

**“I will be your
God, and you will
be My people.”**

A Guide to *Covenants* *Made Simple*

by Jonty Rhodes

**A Small Group Discussion Guide
prepared by Al LaCour**



Q&A

What is a Covenant?

"A covenant is a conditional promise."

"A covenant is an agreement between God and human beings, where God promises blessings if the conditions are kept and threatens curses if the conditions are broken."

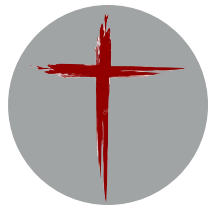
(Jonty Rhodes, *Covenants Made Simple*, p. 18)

Compare: **"When God enters into a covenantal relationship with men, he sovereignly institutes a life-and-death bond ... A covenant is a bond in blood, or a bond of life and death, sovereignly administered."**

(O. Palmer Robertson, *The Christ of the Covenants*)

Weekly Objectives

we will discuss 11 chapters



To **REVIEW** *Covenants Made Simple*.
(each week, read one of the 11 chapters
before our small group discussion).



To **HIGHLIGHT** key points in each chapter.
We will do this to start each meeting.



To **DISCUSS** Bible passage(s) that unfold
the Covenants of God. We will discuss
these passages during our meetings.



To **APPLY** prayerfully what we learn
about our living in union with Christ in
the New Covenant in his blood.



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Study Guide

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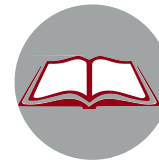
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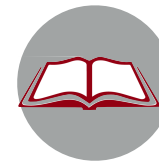
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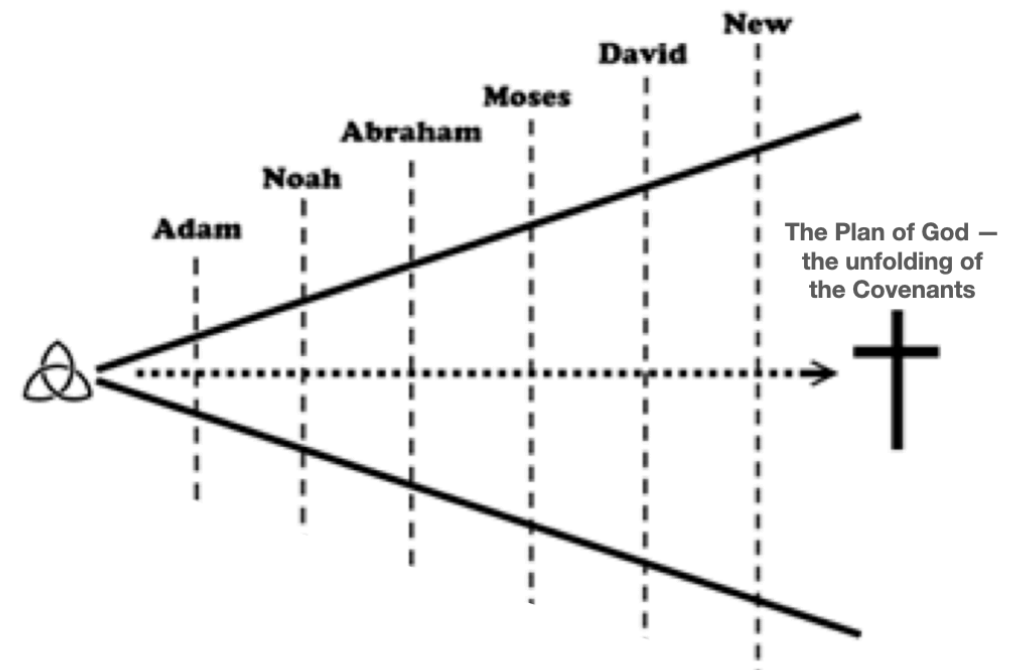
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REVIEW Chapter 1: The Covenant of Works

1. What are Jesus' words to the Twelve at the last Supper? (p. 15)
2. What does J. I. Packer say we need to properly understand *God*, *Gospel*, and *Scripture*? (p. 17)
3. What do Days 1-3 and Days 4-6 of creation reveal about God's work of "*forming* and *filling*?" (pp. 19-21)
4. In what ways is creation "perfect?" How is creation still "unfinished?" (pp. 20-21)
5. What is the "cultural mandate?" How are God's image-bearers to be "sub-creators?" (J.R.R. Tolkien)
6. What is meant by the "covenant of works?" How do the two Trees — tree of Knowledge and tree of Life — represent covenant curse and covenant blessing?
7. What are the parallels between Adam and Jesus (the Last Adam)? How are they "Covenant Heads?"



HIGHLIGHT Key Points

1. God puts image bearers in a Covenant Relationship — with blessing on obedience and curse on disobedience (culturally and morally). To form, fill, and rule for God.
2. As the representative Head of the creation covenant, Adam is a mortal creature. Adam and Eve must depend on God to live forever (tree of Life) and not seek wisdom and knowledge apart from God (tree of knowledge).
3. As representative Head of God's New Covenant, Jesus bears the curse (death) and earns the blessing (life) for us. Jesus restores our access to the tree of Life in a fully finished and furnished New Creation, Garden-City.

DISCUSS Bible Passage(s)

Genesis 1

²⁵ And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

²⁶ Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

²⁷ So God created man in his own image, in the image of God he created him; male and female he created them.

²⁸ And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” ²⁹ And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food ...”

³¹ And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Genesis 2

¹⁵ The LORD God took the man and put him in the garden of Eden to work it and keep it. ¹⁶ And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

¹⁸ Then the LORD God said, “It is not good that the man should be alone; I will make him a helper fit for him.”

