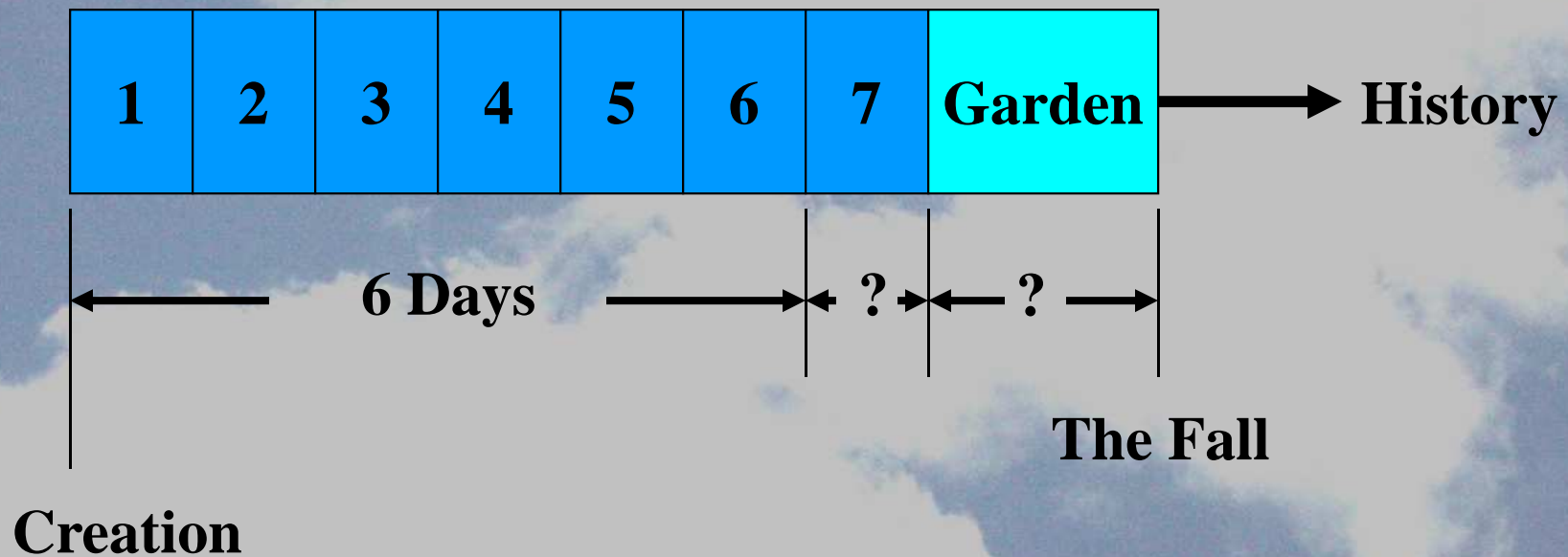
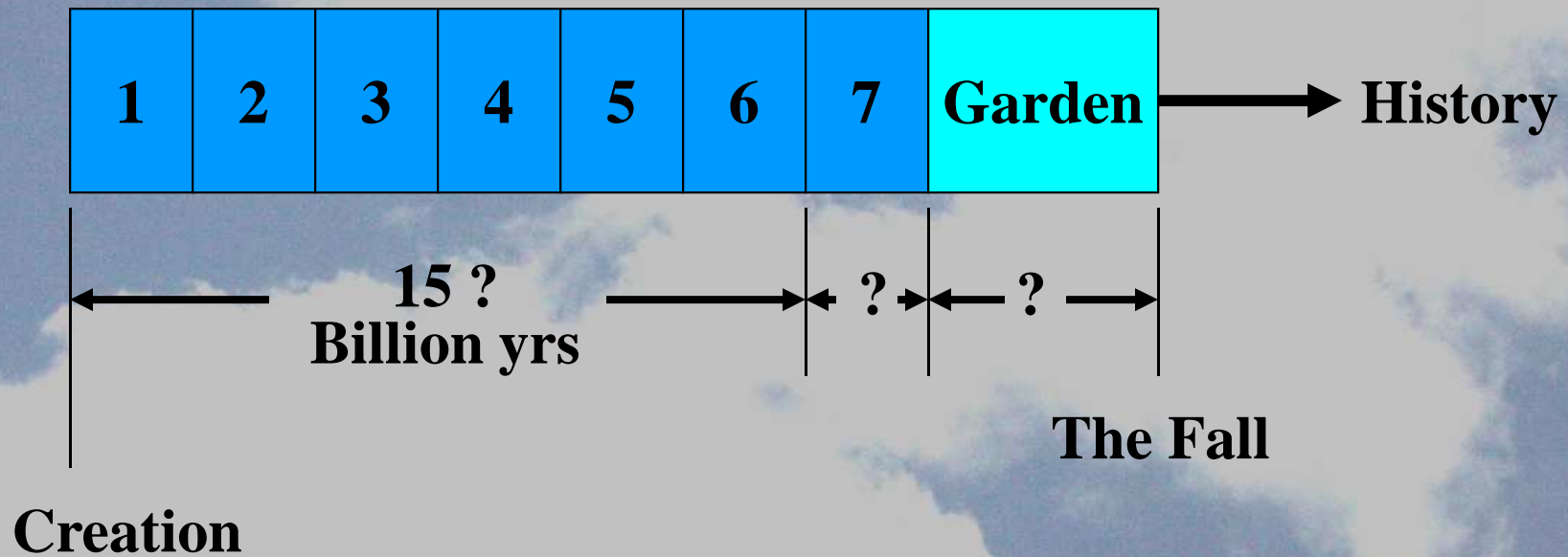


