25 | **Preservation of the seed** I am with you, I will bless you & multiply your seed Ge 26:24 | **YES** | Jehovah promises Isaac *'I will establish the oath which I swore to your father Abraham Ge 26:3 | **YES** Ge 28:13, 14,15 | **YES** | **YES** | **YES** | *'multiply your descendants* in Ge 26:24 implies Everlasting | | **Abrahamic GOD > JACOB** Ge 28:13-15 Unconditional | **God** Reaffirms the Abrahamic Covenant | **God & Jacob** | **Preservation of the seed** I am with you, I will bless you & multiply your seed Ge 26:24 | **YES** | Jehovah promises Isaac *'I will establish the oath which I swore to your father Abraham Ge 26:3 | **YES** Ge 28:13, 14,15 | **YES** | **YES** | **YES** | Everlasting | **Name change** Luz called Bethel (House of God) Ge 28:19 |
| **MAN > MAN** Ge 31:44-55 | **Laban** 'So now come let us make a covenant you & I & let it be a witness between you & me' Ge 31:44 | **Jacob & Laban** | **FEAR** (distrust) I will not pass by this heap to you for harm... you will not pass by this heap & this pillar to me for harm. Ge 31:52 | **YES** "Then Jacob offered a sacrifice (blood) on the mountain & called his kinsmen to the meal & they ate the meal & spent the night on the mountain" Ge 31:54 | **YES** "If you mistreat my daughters or if you take wives besides my daughters, although no man is with us see God is witness between you & me." Ge 31:50 | **Not to mistreat daughters or take other wives Ge 31:50 Jacob swore by the fear (God) of his father Isaac. Ge 31:53 | **Four Witnesses! Covenant a witness Ge 31:44 God is witness Ge 31:50 Heap-witness Pillar-witness Ge 31:51, 52** | **YES** | **YES** | 1) Jegar-sahadutha (heap of witness) 2) Jacob called it Galeed (heap of witness) 3) Mizpah = Watch tower Ge 31:47, 48,49 Meal Ge 31:54 |
**A Few Explanatory Notes:**

1. In the ancient world covenant was the closest, holiest, most solemn and most indissoluble compact conceivable.
2. Even God's unconditional covenants with men did not absolve the human partner from some responsibility (Noah built an ark, Abram procured and prepared animals and birds for the covenant ritual of passing through the pieces of flesh). The only other specific Scriptural reference to individuals "passing through flesh" depends on their obedience to a command (Noah built an ark, Abram procured and prepared animals and birds for the covenant ritual of passing through the pieces of flesh). The only other specific Scriptural reference to individuals "passing through flesh" depends on their obedience to a command (Noah built an ark, Abram procured and prepared animals and birds for the covenant ritual of passing through the pieces of flesh). The only other specific Scriptural reference to individuals "passing through flesh"

3. The motive for God's covenant for man is His grace and love (see word study on lovingkindness = Hebrew "hesed"), whereas the primary motive for men's covenants in the examples above (and elsewhere in the Old Testament) is usually fear or distrust (E.g., Notice how many "witnesses" Laban and Jacob used to assure that neither of them broke covenant!!!)

4. Note that the covenants God made with man were ultimately made to fulfill His gracious purpose to redeem man from the penalty, power and presence of Sin (Not "sins" we commit but the "Power" that causes us to commit "sins" -- See Sin = the Sin principle or propensity inherited from Adam). In Genesis 3:15 we see the prophecy of the seed of the woman (prophesying of the Messiah = see Gal 3:16, Gal 4:5) Who would bruise Satan's head (cp Ro 16:20-note). As we discussed, the "seed of the woman" is accepted by most conservative scholars as a prophecy of the Messiah Who would take away the sins of the world (Jn 1:29). And it follows that when God was getting ready to destroy the world by flood, He had to preserve a godly seed through Noah or otherwise He would not have been able to fulfill the promise of a coming Redeemer in Ge 3:15, Genesis 3:15 is often referred to by theologians as the "Protoevangelium" ("the first gospel" or "first good news"). So immediately in the setting of Adam's sin, God gives a promise of redemption (Note: The events in Genesis 3 are referred to by some theologians as the "Adamic Covenant" even though the Hebrew word covenant is not found in the chapter). In Ge 3:21 we see God "picturing" the promise of the gospel in His provision of animal skins (implication = blood spilled, also presents a "shadow" of the need for a substitute in place of their fig leaves (Ge 3:8, cp "man's works").

5. Note that the Philistine Abimelech's initiation of and desire to "cut a covenant" with Abraham and later with his son Isaac clearly shows that the basic understanding of covenant was well known in the ancient world among the pagan nations.

6. The Hebrew idiom "cut a covenant" although not always clearly stated in the text suggests that a bloody sacrifice was an intrinsic part of the covenant ritual. As discussed "cut a covenant" is two Hebrew words, (1) the verb Karath and (2) the noun berith. Although God initiated a covenant with Noah in Genesis 6:18 "establish a covenant", the specific idiom "to cut a covenant" is first found in Ge 15:18. Note also that most of the English Bibles translate "cut a covenant" as "made (make) a covenant" (eg, see Ge 21:27 NASB, Ge 21:27 ESV, Ge 21:27 NKJV, Ge 21:27 YLT, "made a treaty" in NIV = Ge 21:27 NIV)

W E Vine (author of a Hebrew/Greek lexicon) has the following note on the picture portrayed by the Hebrew idiom Karath berith...

From the arrangement of the dividing of the parts of the victims came the expression which literally denoted "to cut a covenant" (similar idioms are found in Greek and Latin). (Vine, W: Vine's Expository Dictionary of Old and New Testament Words Vol. 1, Page 11-53. Old Tappan NJ: Revell)

7. As noted in the chart the covenant ritual as practiced in the Bible includes a variety of associations which will be discussed more fully in later lessons...

**BLOOD, PROMISE, SACRIFICE, WITNESS, OATH, MEAL, SIGN**