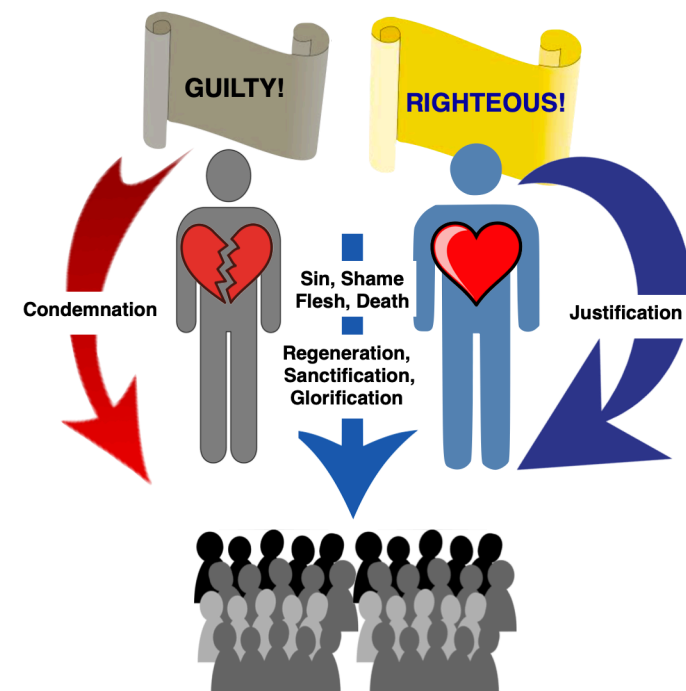
1. How did God evaluate the creation (verses 25, 31)?
2. How did God differentiate humans from other creatures?
3. How does the Bible describe the “cultural mandate?”
4. How does God provide everything Adam needs to fulfill his calling as Image-Bearer over God’s creation?
5. How does God test Adam’s obedience in the Covenant (culturally and morally)? What is the warning?
6. The Bible says Eve was *deceived*, but Adam is the one held responsible. How do verses 16-18 explain this?

APPLY what we’ve learned

- ◆ As image-bearers, what are some ways we are called (vocation) to obey God’s cultural mandate in the creation?
- ◆ For Adam, it was “possible to not sin.” For fallen humans, it’s “not possible to not sin.” After our resurrection in Christ “it will not be possible to sin.” So our hope is not to become “immortal” but to live with him forever as “resurrected mortals.” So, what does 1 John 3:3 mean? “*Everyone who thus hopes in him purifies himself as he is pure.*”
- ◆ Jesus Christ is the Last Adam: our Representative Head (our righteousness) and Living Head (our life). Union with him gives both legal standing and life transformation. How does your legal standing in Christ affect your prayer life? Or when you face difficulties or fall into hard temptations?

REVIEW Chapter 2: Covenant Cursed

1. What was Satan's apparent motive when he attacked Adam? (p. 30) How did Satan cause a "lunar" (not "solar") eclipse?
2. In your own words, how do the covenant curses relate to God's promised covenant blessings — *people, paradise, and presence*? (pp. 32-35)
3. How does Jonty Rhodes explain the curse on Eve of "desire" and the way Adam would respond? (p. 32) How does God's curse reverse Adam's leadership?
4. To whom did God declare the "first gospel"? (p. 35) Why was this "bad news" for Satan, but "good news" for Adam? How did this decree "establish the battle lines" between Satan and humans for millennia?
5. In your own words, explain the consequences of sin: external "Guilt," internal "Grime," and the "Grave."



HIGHLIGHT Key Points

1. In Adam, all are legally charged with guilt and born into original guilt and shame. But united to Jesus, we can be credited with his righteousness and receive a new birth.
2. Humans are "in Adam" or "in Christ" as covenant head.

"When God breathed his spirit into Adam...he became an immortal being" (p. 34). Here, Rhodes somewhat blurs the Creator-creature distinction. God "alone has immortality" (1 Timothy 6:16). God is inherently immortal. Human immortality is derived. We depend on God's gift for the "breath of life" (Job 33:4, Eccles. 12:7, John 20:22) and access to the "tree of life." In judgment and mercy, God bars access to the tree of life. So we die, return to dust, but will not "live forever" in sin. When we are resurrected in Christ, the "mortal puts on immortality" (1 Cor. 15:53). In Christ, we receive redemption, new life, resurrected bodies, and access to the tree of life (Rev. 2:7, 22:14).

DISCUSS Bible Passage(s)

Genesis 3

¹ Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” ² And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, ³ but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” ⁴ But the serpent said to the woman, “You will not surely die. ⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” ⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. ⁷ Then the eyes of both were opened, and they knew that they were naked...

¹⁴ The LORD God said to the serpent, “Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. ¹⁵ I will put enmity between you and the woman, and between your offspring [seed] and her offspring [seed]; he shall bruise your head, and you shall bruise his heel.”

¹⁶ To the woman he said, “I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you.”

¹⁷ And to Adam he said, “Because you have listened to the voice of your wife and have eaten of the tree of

which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life; ¹⁸ thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. ¹⁹ By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”

²⁰ The man called his wife’s name Eve, because she was the mother of all living. ²¹ And the LORD God made for Adam and for his wife garments of skins and clothed them. ²² ... “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever —” ²³ ... the LORD God sent him out from the garden of Eden to work the ground from which he was taken. ²⁴ He drove out the man, and ... he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

1. In what form did Satan appear as the deceiver? By what process was Eve deceived? Why was she vulnerable?
2. How was God’s curse on Satan direct, collective, and personal? How much could Satan and Adam know about this “seed of the woman?”
3. How does God judge and show mercy to Adam and Eve?

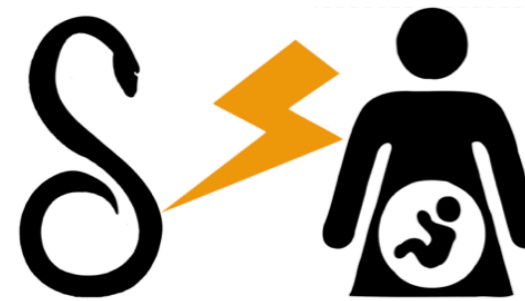
APPLY what we’ve learned

- ◆ Jesus’ New Covenant *take, eat* reverses Satan’s *take, eat*.
- ◆ “Life and wisdom are the gifts of God, and human representatives incurred guilt for all of us by grasping the latter illegitimately and therefore losing the former.” (Walton and Wright, *The Lost World of Adam and Eve*)

REVIEW Chapter 3: Covenant Conflict

1. When God expels Adam and Eve from the Garden to go out into the world, they “enter a war zone.” What does that mean? Why is this not a “forever war”?
2. Why do Adam and Eve have reason for hope?
3. The Message renders Genesis 3:15: *“I’m declaring war between you and the Woman, between your offspring and hers. He’ll wound your head, you’ll wound his heel.”* To whom does God announce this so-called “first gospel?”
4. The Hebrew word for Eve’s “offspring” or “seed” may refer to a group or an individual (compare “sheep”). Why does Jonty Rhodes think there is a deliberate “double meaning?”
5. How do Jesus’ words explain two groups of people? *“I have revealed you to those whom you gave me out of the world ... They were yours; you gave them to me and they have obeyed your word ... For I gave them the words you gave me and they accepted them.”* (John 17:6,8)
6. How does common grace explain these statements: “Everyone enjoys the sunshine” — “God’s children are not free from sinning, but are free to fight sin” — “Even the devil’s children are not as bad as they could be” — but “God’s children do not always act as good as they should.”