Decree
and
Covenant

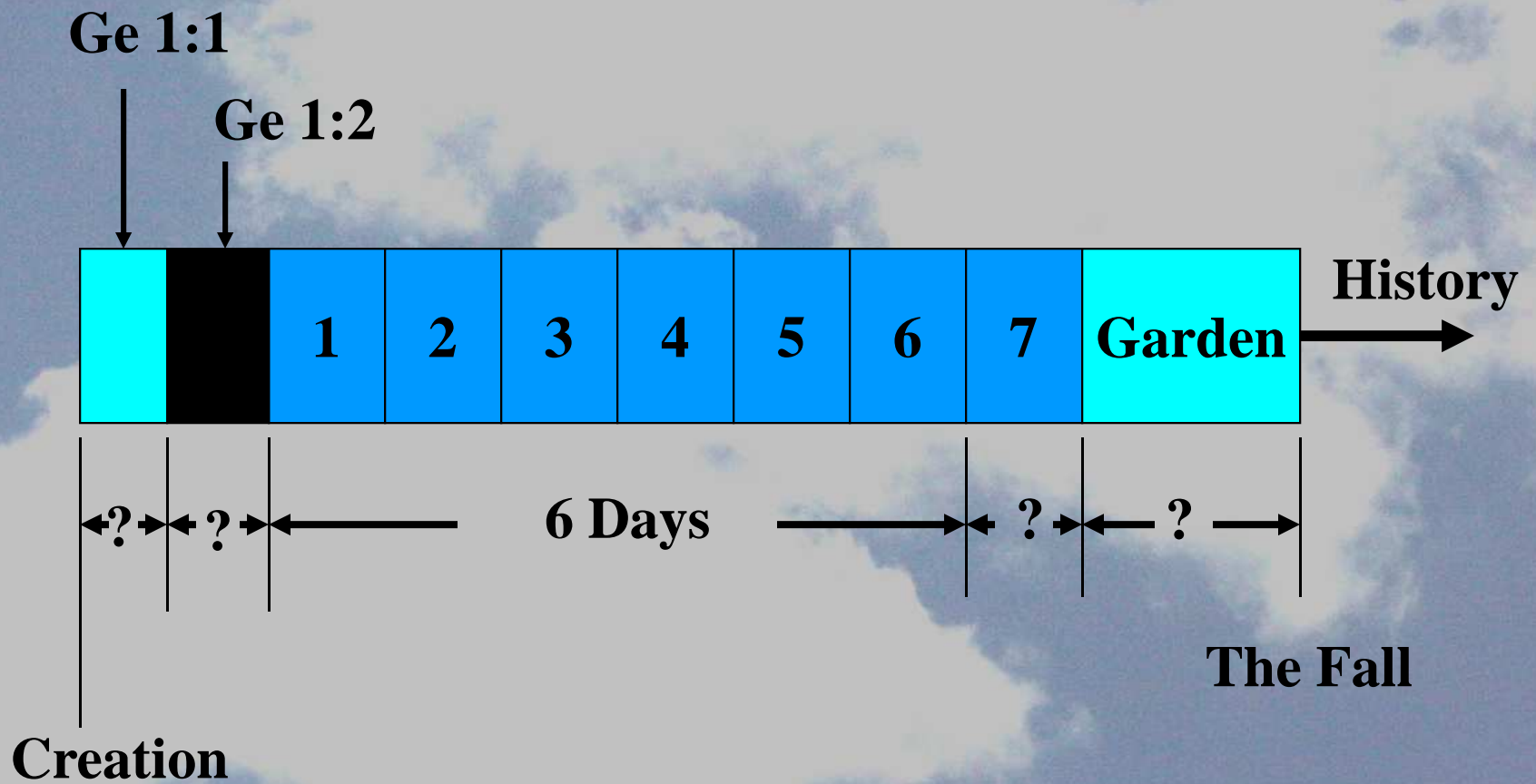
Current young earth model



Current scientific ? model



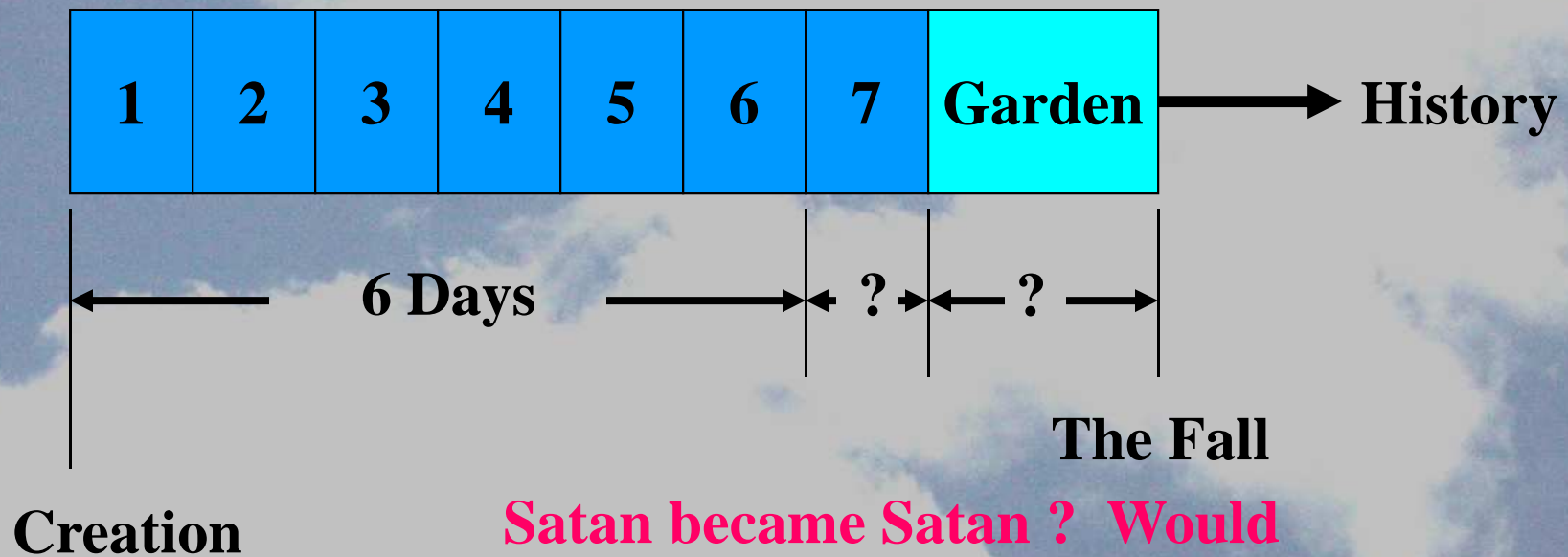
Gap model



Note –

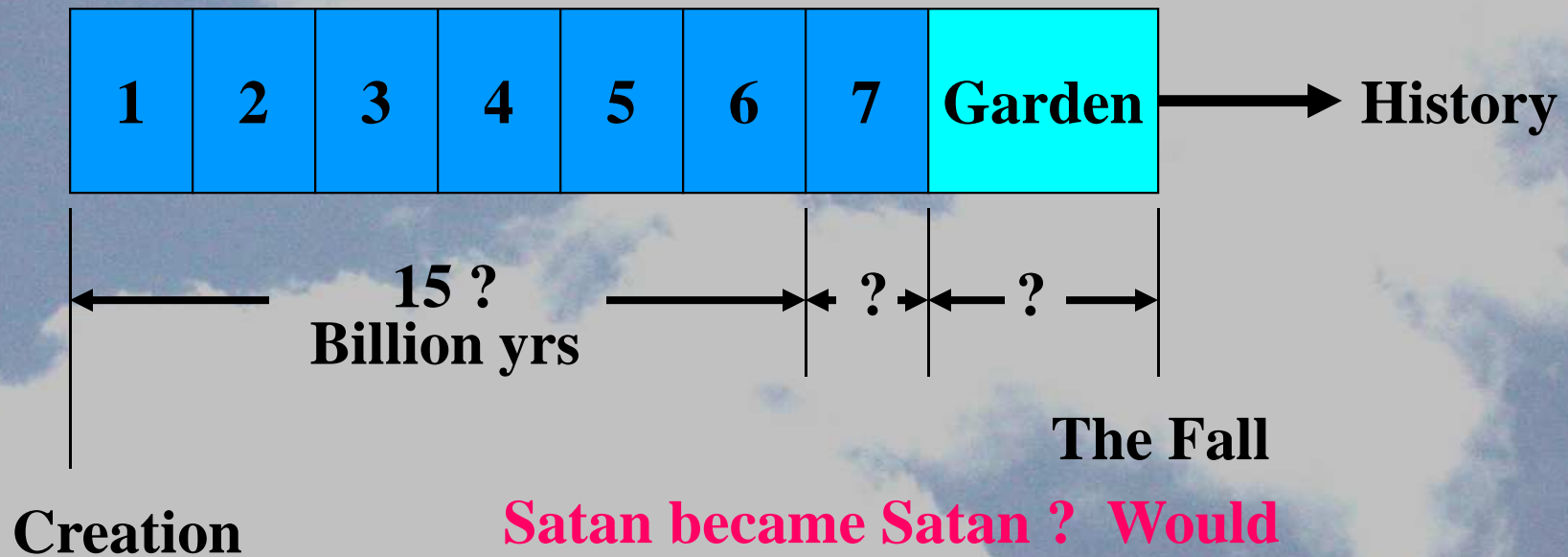
- **It is impossible to determine the age of the earth in any of these models**
- **It is impossible to create without the appearance of age**
- **Only the Gap model allows for the entrance of Satan**

Current young earth model



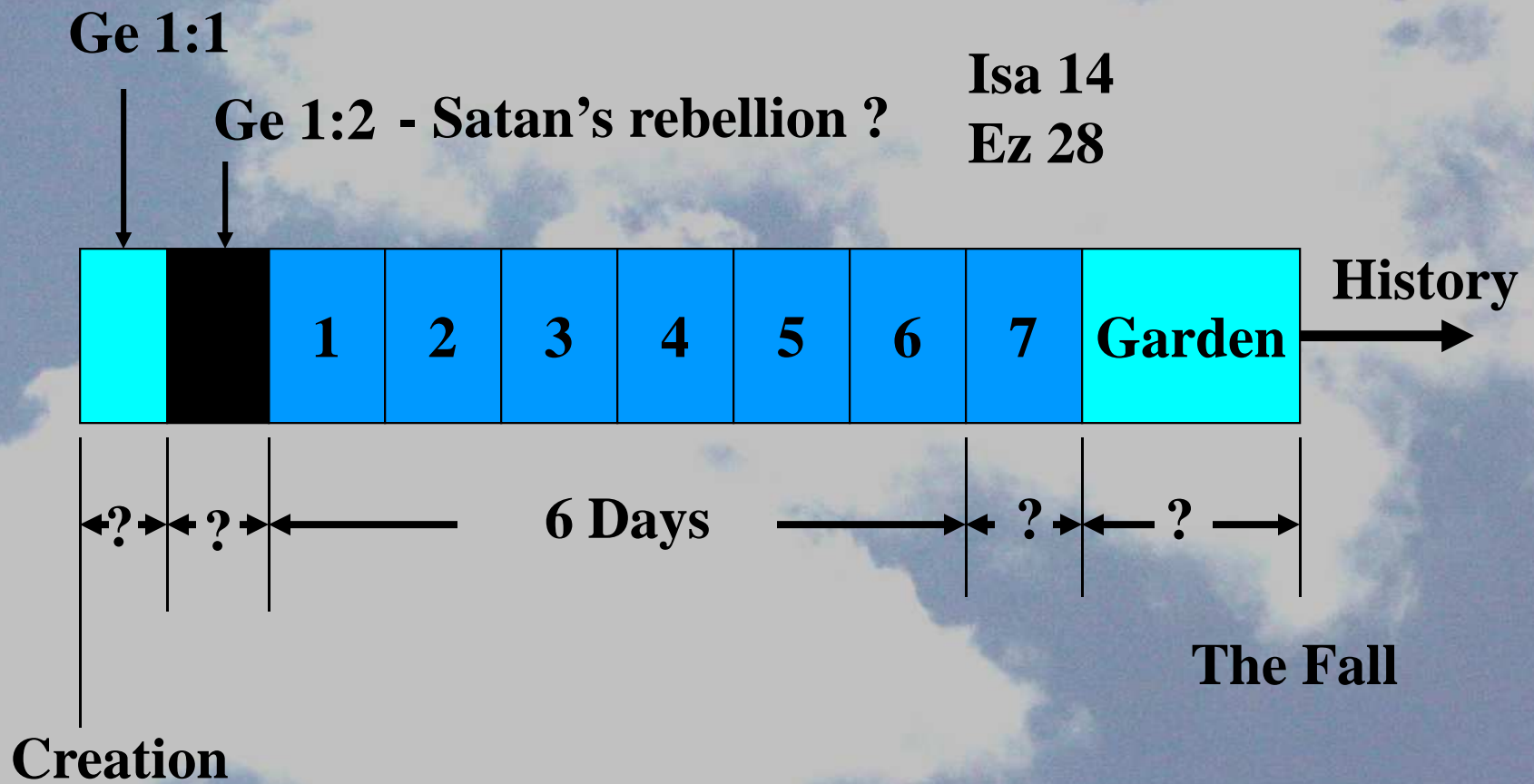
Satan became Satan ? Would there be no indication of such an event ?

Current scientific ? model



Satan became Satan ? Would there be no indication of such an event ?

Gap model



Isa 14

12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

Ez 28

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

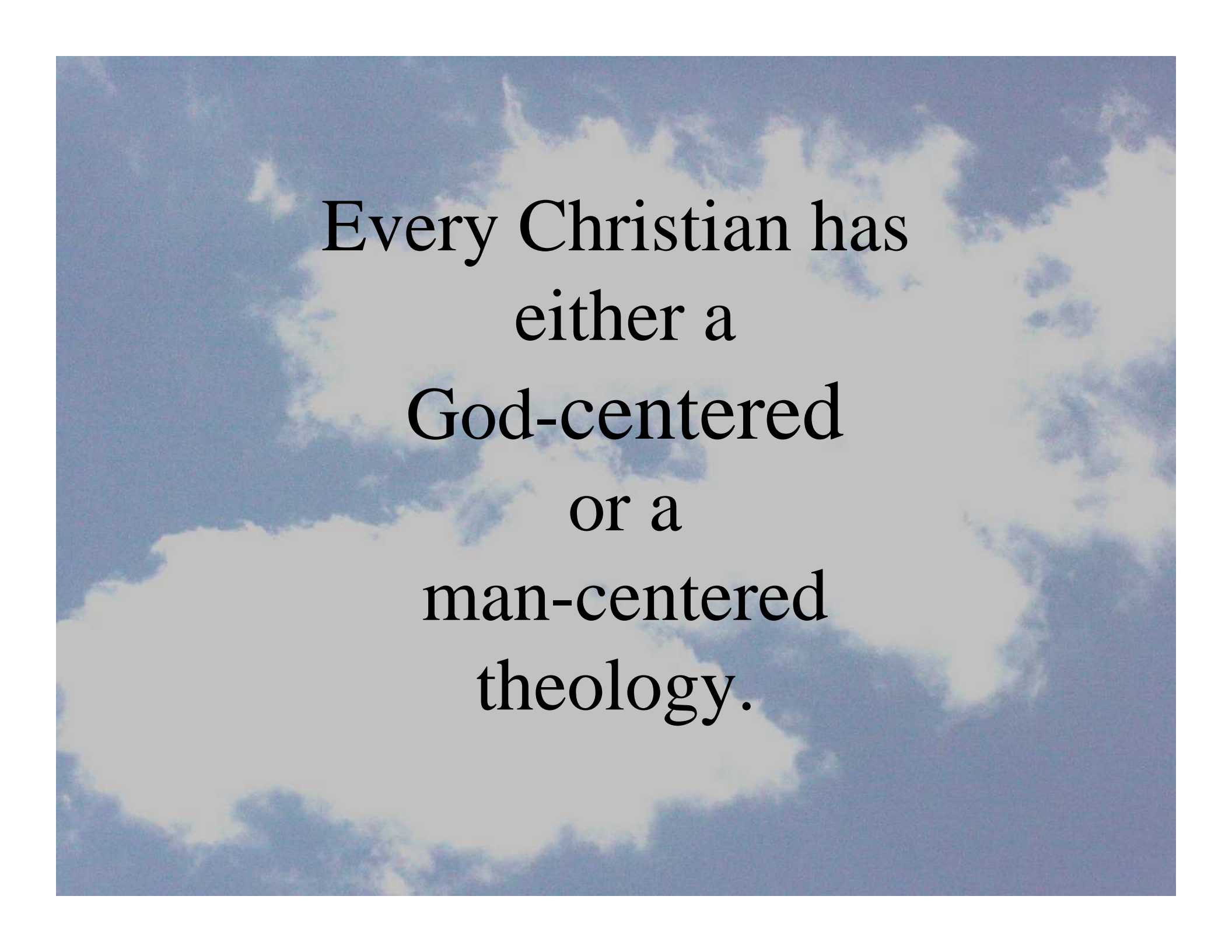
Consider:

The Hebrew word *be-reshith* is difficult to translate – literally = “in first” most translations change the original text to *ba-reshith* “in the beginning.”