God *puts* a “holy hostility”
between “the woman’s seed”
and “the seed of Satan”



“Mary Consols Eve”

HIGHLIGHT Key Points

1. Chapter 3 is a “landscape view” of the unfolding of God’s covenants of grace in a broken, hostile, fallen world.
2. Ironically, the “first gospel” was a curse on Satan (who lurked behind the serpent). Some early church fathers observed that Satan (a powerful creature, but not omniscient) did not know which woman would give birth to the One who would defeat him. So we may discern Satanic attacks behind Pharaoh and Herod.
3. The Apostle Paul offers this “collective hope” in Christ: *“The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.”* (Romans 16:20)
4. In the covenant with Noah, “common grace” preserves a fallen creation. The battle bow will be aimed at God’s heart in Christ. One Day, in the New Creation, there will be an emerald rainbow encircling the throne of Christ.

DISCUSS Bible Passage(s)

Genesis 3

¹⁵ I will put enmity between you and the woman, and between your offspring [seed] and her offspring [seed]; he shall bruise your head, and you shall bruise his heel.”

Genesis 6

⁵ The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. ⁶ And the LORD regretted that he had made man on the earth, and it grieved him to his heart. ⁷ So the LORD said, “I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them.” ⁸ But Noah found favor in the eyes of the LORD.

Genesis 8

²⁰ Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. ²¹ And when the LORD smelled the pleasing aroma, the LORD said in his heart, “I will never again curse the ground because of man, for the intention of man’s heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. ²² While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.”

Genesis 9

¹ And God blessed Noah and his sons and said to them, “Be fruitful and multiply and fill the earth” ...

¹¹ “I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth.”



Around the throne was a rainbow that had the appearance of an emerald. Revelation 4:3

¹² And God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: ¹³ I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. ¹⁴ When I bring clouds over the earth and the bow is seen in the clouds, ¹⁵ I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. ¹⁶ When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” ¹⁷ God said to Noah, “This is the sign of the covenant that I have established between me and all flesh that is on the earth.”

1. How is the alliance between Eve and Satan broken?
2. What is God’s diagnosis of humanity before the Flood?
3. If not human sin, what has changed after the Flood?
4. The covenant with Noah has been called God’s “covenant of preservation.” Why? Explain God’s covenant sign.

APPLY what we’ve learned

- ◆ The “first Gospel” offers a promise of God’s regeneration.
- ◆ The world is a “war zone.” Hostility between God’s people and “people of the lie” (S. Peck). But also common grace.
- ◆ In new creation, battle bow is replaced by rainbow throne.

REVIEW Chapter 4: Abraham & the Covenant of Grace

1. The “covenant of works, given to Adam in the garden” had a condition of “perfect obedience to God’s Word ... The covenant of grace ... is different ... not dependent on people’s good works.” (p.54).
2. But here is a thought question: is this covenant of “unconditional grace” not dependent on anyone’s “perfect obedience?”
3. What are the “three P’s” — three great promises — God makes to Abraham? P____. P____. P____.
4. Describe the “bizarre ceremony” by which God gives Abraham tangible assurance of fulfilled promises. During Bible times, to “enter into a covenant” was called to “cut a covenant.” Why is that appropriate?
5. In your own words, describe the difference between “meritorious” and “necessary” conditions. How do the terms “earn” and “receive” explain the difference?
6. “For *by* grace you have been saved through faith. And this is not your own doing; it is the gift of God...” (Ephesians 2:8). If faith is God’s gift, not a work, why is faith necessary for salvation? Who earns or pays for God’s gift — grace that includes your faith?



HIGHLIGHT Key Points

1. God’s promises to Abraham: People, Place, Presence only partially restore what was lost from the Garden. Later, God will “*bring a vine out of Egypt.*” (Psalm 80:8). But ultimately, there will be a new heavens and earth.
2. Genesis 15:6 describes Abraham’s justification through faith. *He believed the LORD, and he counted it to him as righteousness.* Then verses 7ff describes the way God gives Abraham assurance of faith. “*How am I to know?*”
3. Jonty Rhodes says the “fire pot” ceremony is like an emperor with a “lesser king.” In the Ancient Middle East, to “cut a covenant” between equals meant that both parties had to “pass through the pieces,” to say “may this happen to me if I break this covenant.” Rhodes notes that only God “passes through the pieces.” God will take on all the curses for breaking the covenant. How is this an Old Testament picture of the cross?
4. Circumcision, the sign of the covenant, is “necessary” but not a “meritorious” condition for salvation. How is baptism “necessary” for discipleship, but not salvation?

DISCUSS Bible Passage(s)

Genesis 15

¹ After these things the word of the LORD came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” ² But Abram said, “O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” ³ And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” ⁴ And behold, the word of the LORD came to him: “This man shall not be your heir; your very own son shall be your heir.” ⁵ And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” ⁶ And he believed the LORD, and he counted it to him as righteousness.

⁷ And he said to him, “I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess.” ⁸ But he said, “O Lord GOD, how am I to know that I shall possess it?” ⁹ He said to him, “Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon.” ¹⁰ And he brought him all these, cut them in half, and laid each half over against the other. But he did not cut the birds in half. ¹¹ And when birds of prey came down on the carcasses, Abram drove them away.

¹² As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. ¹³ Then the LORD said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. ¹⁴ But I will bring

judgment on the nation that they serve, and afterward they shall come out with great possessions. ¹⁵ As for you, you shall go to your fathers in peace; you shall be buried in a good old age. ¹⁶ And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete.”