The normal Hebrew word order is ‘*conjunction-verb-subject-object*’ in Gen 1:2 it is ‘*conjunction-subject-verb-object*’ why?? – could be a pluperfect = “*but the earth*”

In Hebrew, forms of the verb ‘*to be*’ are omitted when there is no change of condition but present when there is a change of condition. In Gen 1:2 the verb is present = “*but the earth had become*”

Although it is possible to suggest ways around these facts, there is every indication in Scripture that something happened between Gen 1:1 and 1:2 --- Satan???



Every Christian has
either a
God-centered
or a
man-centered
theology.


Man-centered :

Man decides



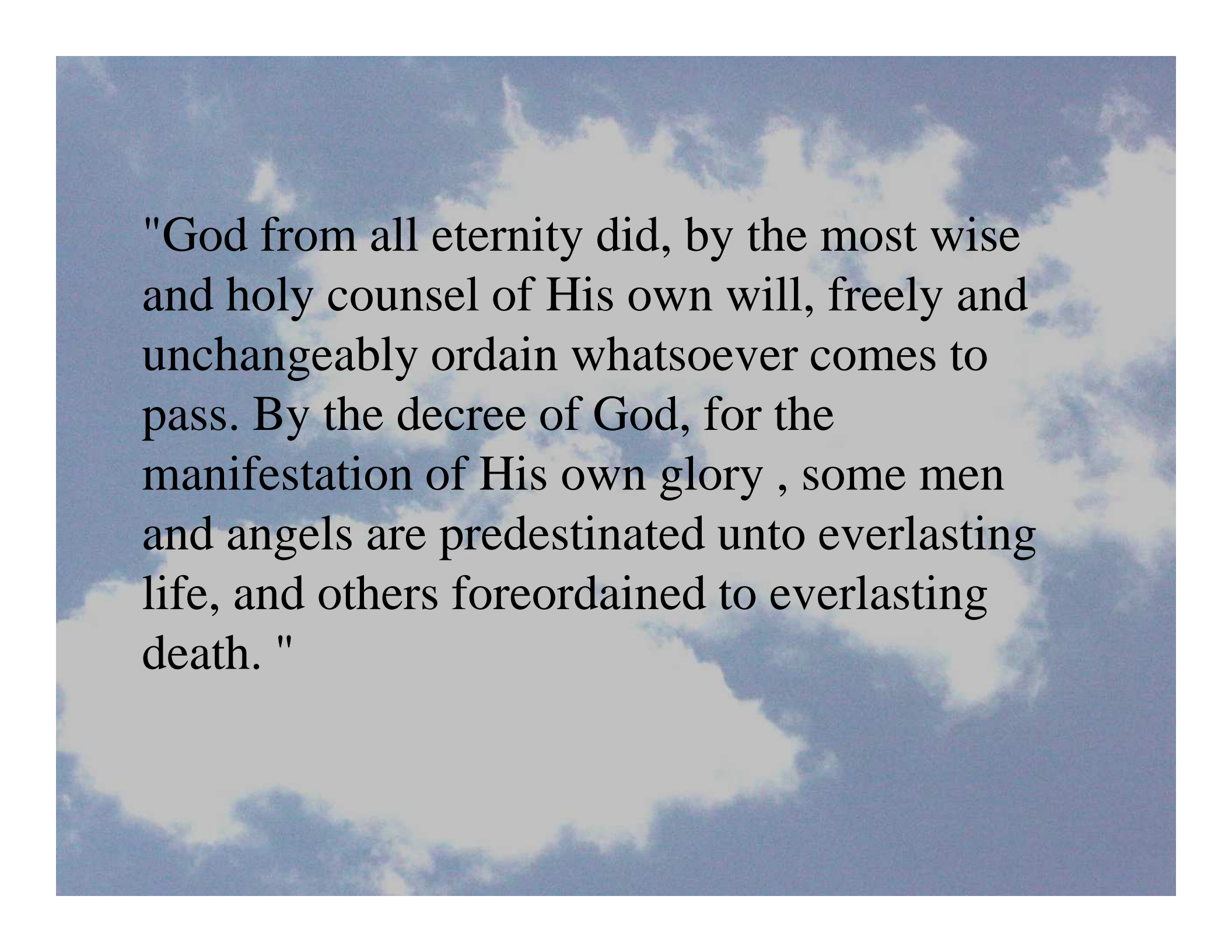
God-centered:

God decreed

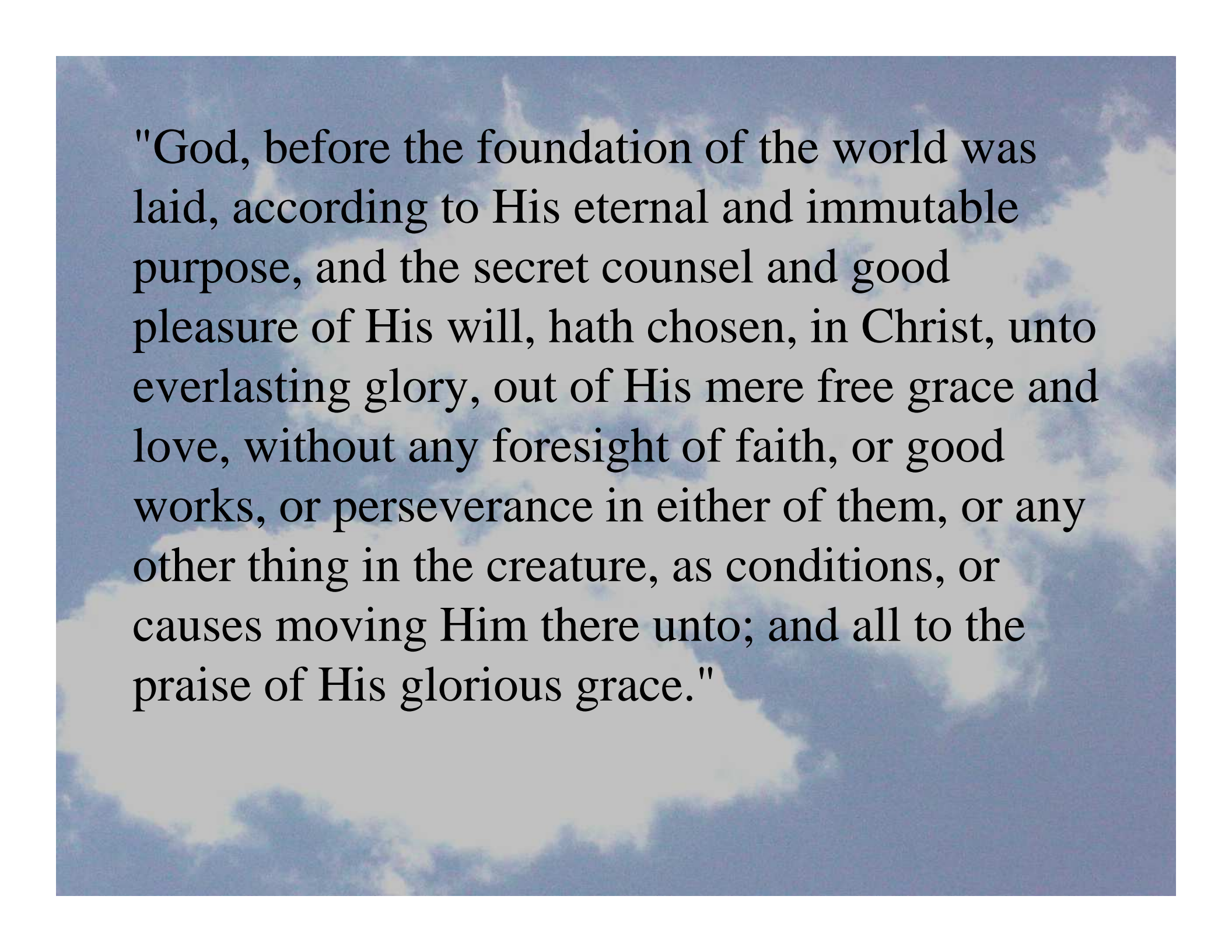


**Let's look at some of the
sober and solid conclusions
reached by serious Bible
scholars and set forth in the
Westminster Confessions.**

"God, from all eternity, did, by the most wise and holy counsel of His own will, freely, and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away; but rather established. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath He not decreed anything because He foresaw it as future, or as that which would come to pass upon such conditions."



"God from all eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass. By the decree of God, for the manifestation of His own glory , some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. "



"God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen, in Christ, unto everlasting glory, out of His mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him there unto; and all to the praise of His glorious grace."

"God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by; and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice. .. as God hath appointed the elect unto glory; so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto... even to the first fall, and all other sins of angels and men; and that not by a bare permission, but such [permission] as hath joined with it a most wise and powerful bounding, and otherwise ordering, and governing of [all the sins of angels and men], in a manifold dispensation, to his own holy ends."