¹⁷ When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. ¹⁸ On that day the LORD made a covenant with Abram, saying, “To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates ...”

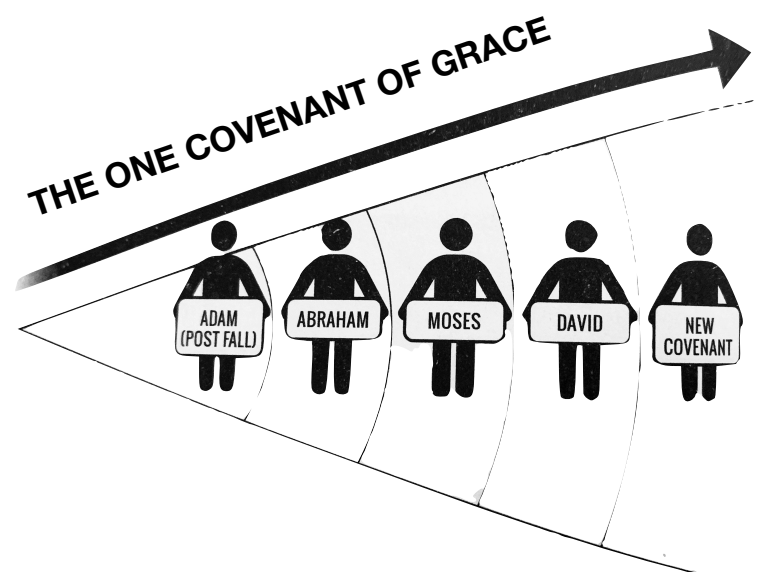
1. What object lesson did God give Abraham, verses 1-5?
2. How did Abraham respond to God, verse 6?
3. What was Abraham to do (verses 9-11)? Why did God keep Abraham in a deep sleep on the sidelines (12)?
4. Thought questions: why was Abraham’s vision shrouded in “dreadful and great darkness?” Why did the people of Abraham have to wait 400 years for deliverance?
5. Do God’s “promises delayed” mean “promises denied?” (On your own, take a look at 2 Peter 3:8-11).

APPLY what we’ve learned

- ◆ The GRACE > WORK > FAITH relationship is Trinitarian. God the Father plans the Covenant of Grace (giving us to his Son to save). God the Son accomplishes our salvation, bearing the curses of our disobedience. God the Holy Spirit applies saving faith, giving us new hearts to believe.
- ◆ To use Rhodes’ illustration, in God’s Covenant of Grace, we don’t purchase the ticket we need to enter paradise.

REVIEW Chapter 5: Moses and Covenant Obedience

1. Rhodes rapidly reviews 400 years between Abraham and Moses (pp. 66-68). What are the echoes of God's covenant plan for the people of Abraham?
2. Why does the LORD heed the groans of his people and come to redeem and rescue them from slavery?
3. How did God repeat the covenant promises at Sinai?
4. How will covenant curses reverse these blessings?
5. In your own words, how do you explain the two views of the Mosaic Covenant ("Back to the Garden" or, "Same Girl, Different Dress")? How do we resolve the tension between "Law" (works) and "Grace?"
6. What New Testament metaphor does Jonty Rhodes use to explain the relationship between grace and law, faith and obedience?



7. What are the three reasons that our obedience is important in the purpose of God? Why is holiness mission-minded (pp. 78-79)?

To understand "Law & Grace," "Faith & Obedience," it is helpful to learn the "three uses of God's Law." God's Law: (1) Reveals God's perfect righteousness and human sinfulness, so we seek God's grace and mercy. (2) God's Law cannot change hearts but can restrain sin and lawlessness (a civil use). (3) God's Law guides regenerate believers into the good works and grateful obedience that will glorify and please their Savior.

HIGHLIGHT Key Points

1. The Covenant with Moses, or Covenant of Law, is not a "covenant of works," although it emphasizes covenant obedience as the way of blessing.
2. With Moses, God's Covenant of Grace expands from a family (the woman's Seed and the seed of Abraham) to the nation of Israel. It is a national covenant, with Moral (Ten Commandments), Civil, and Ceremonial laws. While we do not observe the Civil and Ceremonial, we obey the Moral laws to express gratitude for God's grace in our salvation.
3. So the motivation for our obedience is not to earn (merit) salvation, but to show our gratitude for God's salvation.
4. As Rhodes explains (pp. 73-74), God not only revealed Israel's sinfulness through the Moral Law but also offered forgiveness to the people through Ceremonial sacrifices for sin at the Tabernacle.

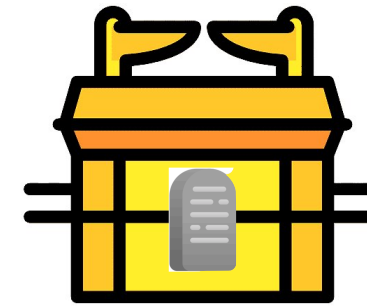
DISCUSS Bible Passage(s)

Exodus 19:2-6

² ... There Israel encamped before the mountain, ³ while Moses went up to God. The LORD called to him ... "Thus you shall say to ... the people of Israel: ⁴ You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. ⁵ Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; ⁶ ... you shall be to me a kingdom of priests and a holy nation."

Exodus 20:1-17

¹ ... God spoke all these words, saying, ² "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. ³ You shall have no other gods before me. ⁴ You shall not make for yourself a carved image ... ⁵ You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation... ⁶ but showing steadfast love to thousands of those who love me and keep my commandments. ⁷ You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain. ⁸ Remember the Sabbath day, to keep it holy. ⁹ Six days you shall labor ... ¹⁰ but the seventh day is a Sabbath to the LORD your God ... ¹¹ For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy. ¹² Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you. ¹³ You shall not murder. ¹⁴ You shall not commit adultery. ¹⁵ You shall not steal.



¹⁶ You shall not bear false witness against your neighbor. ¹⁷ You shall not covet your neighbor's house ... your neighbor's wife ... or anything that is your neighbor's."

Exodus 25:16-22

¹⁶ ... put into the ark the testimony that I shall give you. ¹⁷ You shall make a mercy seat of pure gold ... ¹⁸ And you shall make two cherubim of gold; of hammered work shall you make them, on the two ends of the mercy seat ... ²⁰ The cherubim shall spread out their wings ... overshadowing the mercy seat ... toward the mercy seat shall the faces of the cherubim be. ²¹ And you shall put the mercy seat on the top of the ark, and in the ark you shall put the testimony ... ²² There I will meet with you... from above the mercy seat ... I will speak with you about all that I will give you in commandment for the people ...