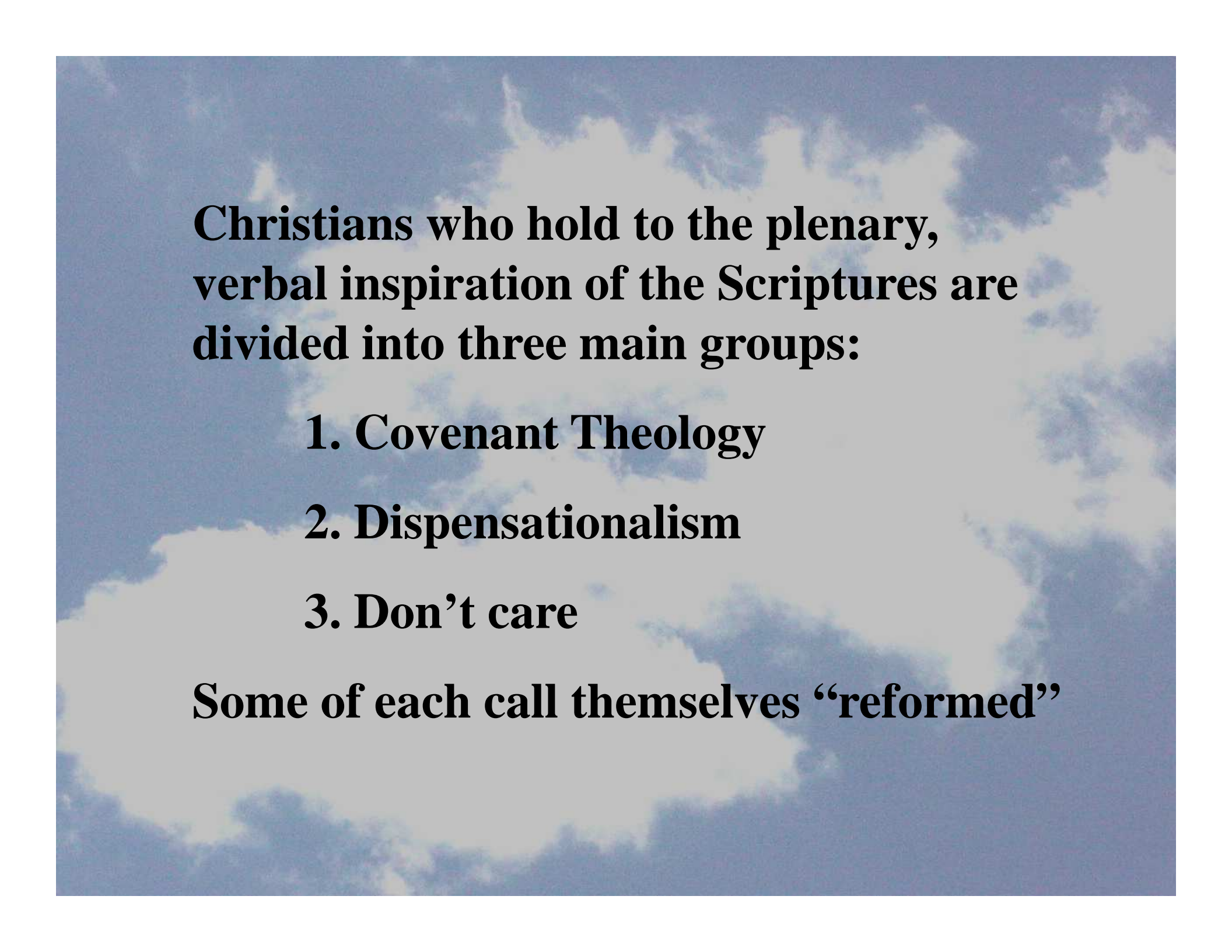
The decree of God – Supralapsarian

“...neither is God the author of sin...”

...but some still suggest it looks like He is, so --

The decrees of God - Sublapsarian

some before the fall, some after



**Christians who hold to the plenary,
verbal inspiration of the Scriptures are
divided into three main groups:**

1. Covenant Theology

2. Dispensationalism

3. Don't care

Some of each call themselves “reformed”

Some interesting questions --

Is there one decree or were there many decrees?

Is there one covenant or are there many covenants?

Is the decree(s) equal to the covenant(s)?

Is there one decree and many covenants?

Or are there many decrees and one covenant?

Is the subject of the decree(s) and the subject of the covenant(s) the same?

Let's look at the Scriptural covenants -

The first reference where the word is used:

Genesis 6:18 But with thee will I establish my **covenant**; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

And the last:

Revelation 11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his **testament**: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

The Hebrew word tyrb *ber-eeth*'

occurs 284 times means "to cut, a cutting"

"to cut a contract"

The Greek word diayhkh *dee-ath-ay'-kay*

Oocurs 33 times – "a disposition"

**Not the usual Greek word for 'covenant' but
always used in the LXX to translate *ber-eeth***

The ordinary Greek word 'covenant' is sunyhkh –

**'an agreement between equals' – never used to
refer**

to a covenant between God and man.



**There are 2 types of covenants in
the Scriptures:**

1. Minor

2. Major

Minor covenants –

1. Individuals with individuals

Laban / Jacob Gen 31:44-55

- Let us make a covenant, I and thou**
- As a witness between me and thee.**
- The LORD watch between me and thee**
- Don't afflict my daughters, or take other wives**
- God is witness betwixt me and thee.**
- Laban not pass over this heap to Jacob**
- Jacob not pass over this heap to Laban**

Minor covenants –

1. Individuals with individuals

Jonathan / David 1 Sa 18:3-4; 19:1-7; 20:1-42

Then Jonathan and David made a covenant, because he loved him as his own soul.

Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

Minor covenants –

2. Individuals with groups

Isaac / King Abimelech (Philistines) Gen 26:28

Nahash / Men of Jabesh-gilead 1 Sa 11:1-2

- **Isaac and Abimelech**
- **Let us make a covenant with thee**
- **That thou wilt do us no hurt**

- **Jabesh said to Nahash, Make a covenant with us**
- **And we will serve thee.**
- **Nahash the Ammonite answered them, On this condition**
- **That I may put out your right eyes**
- **For a reproach upon all Israel.**

Minor covenants

3. Nations with nations

Israel / Other nations Ex 23:32; 34:12-14

Israel / Assyrians Hos 12:1

Thou shalt make no covenant with them, nor with their gods. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

Minor covenants –

4. Miscellaneous

Marriage Pr 2:17; Mal 2:14

Nature (day/night, etc.) Je 33:20-25

To deliver thee from the strange woman, even from the stranger which flattereth with her words; Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. `As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

Major covenants –

- 1. Conditional – “..if you will..”;
a covenant of works Ge 2; Ex 19:5; De 4:13, 23
for Israel only (Mt. Sinai)**

And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing , which the LORD thy God hath forbidden thee.

Major covenants –

2. Unconditional – “..I will..”

God bless by grace completely apart from merit Ge 12:1-3; 15:18; 17:1-8

And **I will** make of thee a great nation, and **I will** bless thee, and make thy name great; and thou shalt be a blessing: And **I will** bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

I am the Almighty God; walk before me, and be thou perfect and **I will** make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, as for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And **I will** make thee exceeding fruitful, and **I will** make nations of thee, and kings shall come out of thee. And **I will** establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And **I will** give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and **I will** be their God.

Characteristics of Scriptural covenants –

- 1. Formal establishment of covenant relationship
Ge 12:1-3; 15:18; 17:1-14**
- 2. Conditions apply to future generations
De 6:1-2; 2 Sa 7:12-17**
- 3. A special language
“I will..” Ge 12:1-3; 17:1-8; De 30:1-10;
2 Sa 7:10-16; Je 31:31-40
“If..” Ex 19:5; De 28:1-68**
- 4. When a covenant is mentioned it is always possible to go back to its establishment.**
- 5. All with the nation Israel (Ge 9:9-11 with earth)
Ro 9:4 with Israel not Gentiles Eph 2:11-12**
- 6. All are after the fall and before the cross except the new covenant Jer 31**



**Let's look
At
Possible and actual
Scriptural covenants**

God's covenants with man –

1. Pre-creation (Covenant of redemption?) – Eph 1:4 - 12

- Chosen us in him before the foundation of the world
- Holy and without blame
- Predestinated to the adoption
- made us accepted in the beloved.
- redemption through his blood
- forgiveness of sins
- he hath purposed in himself:
- gather together in one all things in Christ
- predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Not called a “covenant” but covenant theology says it looks like one. (Covenant of redemption)

God's covenants with man –

2. Pre-fall (Covenant of works?) - Gen 2:16:17

- Of every tree of the garden thou mayest freely eat:
- But of the tree of the knowledge of good and evil, thou shalt not eat of it:
- For in the day that thou eatest thereof thou shalt surely die.
- **Not called a “covenant” but covenant theology says it looks like one. (Covenant of works)**

God's covenants with man –

3. Adamic - Gen 3:14-19

- Serpent cursed
- Enmity between serpent and woman
- Enmity between serpent's seed and woman's seed, "it shall bruise thy head, and thou shalt bruise his heel"
- Man - cursed ground – hard labor – thorns/thistles
- Return to ground - Dust to dust
- Woman - greatly multiply sorrow and conception
- In sorrow bring forth children
- Woman desire to control husband, but he shall rule
- **Not called a "covenant" but covenant theology says it looks like one. (Covenant of grace)**

God's covenants with man –

4. Noahic - Gen 8:20-9:27

- Not curse the ground again
- Not smite every thing living any more
- Seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease.
- Not cut off all flesh any more by a flood
- Not destroy the earth any more by a flood
- Set bow in the cloud, as a token of a covenant between me and the earth
- Everlasting covenant between God and every living creature of all flesh that is upon the earth.

Called a covenant - unconditional

God's covenants with man –

5. Abrahamic - Gen 15:18; 17:1-8

- given this land, from the river of Egypt unto the river Euphrates - for an everlasting possession
- multiply thee exceedingly.
- made father of many nations.
- Made exceeding fruitful
- make nations of thee, and kings shall come out of thee.
- an everlasting covenant, a God unto thee, and to thy seed after thee.
- Every man child circumcised.

Called a covenant - unconditional – repeated with Isaac & Jacob

God's covenants with man –

6. Mosaic - Ex 20:1 – 31:18

The Law

Conditional – “If...” Ex 20:...

“If a man shall steal”

Temporary – Ga 4:30

Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

God's covenants with man –

6A. Palestinian - De 30:1-10

The land portion of the covenant with His people

- regather and bring back to land

Unconditional – Lev 26:44-45

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God.

But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD.

God's covenants with man –

7. Davidic - 2 Sam 7:16; 1 Chr 17:4-15

- I will appoint a place for my people Israel
- I will plant them, that they may dwell in a place of their own, and move no more
- Children of wickedness afflict them no more
- I will make thee an house
- I will set up thy seed after thee and establish his kingdom.
- I will establish the throne of his kingdom for ever.
- I will be his father, and he shall be my son.
- If he commit iniquity, I will chasten him but my mercy shall not depart from him
- Thy house, thy kingdom, and thy throne shall be established for ever

Not called a covenant here – looks like one (Part of New Covenant)

God's covenants with man –

8. New - Jer 31:31-34

- I will make a new covenant with Israel, and Judah
- Not according to the covenant made with their fathers
- After those days will put my law in their inward parts
- Will write it in their hearts
- Will be their God, and they shall be my people.
- I will forgive their iniquity
- And remember their sin no more.