1. Before God gave the Law, how did God speak of Grace? How does idolatry sin against both Law and Love?
2. What does God promise? What does God require?
3. Why is the Atonement Cover the "Mercy Seat?"
4. Where is the Testimony stored? Why is this significant? Why do the cherubim face down? (hint: 1 Peter 1:12).

APPLY what we've learned

- ◆ The LORD's grace motivates our grateful obedience.
- ◆ God's law covenant revealed sin but provided atonement.
- ◆ The LORD sanctifies us and calls us to a world mission.

REVIEW Chapter 6: David and the Covenant King

1. How does the Bible describe the time of the Judges in Israel (pp. 81-82)?
2. What things went wrong with the first king of Israel?
3. How did God repeat the covenant promises (P-P-P) to David? What were God's conditions?
4. How do we see the promises being fulfilled in Solomon (pp. 86-87)? How did the conditions begin to be broken?
5. In remarkable words, 1 Chronicles 29:23 says that, *"Solomon sat on the throne of the LORD as king in place of David his father. And he prospered, and all Israel obeyed him."* But his kingdom (literally) "went south" (shrinking to just Judah). What went wrong?
6. What "glimmer of light" remained after God's people were exiled (Israel to Assyria, Judah to Babylon)?
7. Why is God's steadfast love, or the LORD's *hesed*, **חֶסֶד** the only basis for our hope in exile? (p. 93)
8. For more thought: What does it mean when we pray as Jesus' taught us to pray, *Your Kingdom Come*?

Instead of a moral lesson that we "be brave like young David," how is "David and Goliath" a Gospel Story, that refers back to a covenant promise and forward to New Covenant fulfillment? *"This day the LORD will deliver you into my hand, and I will strike you down and cut off your head."* (1 Samuel 17:46)
Here's a New Testament hint: *"we are more than conquerors through him who loved us."* (Romans 8:37)



"Twelve lions stood there, one on each end of a step on the six steps. Nothing like it was ever made for any kingdom." 2 Chronicles 9:19

HIGHLIGHT Key Points

1. Beginning with David, God's Covenant of Grace moves from a family (Abraham), to a nation (Israel -> Judah), to God's Kingdom, that will be ruled by a Son of David.
2. Israel's longing for a kingdom came when faced with threats from outside enemies and social disintegration. *"In those days there was no king in Israel. Everyone did what was right in his own eyes."* (Judges 21:25)
3. God promised to David that the Covenant promises of a People (a kingdom), a Paradise (safety from enemies) and God's Presence (in a Temple) would be fulfilled by the LORD's steadfast love to him and to his sons.
4. David's son Solomon would be blessed with wisdom, would build God's Temple, and expand Israel's kingdom. But he and his sons would descend into worldliness. The kingdom would divide, collapse, and the people would be exiled from the land of promise.

DISCUSS Bible Passage(s)

2 Samuel 7:8-16

⁸ “I took you from the pasture, from following the sheep, that you should be prince over my people Israel. ⁹ And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great name, like the name of the great ones of the earth. ¹⁰ And I will appoint a place for my people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more, as formerly, ¹¹ from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the LORD declares to you that the LORD will make you a house. ¹² When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³ He shall build a house for my name, and I will establish the throne of his kingdom forever. ¹⁴ I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, ¹⁵ but my steadfast love will not depart from him, as I took it from Saul ... ¹⁶ Your throne shall be established forever.”

Psalm 72 (basis for the hymn “Jesus Shall Reign”)

¹ Give the king your justice, O God, and your righteousness to the royal son! ² May he judge your people with righteousness, and your poor with justice!

⁴ May he defend the cause of the poor of the people, give deliverance to the children of the needy, and crush the oppressor! ... ⁸ May he have dominion ... from the River to the ends of the earth! ⁹ May desert tribes bow down before him, and his enemies lick the dust! ...



“Weep no more; behold, the
Lion of the tribe of Judah, the
Root of David, has
conquered...” Revelation 5:5

¹⁷ May his name endure forever, his fame continue as long as the sun! May people be blessed in him, all nations call him blessed! ... ¹⁹ Blessed be his glorious name ... may the whole earth be filled with his glory!”

1. Contrast David’s history and his promised future.
2. What covenant promises will be fulfilled in David? What promises will be fulfilled in his offspring?
3. What is the relationship between David’s son and God? What does the LORD say about his steadfast love?
4. Where are some echoes of Genesis in Psalm 72?

APPLY what we’ve learned

- ◆ God’s people long for a king, a protector from moral and social collapse (“*everyone doing right in their own eyes*”) and from outside enemies. The constant temptation: that we will trust rich, powerful, worldly leadership to save us.
- ◆ Our longings should instead echo Isaiah 32:1: “*Behold, a king will reign in righteousness...*” and Jeremiah 23:5: “*Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.*”
- ◆ The prayer, *Your kingdom come*, means “*we pray that Satan’s kingdom may be destroyed, that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.*” (Westminster Shorter Catechism 102)

REVIEW Chapter 7: The New Covenant

1. What are Rhodes' 2 examples of something "new?" Which example represents the "New" Covenant?
2. How are these promises now fulfilled (pp. 96-97)?

PEOPLE:

PLACE:

PARADISE:

PRESENCE:

KING:

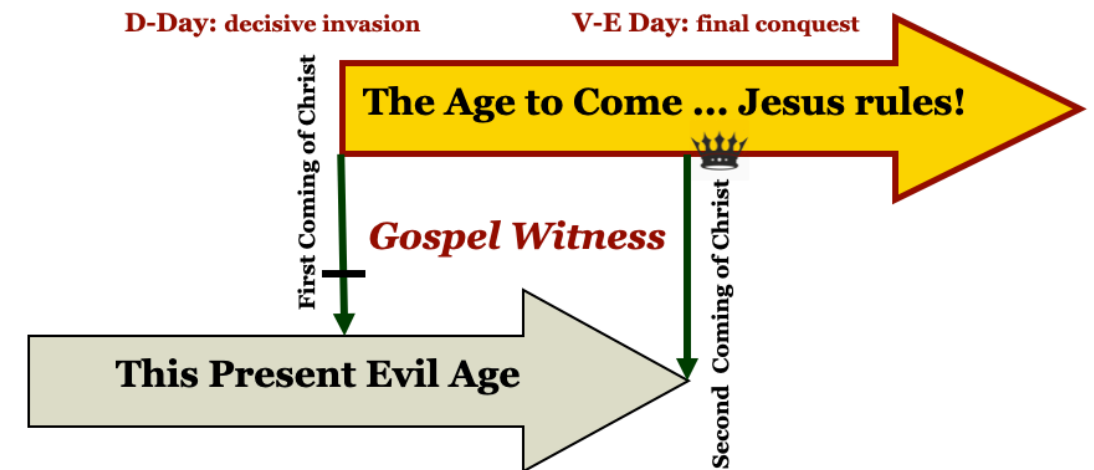
3. How does God, in the New Covenant, "go big" in both REACH and POWER (pp. 98-99)?
4. Reading all of Chapter 6, jot down aspects of both:
The NOW of the New Covenant:

The NOT YET of the New Covenant:

The "Now - Not Yet" of God's kingdom come has been compared to the period between two crucial World War II events: D-Day (decisive invasion of Europe) and V-E Day (the final victory). In the interim between the King's first and final coming, we may face "battles of the bulge" with the world, the flesh, and the devil.

We live between Grace and Glory

John 16:33: "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."



HIGHLIGHT Key Points

1. The New Covenant is organically connected to all of the covenants of grace that unfolded prior to Jesus Christ.
2. But, as the final fulfillment of the unfolding of God's plan, the dimensions of the New Covenant are God-sized.
3. God has "gone global." As God promised to Abraham, all the nations are now blessed in Jesus Christ.
4. God has also "gone powerful" — giving his people the Holy Spirit, not writing his Word on stone tables, but on new, Holy Spirit-regenerated hearts.
5. And yet fulfillment awaits a New Creation, a "*new heavens and a new earth in which righteousness dwells.*" God's people from all nations must be gathered. (2 Peter 3)

DISCUSS Bible Passage(s)

Mark 4:26-32

²⁶ He said, “The kingdom of God is as if a man should scatter seed on the ground. ²⁷ He sleeps and rises night and day, and the seed sprouts and grows; he knows not how. ²⁸ The earth produces by itself, first the blade, then the ear, then the full grain in the ear. ²⁹ But when the grain is ripe, at once he puts in the sickle, because the harvest has come” ... ³⁰ And he said, “With what can we compare the kingdom of God, or what parable shall we use for it? ³¹ It is like a grain of mustard seed, which, when sown on the ground, is the smallest of all the seeds on earth, ³² yet when it is sown it grows up and becomes larger than all the garden plants and puts out large branches, so that the birds of the air can make nests in its shade.”

Luke 9:27-31

²⁷ “But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God.” ²⁸ Now about eight days after these sayings he took with him Peter and John and James and went up on the mountain to pray. ²⁹ And as he was praying, the appearance of his face was altered, and his clothing became dazzling white. ³⁰ And behold, two men were talking with him, Moses and Elijah, ³¹ who appeared in glory and spoke of his departure [or “exodus”], which he was about to accomplish at Jerusalem.

2 Peter 1:16-19

¹⁶ For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. ¹⁷ For when he received honor and glory from God the



Father, and the voice was borne to him by the Majestic Glory, “This is my beloved Son, with whom I am well pleased,” ¹⁸ we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain. ¹⁹ And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

1. How is spreading the “kingdom now” like sowing seeds?
2. What is “now” the power and extent of the kingdom?
3. When will the full “gospel harvest” come?
4. How is the event in Luke 9 like a kingdom “prequel”?
5. As Peter reflects back on Jesus’ Transfiguration, how does he describe himself (plus James and John)? Since we are only “witnesses” for Jesus, what should we do?

APPLY what we’ve learned

- ◆ We live in the *Now-Not Yet* of God’s kingdom. We serve our God between Christ’s two appearances — first, in grace and mercy — finally, in glory (see Titus 2:11-14).
- ◆ Our task in this age (Acts 1:7-11) is to be filled with the Holy Spirit, to be witnesses for Christ in the whole world, while we await the blessed hope of Christ’s return in glory.

REVIEW Chapter 8: The Covenant of Redemption

1. In your own words, explain the “tension” that exists between the “Covenant of Works” (made with Adam) and the “Covenant of Grace” (God makes with us)?
2. It was after Moses asked to “see” God’s glory that the LORD’s character was revealed: “*a God merciful and gracious, abounding in steadfast love and faithfulness*” who will “*by no means clear the guilty.*” Where is the glory in this revelation?
3. With whom and “when” did God make the “Covenant of Redemption”? Why do we know this “covenant” only by inference, not directly recorded in the Bible?

What is the **CONDITION** of this covenant? (p.115)

What is the **PROMISE** of this covenant? (p. 116)

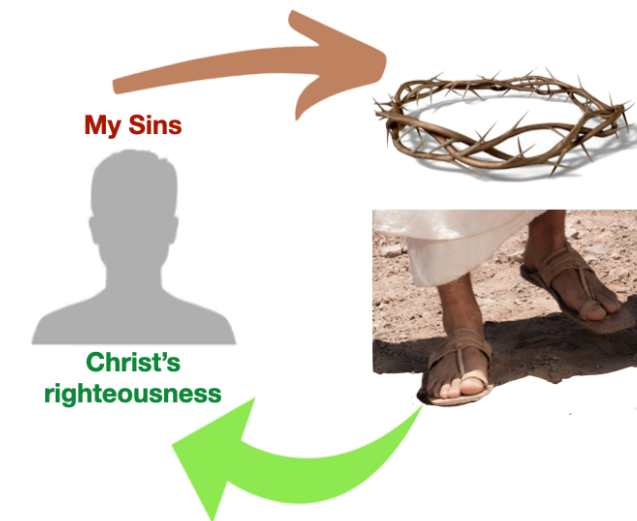
4. What is meant by Jesus’ active obedience?
5. What is meant by Jesus’ passive obedience?
6. Explain why Jonty Rhodes describes Jesus as our “Give-and-Take Savior” (pp. 118-123):

ADAM gave to us: CHRIST takes and gives to us:

- | | |
|--------------|---------------|
| 1. The GRAVE | _____ & _____ |
| 2. Our GUILT | _____ & _____ |
| 3. Our GRIME | _____ & _____ |

7. God’s Covenant of Grace is made with “offspring.” And who is, and who are, Abraham’s “offspring?”

God’s Covenant of Redemption is like a “marriage.” How is this an “arranged marriage.”