Unconditional and God emphasizes the certainty of this covenant ----

God's covenants with man –

8. New - Jer 31:31-34 -- Continued

Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

And more --

God's covenants with David & Israel –

Psa 89:30-37

- My mercy will I keep for him for evermore**
- My covenant shall stand fast with him.**
- His seed also will I make to endure for ever, and his throne as the days of heaven.**
- If his children forsake my law, and walk not in my judgments;**
- If they break my statutes, and keep not my commandments;**
- Then will I visit their transgression with the rod, and their iniquity with stripes.**
- Nevertheless my lovingkindness will I not utterly take from him**
- Nor suffer my faithfulness to fail.**
- My covenant will I not break, nor alter the thing that is gone out of my lips.**
- Once have I sworn by my holiness that I will not lie unto David.**
- His seed shall endure for ever, and his throne as the sun before me.**
- It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.**



Are these covenants –

One ? - “New Covenant Theology”

**All of these covenants are simply
a continuing revelation of the
one covenant (decree) of God
before the fall to elect and
redeem His own –**

A covenant of redemption



Are these covenants –

Two ? – “Covenant Theology?”

**All of these covenants are simply
a continuing revelation of the
pre-fall covenant of works and
the post-fall covenant of grace**



Are these covenants –

Three ? – “Covenant Theology?”

**All of these covenants are simply
a continuing revelation of the
covenant of redemption, the
pre-fall covenant of works, and
the post-fall covenant of grace**



Are these covenants –

Four ? – “Covenant Theology?”

All of these covenants are simply a continuing revelation of the covenant of redemption, the pre-fall covenant of works, the post-fall covenant of grace, and the New Covenant

Are these covenants –

Seven? – “Dispensationalism?”

The decree(s) of God is (are) separate from the covenants. All covenants (with the exception of a portion of the Noahic which deals with the land) are with the nation of Israel

Covenant Theology:

- **The Scriptures are the infallible and inerrant Word of God.**
- **Typology is applied to much of prophetic Scripture.**
- **Usually called “Reformed.”**
- **Usually attributed to Johannes Cocceius**
- **The system is relatively new with many different theological conclusions.**

Covenant Theology:

Although the covenant theologian may accept one, two, three or four covenants, the basic assumptions are:

- 1. Before the creation of man the First and Second Persons of the Godhead entered into a covenant between themselves by which the Father obligated himself to:**
 - A. prepare the Son a body for His incarnation**
 - B. support Him in His work while in the incarnate state**
 - C. reward Him by exalting His theanthropic person and by giving Him the elect as a reward for His work**

Covenant Theology:

2. And the Son obligated Himself to:

- A. Submit to the incarnation**
- B. Assume the liabilities of the elect and suffer in their place paying the penalty they had incurred for their sins**

This covenant is called the “Covenant of Redemption”

Covenant Theology:

3. God made a covenant with Adam during the period of his innocency in the garden of Eden putting him under probation and assuming that:

- A. He offered him the reward of “eternal life” if he should be victorious in the test**
- B. He threatened him with death in case he should fail under the trial.**

This covenant is called the “Covenant of Works”

Covenant Theology:

4. **When man fell, God made another covenant with Christ and in him with all the elect to:**
 - A. **Freely offer unto sinners life and salvation by Jesus Christ**
 - B. **Requiring of them faith in him, that they may be saved**
 - C. **Promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe.**

This covenant is called the “Covenant of Grace”

Covenant Theology:

5. God made a new covenant with His people promising to:

- A. Put His law in their inward parts**
- B. Write it in their hearts**
- C. Be their God, and they be His people.**
- D. Forgive their iniquity**
- E. Remember their sin no more.**

This covenant is called the “New Covenant”

Covenant Theology:

Thus in Covenant Theology by one, two, three, or four covenants it is made known that in the plan of God, for the manifestation of His own glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

This covenant(s) was between God the Father and God the Son before creation so that God has foreordained all that comes to pass. The covenant is progressively revealed in the covenants of Scripture.

The Scriptural covenants are typical of God's dealings with His one elect people. Elect Israel is folded into the Church and the unbelieving nation of Israel is rejected and lost.

Prophecy was fulfilled for the nation of Israel by AD 70 and there is no millennial Kingdom, etc.

Dispensationalism:

- **The Scriptures are the infallible and inerrant Word of God.**
- **The ‘literal grammatical’ hermeneutic is applied to prophetic Scripture.**
- **Sometimes called “Reformed.”**
- **Usually attributed to J. N. Darby**
- **The system is relatively new with many different theological conclusions.**

Dispensationalism:

The basic assumptions are:

- 1. God decreed to elect and redeem some**
- 2. Dispensations are periods of time**
- 3. There are three key dispensations:**
 - A. The Mosaic Law**
 - B. The age of Grace**
 - C. The Millennial Kingdom**

More--

Dispensationalism:

- 4. There are 7 identifiable dispensations:**
 - A. Innocence - Adam**
 - B. Conscience – Fall to flood**
 - C. Government – Flood to Abraham**
 - D. Promise – Abraham to Moses**
 - E. Law – Moses to Christ**
 - F. Grace – Cross to Millennium**
 - G. Millennial Kingdom – 1000 years**

More--

Dispensationalism:

- 5. God deals with man differently in each dispensation**
- 6. Salvation is always by grace**
- 7. God has a program for the nation of Israel**
- 8. God has a separate program for the Church which started after the cross**

More--

Dispensationalism:

- 9. All the covenants are with or concern the nation of Israel**
- 10. The church will be ‘raptured’**
- 11. Israel will be regathered to the land**
- 12. There will be a period of tribulation followed by a 1000 year reign of Christ**

Dispensationalism:

Thus the major difference between Dispensationalism and Covenant Theology is the distinction between the nation of Israel and the Church, including the rapture of the Church.

The covenants are separate from the decree(s) to elect and deal only with national Israel.

Both systems claim to hold to the authority of the Scriptures.

Neither system is well defined, that is, there are significant variations of thought in both systems.

Both may be supralapsarian or sublapsarian.

The real difference is hermeneutical

- Hermeneutics:

“The study of the methodological principles of interpretation and explanation”

Literal

Literal grammatical

Grammatical historical

Symbolic

Prophetic

Higher criticism

etc.

Note:

If the modern theories of hermeneutics are necessary in the study and understanding of the Scripture then the Word of God has been taken away from God's people since it would then be a book incapable of being understood except by experts.

On the other hand, God used normal language and normal people in giving us His inerrant Word and it is a "lamp unto our feet and a light upon our path."

In addition He has given us His Holy Spirit to lead us into all truth.



We will use the following definitions:

- 1. A decree is an agreement or decision by one party and is unconditional.**
- 2. A covenant is an agreement or arrangement between two or more parties and may be conditional or unconditional.**

Normal Language would lead us to believe, that there was one decree before the creation,

and

all the covenants, though included in the decree, are distinguished from the decree and are with Israel.

First the decree -

God decreed before creation -

To create

To show His wrath against sin

To make His power known

To display His wisdom

To display the riches of His grace

To display His mercy

To redeem through Christ

More--

God decreed before creation -

To have vessels of wrath fitted for destruction

To display the riches of His glory

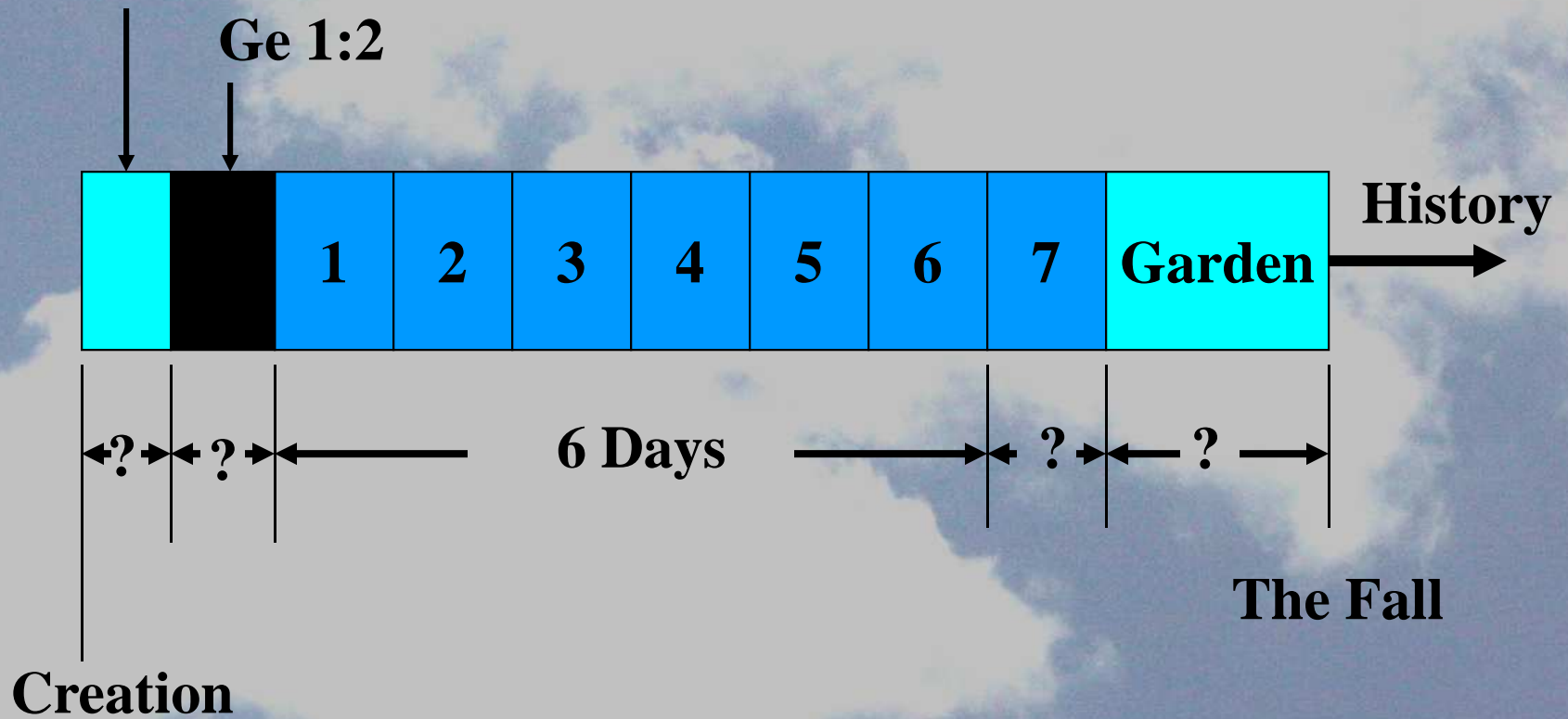
To have vessels of mercy afore prepared to glory