“For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.”
(2 Corinthians 5:21)

HIGHLIGHT Key Points

1. For God to give us love, grace, mercy, and forgiveness, God’s justice must be fulfilled. For us, God’s Covenant is all Grace. But for Christ, it is a Covenant of Works.
2. God, who is holy and just, cannot overlook or leave sin unpunished. Grace is never offered at the expense of God’s justice, but at the expense of Christ’s sacrifice.
3. For Christ, the Covenant of Redemption was a Covenant of Works. Christ’s work: to become our Kinsman-Redeemer, fulfilling all of God’s righteous requirements for us (by his perfect, active obedience) and by paying all of our debts.
4. In God’s Covenant of Grace, believers are *credited* with Christ’s perfect righteousness and Christ was *debited* (passive obedience) with all of our sinful guilt.
5. So God’s justice is fulfilled. All of our sins were justly punished on the cross of Christ. We are in union with Christ as the Last Adam and our Covenant Head.

DISCUSS Bible Passage(s)

2 Timothy 1:9-10 (NIV)

“⁹ [God] has saved us and called us to a holy life — not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, ¹⁰ but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel.”

John 10:26-30

“²⁶ You do not believe because you are not among my sheep. ²⁷ My sheep hear my voice, and I know them, and they follow me. ²⁸ I give them eternal life, and they will never perish, and no one will snatch them out of my hand. ²⁹ My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand. ³⁰ I and the Father are one.”

John 17:4-5, 6, 9-10

“⁴ I glorified you on earth, having accomplished the work that you gave me to do. ⁵ And now, Father, glorify me in your own presence with the glory that I had with you before the world existed ... ⁶ I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word ... ⁹ I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. ¹⁰ All mine are yours, and yours are mine, and I am glorified in them.”

1 John 1:9

⁹ If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.



1. How is salvation God’s *purpose and grace* before time?
2. Why is grace *not because of anything we have done*?
3. Why don’t some (even the religious) believe in Christ?
4. What does God’s Son give to us? What was God the Father’s gift to his Son?
5. God the Son shared the Father’s glory before creation. How is God even more glorified now in the world?
6. Why is the assurance of our forgiveness and cleansing based on both — that God is faithful and just?

APPLY what we’ve learned

- ◆ How is the great mystery, “*Why did God allow the fall?*” somewhat answered by, “*For God’s (greater) glory?*” While God never gives us reasons for evil (book of Job) God may reveal purposes in our failures and pain.
- ◆ How does the judicial concept of “no double jeopardy” illustrate what is “good” about the “good news” of Christ?
- ◆ How did God’s Son fulfill the role of Kinsman-Redeemer? How does Jesus fulfill the role of our spiritual Husband?
- ◆ Jesus *loved the church and gave himself up for her, that he might sanctify her, having cleansed her ... that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.* How can husbands reflect Christ in their marriages?

REVIEW Chapter 9: Covenant Salvation

1. Two of the “God-sized” themes in this chapter may be summed up: “the Gospel is 100% God’s grace,” and “the Gospel is Trinity-shaped.”
2. As you read Jonty Rhodes’ Chapter 9, it may be helpful for you to jot down what you learn about how “By grace alone” means “By God alone”:

The GRACE of God the FATHER:

The GRACE of God the SON:

The GRACE of God the HOLY SPIRIT:

3. How are we transferred from Adam to Christ?
4. Jonty Rhodes says he was wrong to think faith was the basis for his transfer from Adam to Christ. The basis was God’s gift. What were the three problems of his previous view of salvation?

The Pastoral Problem:

The Theological Problem:

The Practical Problem:

5. Why is God’s love described as *unconditional, personal, powerful, and unstoppable*?

	Sufficiency of the Atonement	Design of the Atonement	Effectiveness of the Atonement
Reformed Churches	UNLIMITED value to save all universally offered to all humanity.	LIMITED designed to save only God’s chosen people.	UNLIMITED Actually saves to the uttermost; salvation is fully purchased by Christ on the cross.
Other Evangelicals	UNLIMITED sufficient to save all and every sinner.	UNLIMITED designed to save all people.	LIMITED Salvation is made possible for all, but its effectiveness depends on what WE do, namely, believe. Conditional Universalism.
Universalists	UNLIMITED sufficient for all	UNLIMITED designed to save all	UNLIMITED All people are saved, with or without faith. Absolute Universalism.

HIGHLIGHT Key Points

1. We are saved by God’s grace alone, through faith alone, by God the Father, the Son, and the Holy Spirit alone. For God’s glory alone. *For from him and through him and to him are all things. To him be glory forever. Amen.* (Romans 11:36)
2. What this chapter challenges us to always remember: we are saved through, not because of our faith in Christ. Faith is the necessary instrument: we are not saved if we do not believe. But saving faith is not the basis for our salvation in Christ. Faith is not a “work” — our small contribution to salvation by God’s grace.
3. The reason that “the Gospel is Trinity-shaped” is that God the Father gives “grace before time,” choosing us in Christ, removing us from Adam and giving us to the Son. God the Son gives us grace in “the fullness of time,” living and dying for us. God the Holy Spirit draws us to Christ, regenerates our hearts, and gives us saving faith.
4. What the Father plans, the Son accomplishes, the Spirit applies. Like Architect, Contractor, Interior Designer.