To gather all things together in Christ

Ro 9:22, 23, 25; Eph 1:4, 9,12; 2:7,10; 3:10

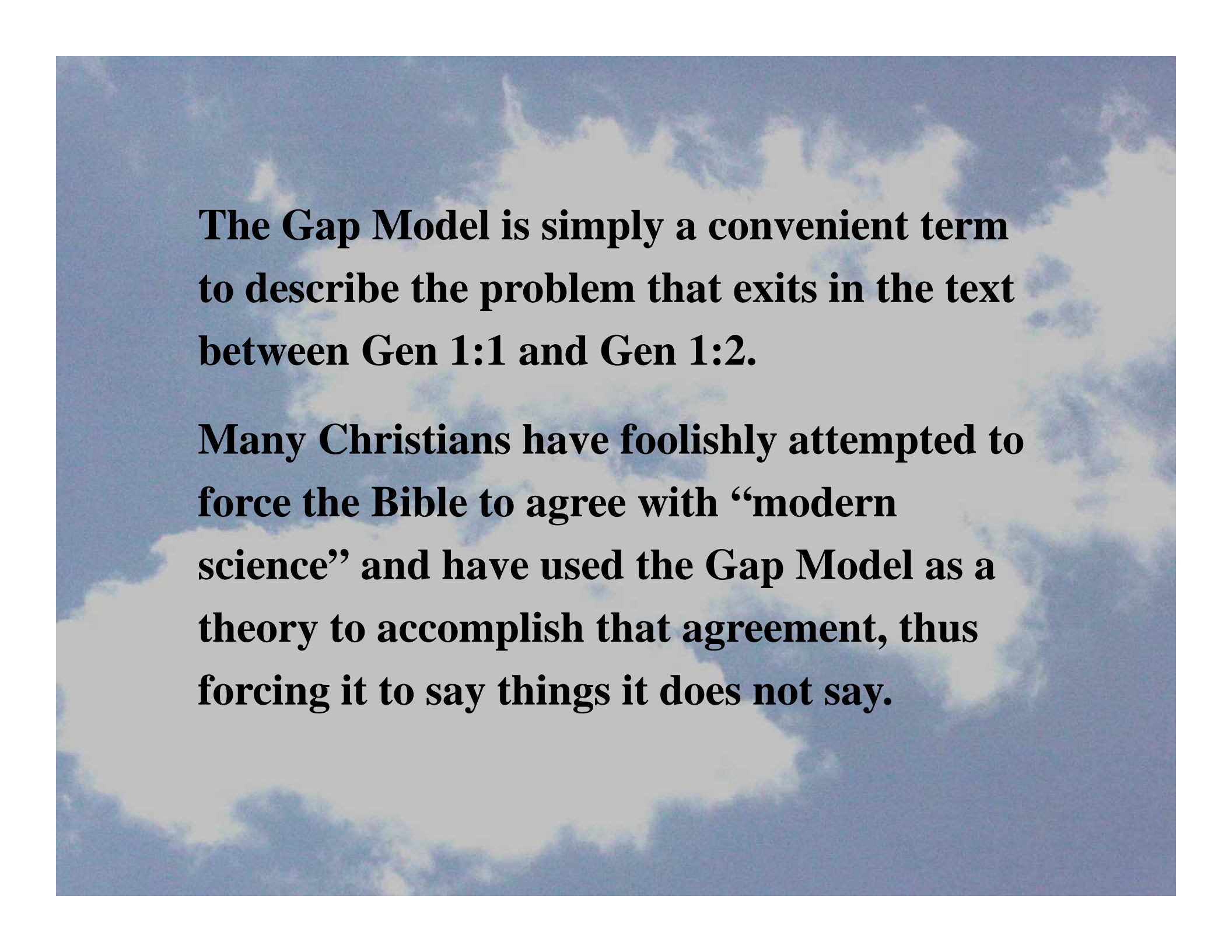
Remember the Gap Model -

Ge 1:1 Was there a break here?



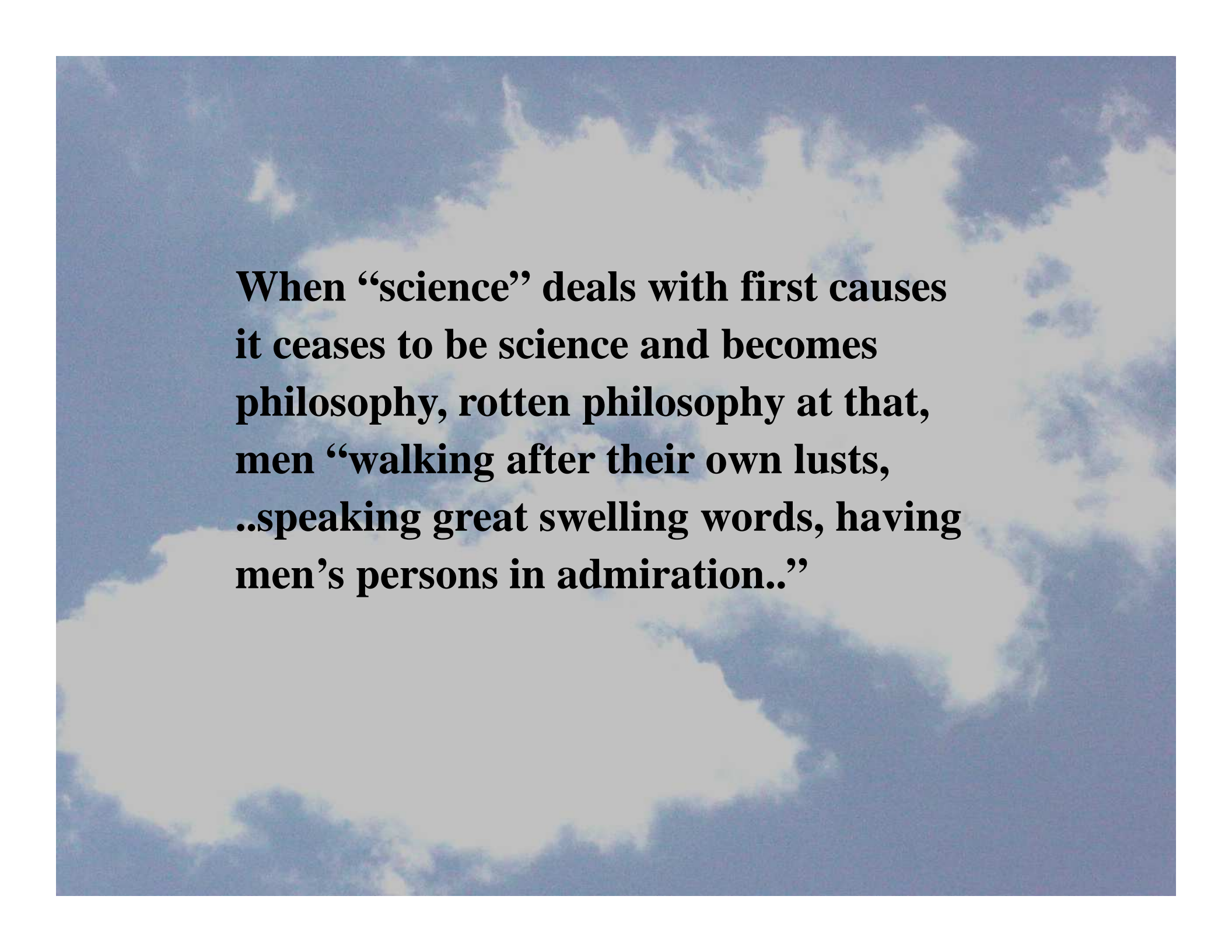
The Gap Model is not, absolutely not:

- 1. An attempt to account for the fossil record.**
- 2. An attempt to bring the Scriptures into agreement with science.**
- 3. An attempt to explain the age of the earth.**
- 4. An attempt to explain “cave men.”**
- 5. An attempt to explain geological ages or geological phenomena.**

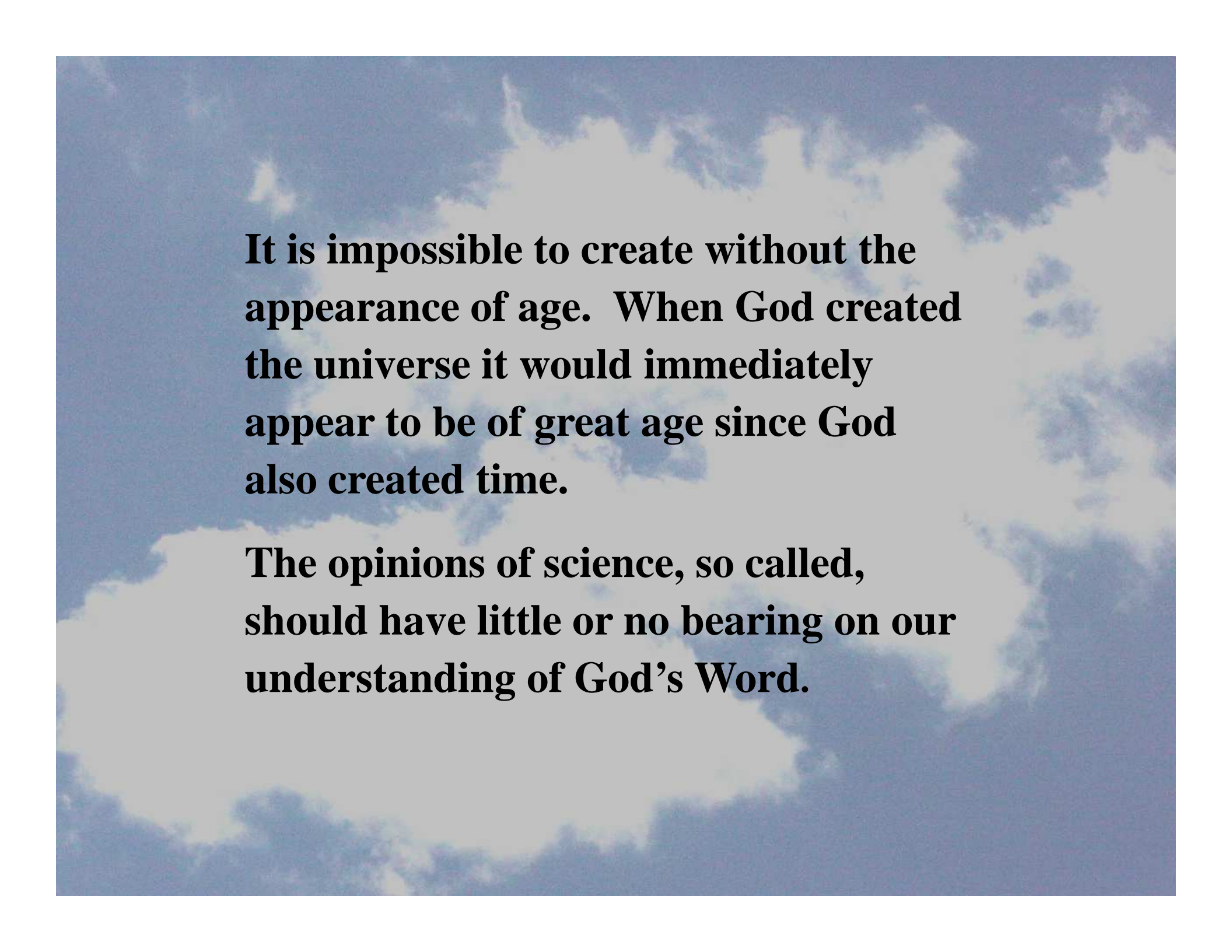


The Gap Model is simply a convenient term to describe the problem that exists in the text between Gen 1:1 and Gen 1:2.

Many Christians have foolishly attempted to force the Bible to agree with “modern science” and have used the Gap Model as a theory to accomplish that agreement, thus forcing it to say things it does not say.



**When “science” deals with first causes
it ceases to be science and becomes
philosophy, rotten philosophy at that,
men “walking after their own lusts,
..speaking great swelling words, having
men’s persons in admiration..”**



It is impossible to create without the appearance of age. When God created the universe it would immediately appear to be of great age since God also created time.

The opinions of science, so called, should have little or no bearing on our understanding of God's Word.

Gen 1:1 In the beginning God -

God –

**Col 1:17 Before
all things**

**Psa 90:2; 93:2
from everlasting**

**1 John 1:5 light,
no darkness at
all**

No time!

**When God created
He created time --**



Creation

Gen 1:1 In the beginning God -

God –

**Col 1:17 Before
all things**

**Psa 90:2; 93:2
from everlasting**

**1 John 1:5 light,
no darkness at
all**

**When God created it could not
have been waste and void:**

- 1. Isa 45:18 God says He did not create it that way**
- 2. Job 38:7 When He did create the morning stars sang together and all the sons of God shouted for joy (what? over ruin???)**
- 3. Ez 28:13 Satan in Eden? Before he sinned.**

Creation

Gen 1:1 In the beginning God -

Thus we are left with one of the following conclusions:

- 1. There must have been a creation before Gen 1:1.**
- 2. There was an earth in Gen 1:1 and there is a dramatic change or break between Gen 1:1 and 1:2.**
- 3. Satan's sin had no effect on creation – no “casting down” and Isa 14 & Ez 28 are not about Satan.**

Are Isa 14 and Ez 28 passages about men? – Of course!

Are these physical types of a spiritual reality? Satan? – Yes!

How art thou fallen from heaven, O Lucifer, son of the morning!

Thou sealest up the sun, full of wisdom, and perfect in beauty.

Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

If it is reasonable, and Scriptural to see:

Rock - Christ

Lamb – Christ

Sacrifice of lamb – work of Christ

Water – Word

Hagar – Jerusalem that now is

Isaac – children of promise

Sheep – God’s elect

Wheat – God’s elect

Goats – Satan’s sons

Tare – Satan’s sons

Etc., etc., etc.

Why does modern thought consider it to be a strange thing that God would use the king of Babylon and the king of Tyre to be types of Satan? Especially when Babylon is consistently the kingdom of Satan throughout the Word.

Thus, of the three conclusions:

- 1. A creation before Gen 1:1**
- 2. An earth before day one**
- 3. No indication of Satan in creation**

We are left with conclusion 2, there was an earth after creation and before day 1 that had a perfect cherub, sons of God, elect angels and a garden of God called Eden.

Gen 1:1 In the beginning God created -

God –

**Col 1:17 Before
all things**

**Psa 90:2; 93:2
from everlasting**

**1 John 1:5 light,
no darkness at
all**

No time!



Creation

**Since there was no creation
before Gen 1:1 then God
created -**

Ge 1:1 heavens and earth

Job 38:7 stars and sons of God

Ez 28:12 Satan (perfect)

1 Tim 5:21 elect angels

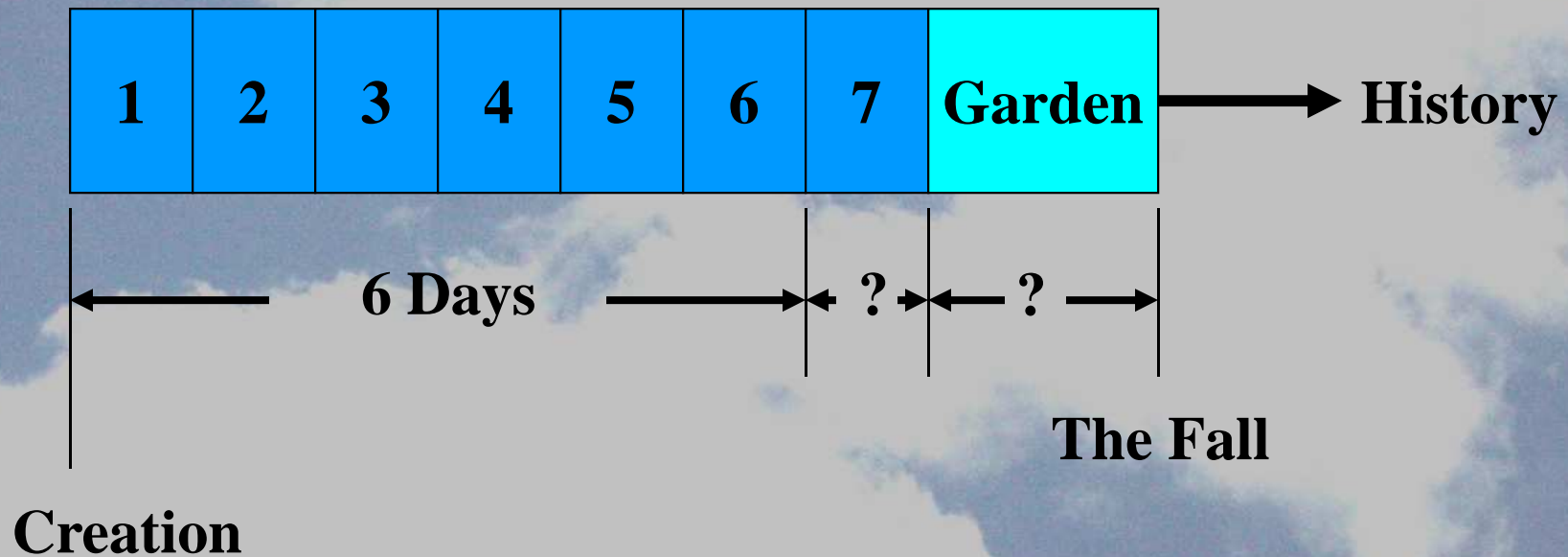
And time..

**Isa 14:13... Satan, though perfect,
exercised his will:**

- 1. I will ascend into heaven (from where? Earth?)**
- 2. I will exalt my throne above the stars of God**
- 3. I will sit also upon the mount of the congregation in the sides of the north**
- 4. I will ascend above the heights of the clouds**
- 5. I will be like the most High**

Isa 14:13... Satan, though perfect,
exercised his will:

When??



Is it possible that such a sin would not have
been indicated in the creation account?

Why have students wrestled with the grammar of Gen 1:1 and 1:2 for centuries?

Satan sins John 8:44 (His will Isa 14:12-17) “from the beginning”

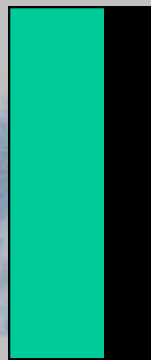
God –

Col 1:17 Before all things

Psa 90:2; 93:2 from everlasting

1 John 1:5 light, no darkness at all

↓ **Must have been here, then God also created -**



Isa 45:7 darkness - Why?

1 John 3:8 Satan judged?

There had to be an earth before day one and Satan and Satan's fall were also in the decree of God!

We were chosen here – or here Eph 1:4 “casting down of the world”

**Let's review the facts of that possible break
between Gen 1:1 and Gen 1:2:**

- 1. The Hebrew of Gen 1:1 and 1:2 is profound**
- 2. The grammar indicates something dramatic**
- 3. Isa 45:18 God did not create waste and void**
- 4. Isa 45:18 context is judgment**
- 5. Gen 1:2 context judgment? If not - then unique**
- 6. Isa 14 and Ez 28 deal with Satan as well as human kings**

More--

**Let's review the facts of that dramatic break
between Gen 1:1 and Gen 1:2:**

- 7. Isa 14:13-14 Satan ascend – from the earth? (must be earth before day 1)**
- 8. John 8:44; 1 John 3:8 Satan sinned from the beginning**
- 9. Satan's sin was judged “the casting down of the world”**
- 10. This judgment must have been before day one!**
- 11. The presence of the Hebrew verb “was” in Gen 1:2**
- 12. There is a difference between the Hebrew words ‘create’ (46) and ‘make’ (2286).**

The debate around these facts has usually been between the young earth and the old earth advocates in an attempt to support their position and agree with present science.

Again, the age of the earth is a foolish argument and is not enhanced with or without a gap. If there was a gap, or a break, and the Scriptures do support it, then in Ez 28:16 Satan's judgment was apparently in that gap before day one!

The two primary positions on decree(s):

Supralapsarian –

1. The decree to elect some and to reprobate others
2. The decree to redeem the elect sinners
3. The decree to redeem the elect by the cross of Christ
4. The decree that man should fall
5. The decree to create the world and man

Are these 5 decrees or 1 decree?

And is there more?

The two primary positions on decree(s)2:

Sublapsarian –

- 1. The decree to create the world and man**
- 2. The decree that all men would fall**
- 3. The decree to elect some and reprobate others**
- 4. The decree to redeem the elect by the cross of Christ**
- 5. The decree to apply Christ's redemption to the elect**

Just a rearrangement of the decrees -

The two primary positions on decree(s)3:

The technical difference between the supralapsarian and the sublapsarian theologian is the position of the decree of the fall in the order of God's decrees.

For the God who “spoke and it was done” why should there be any ‘order’? It seems evident that there was but one decree that included the whole plan of God and which God declared to be according to His will and He called it good.

The two primary positions on decree(s)4:

Simply stated, the lapsarian controversy really is:

Is God the author of sin?

If God chose some (us) before creation, or at least before Satan's sin, it is apparent that there were also some whom He did not choose. Did He elect them to destruction in the same way He elected us to redemption?

In addition:

What about God's elect Israel Isa 45:4?

What about elect angels 1 Tim 5:1?

Everlasting fire prepared for the Devil Mat 25:41?

The language leads us to the conclusion that God willed, one decree, to create and that that decree included His entire plan for:

The heavens and the earth

Satan, including his fall, his activity & his end

Angels, both elect and non-elect

Man, including his fall

Sin and His wrath against sin

Elect and non-elect from among mankind

Redemption through the incarnate Christ

Israel, an elect nation, called, scattered and regathered

The final disposition of all things

The revelation of His glory, etc.

And God called it good! Does this make God the author of sin?

Consider the grammar:

Rom 9:22

qe, lw verb present **singular** – resolve, determine

katarti, zw verb participle perfect passive **plural** – fitted, prepared

Rom 9:23

gnwri, zw verb **singular** – make known

proetoima, zw verb **singular** – prepare before

Eph 1:5

proori, zw verb **singular** – predetermine

qe, lhma noun **singular** – will, determination

Eph 1:6

carito, w verb **singular** – bestow on freely

Eph 1:8

perisseu, w verb **singular** – excel, more than enough

Eph 1:9

gnwri, zw verb **singular** – make known, disclose

proti, qhmi verb **singular** – purpose, plan

Eph 1:11

evnerge, w verb **singular** – work, accomplish

qe, lhma noun **singular** – will, determine

Eph 2:10

proetoima, zw verb **singular** – prepare before

Note! All the verbs are singular with one (only one) plural perfect passive participle in Rom 9:22.

This suggests that:

- 1. There was one decree of God before the creation of the world.**
- 2. In that decree vessels had already been fitted for destruction (perfect passive).**
- 3. God elected from these vessels those who would be His own and whom He would redeem.**

That fitting for destruction was seen in the will exercised by Adam for all as the federal head of the human race, and by whose ordained action the race fell, “for all sinned,” thereby becoming totally depraved.

The same principle as that of the will exercised by Satan, a will that is not God’s will.

One apparent reason for God’s decree was to demonstrate beyond question that no will separate from His could exist side by side with His; not Satan’s, not man’s.

His pre-creation decree not only revealed His determination to show His wrath against sin, but also to redeem those who were His own.

**This was the basis of the Westminster
confession -**

**"God from all eternity did, by the most wise
and holy counsel of His own will, freely and
unchangeably ordain whatsoever comes to
pass. By the decree of God, for the
manifestation of His own glory , some men
and angels are predestinated unto everlasting
life, and others foreordained to everlasting
death. "**

One decree!

The God of that decree !!

Gen 6:17

Ex 4:11

De 3:24

De 4:39

De 32:31-

Jos 11:20

Jud 14:4

1 Ki 8:39

2 Cr 20:6

Psa 66:7

Psa 135:6

Pr 16:1, 4

Pr 16:9

Pr 16:33

La 3:37

Isa 14:24

Isa 14:26

Isa 14:27

Isa 30:28

Isa 41:4

Isa 45:7

Jer 27:5

Ez 5:17

Da 4:17

Da 4:35

Da 5:21

Am 3:6

Jn 19:11

Ac 2:22

Ac 2:23

Ac 4:27

Ac 4:28

Eph 1:4

Eph 1:11

Psa 135:6 Whatsoever the Lord pleased (willed) that did He in heaven, and in earth, in the seas, and all deep places.

“He reigns”



Now the covenants --

God's one decree also included the nation of Israel for His ordained purpose, Isa 45:4-6.

That purpose becomes clear as we look at the covenants.

God teaches using types, symbols, allegory, etc.

For example:

Fig tree – Israel

Hagar – Israel of law

Sarah – Israel of promise

Ram – Media Persia

Goat – Greece

Jeremiah's linen girdle – Israel's condition

Sea – nations

Lilies – His provision

Sheep – His people

More--

God teaches using types, symbols, allegory, etc.

Wheat – His people

Goats – Satan's people

Tares – Satan's people

Serpent – Satan

Passover – redemption

And many, many more!

**Note that in all cases there is a physical reality
in the type that supports and illustrates the
spiritual truth.**

In the same way God is teaching His elect people using elect (decreed) Israel (Isa 45:4) as a type in the covenants.

Noah (what could Noah do?):

Delivered from judgment (Satan's ?)

A guaranteed and protected land (out of destruction)

His presence - Bow and cloud

Abraham (what could Abraham do?):

He calls and elects His own

Imputes the righteousness of Christ

A guaranteed elect

Isaac (what could Isaac do?):

His elect are children of promise not of works

Jacob (what could Jacob do?):

Not only children of promise but of choice not based on works but His election

Certain to all the seed

New creations, flesh/spirit, Jacob/Israel

Moses (what could the people do?):

Redemption (Egypt)

Responsibility as God's children

Separate and distinct from the other theologies

Live by the faithfulness of God who Himself fulfills our responsibility.

David (what could David do?):

God Himself to be our King

Not our choice but His

A guaranteed kingdom

New (what can the nation do?):

Gathered

Salvation is of the Lord

New creations

Complete in Him

Final glorification

Eternal fellowship with Him in the place

He has provided

Note that in the first six covenants
the physical type was always there
as an illustration of the spiritual
truth.

What about the seventh?

Just a few passages --

Psa 89:30-37

- **My mercy will I keep for him for evermore**
- **My covenant shall stand fast with him.**
- **His seed also will I make to endure for ever, and his throne as the days of heaven.**
- **If his children forsake my law, and walk not in my judgments;**
- **If they break my statutes, and keep not my commandments;**
- **Then will I visit their transgression with the rod, and their iniquity with stripes.**
- **Nevertheless my lovingkindness will I not utterly take from him**
- **Nor suffer my faithfulness to fail.**
- **My covenant will I not break, nor alter the thing that is gone out of my lips.**
- **Once have I sworn by my holiness that I will not lie unto David.**
- **His seed shall endure for ever, and his throne as the sun before me.**
- **It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.**

More--

And Psa 105: 8-11

He hath remembered his covenant for ever, the word which he commanded to a thousand generations. which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

More--

And Isa 14:1-2

For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

More--

And Ez 28:25-26

Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

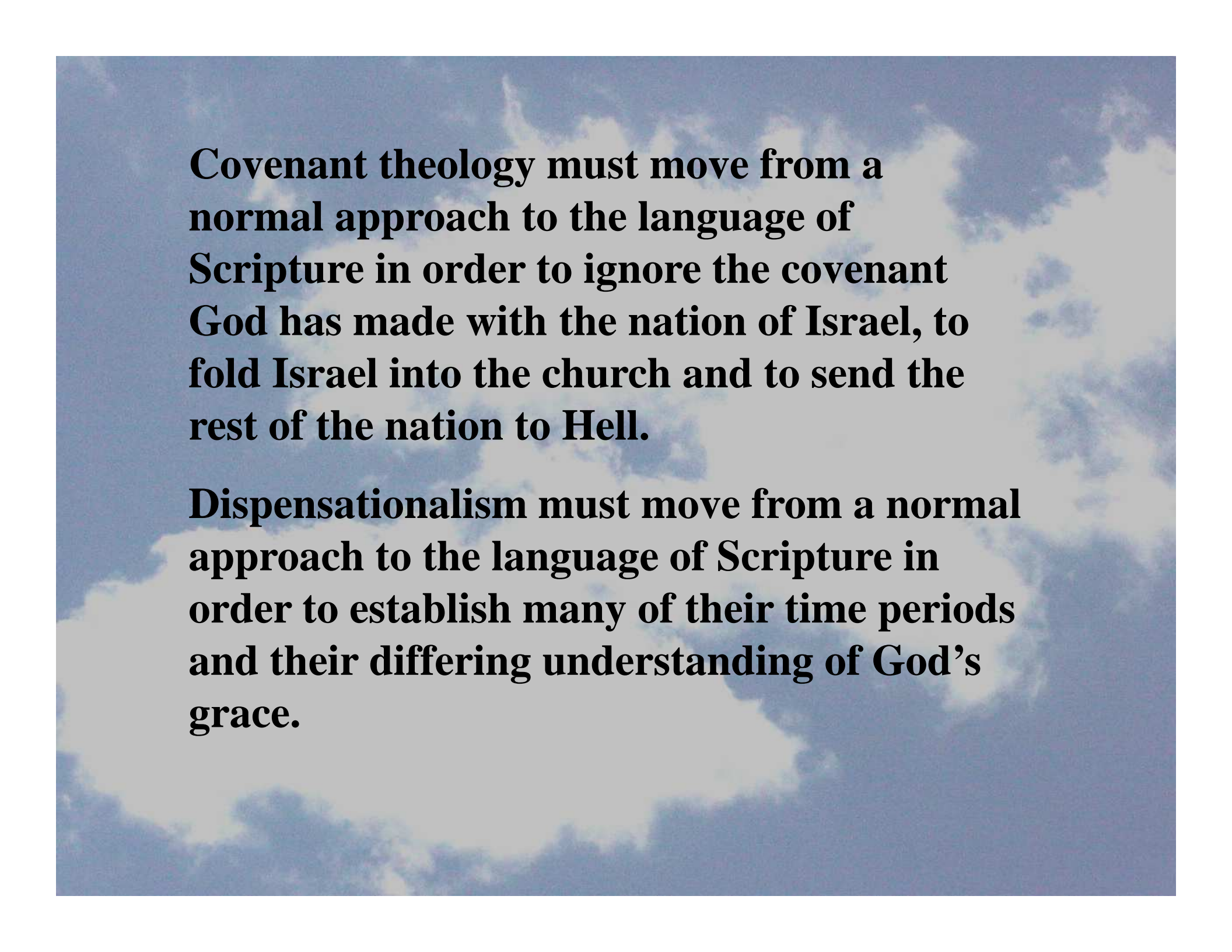
And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God.

The major difference between Covenant Theology and Dispensationalism is whether or not the physical type is present in the seventh covenant.

Normal language and consistency in the covenants all say – it is!

Israel is the physical guarantee of God's spiritual promises to us.

Israel – the basic eschatological question.



Covenant theology must move from a normal approach to the language of Scripture in order to ignore the covenant God has made with the nation of Israel, to fold Israel into the church and to send the rest of the nation to Hell.

Dispensationalism must move from a normal approach to the language of Scripture in order to establish many of their time periods and their differing understanding of God's grace.

Taking God at His Word and from the type He has given us in the covenants with the nation of Israel, we know:

- 1. He has a predetermined and sure program for the nation of Israel.**
- 2. Israel will be a nation, un-forsaken by God.**
- 3. Israel will be re-gathered and established in their land by the Lord.**
- 4. Israel will be ruled over by David, or the greater David, the Lord Himself.**
- 5. Israel will be victorious over her enemies.**
- 6. Israel will live faithfully before God.**
- 7. Israel is the physical type of the faithfulness of the Lord.**

God uses the covenants to teach us of His faithfulness, His protection, His provision and our glorification and eternal fellowship with Him!

They are the physical type of His decree.

As we have confidence in the gathering and restoration of the nation of Israel we have assurance and confidence in our gathering and glorification.

Amen.