DISCUSS Bible Passage(s)

Ephesians 1

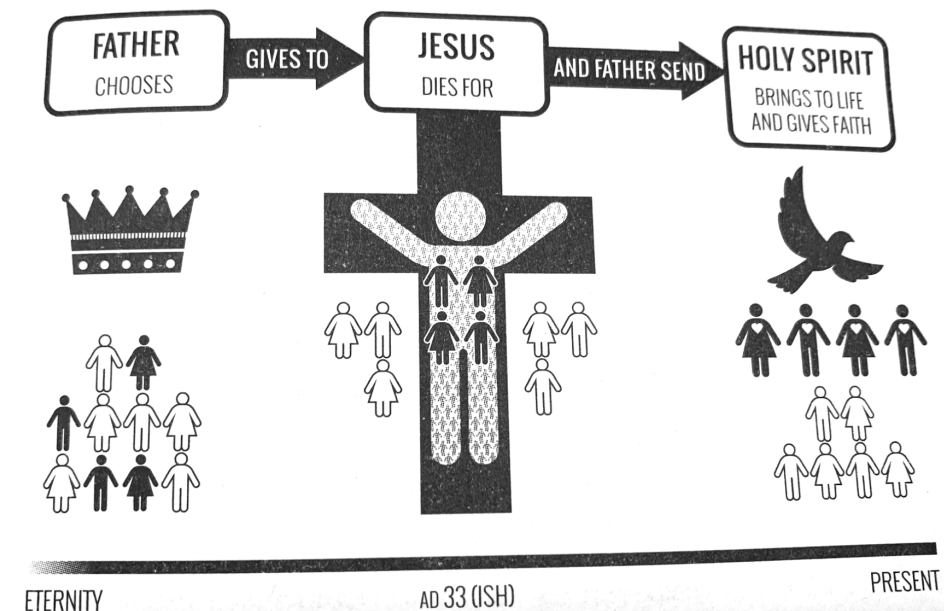
³ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, ⁴ even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love ⁵ he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, ⁶ to the praise of his glorious grace, with which he has blessed us in the Beloved. ⁷ In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, ⁸ which he lavished upon us, in all wisdom and insight ⁹ making known to us the mystery of his will, according to his purpose, which he set forth in Christ ¹⁰ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

John 10

²⁵ The works that I do in my Father's name bear witness about me, ²⁶ but you do not believe because you are not among my sheep. ²⁷ My sheep hear my voice, and I know them, and they follow me. ²⁸ I give them eternal life, and they will never perish, and no one will snatch them out of my hand. ²⁹ My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. ³⁰ I and the Father are one.

Exodus 28 (directions for the priest's garments)

⁹ You shall take two onyx stones, and engrave on them the names of the sons of Israel ... ¹² And you shall set the two stones on the shoulder pieces of the ephod, as stones of remembrance for the sons of Israel. And Aaron shall bear their names before the LORD on his two



shoulders for remembrance ... ²⁹ So Aaron shall bear the names of the sons of Israel in the breastpiece of judgment on his heart, when he goes into the Holy Place, to bring them to regular remembrance before the LORD. ³⁰ And in the breastpiece of judgment you shall put the Urim and the Thummim, and they shall be on Aaron's heart, when he goes in before the LORD. Thus Aaron shall bear the judgment of the people of Israel on his heart before the LORD regularly.

1. How is God's grace and glory praised in Ephesians 1?
2. List the "spiritual blessings" the Father gave us in Christ.
3. Why does Jesus say some (even religious leaders) don't believe him? Why do we hear and follow our Shepherd?
4. High Priests offered sacrifices for sin and interceded. How does Aaron foreshadow Jesus Christ?

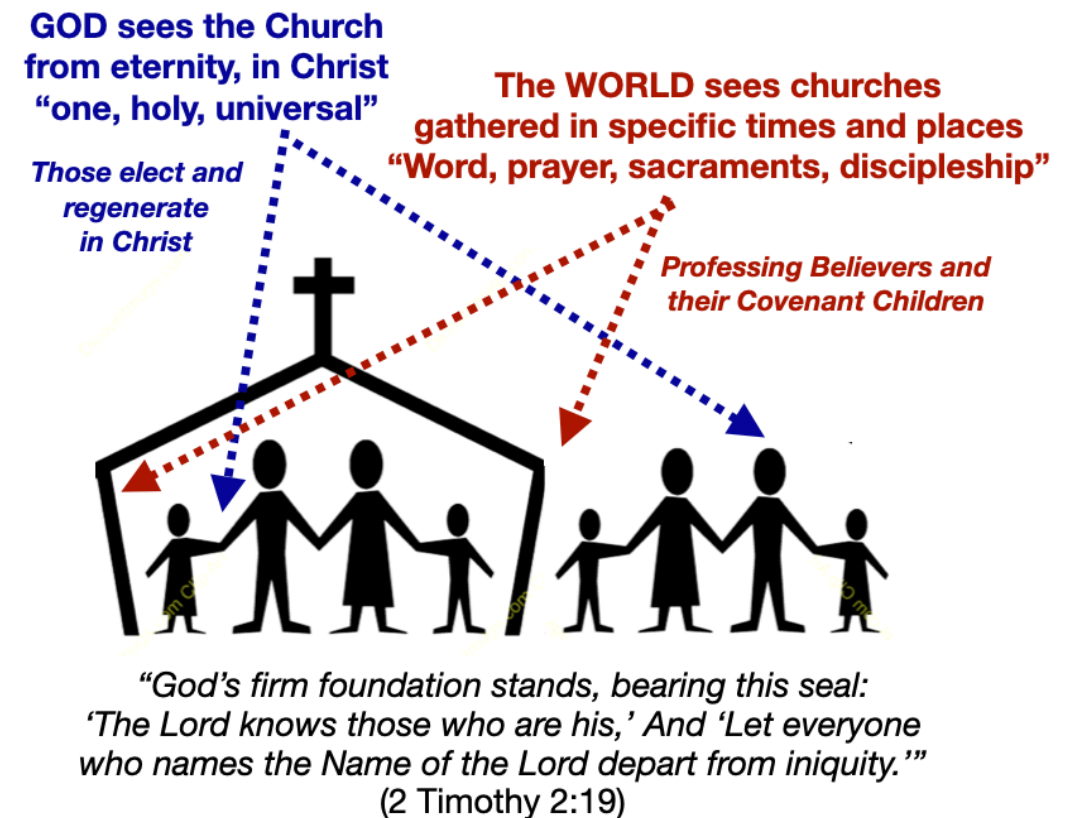
APPLY what we've learned

- ◆ On what basis do we find assurance of our salvation?
- ◆ What is the basis for our confidence in evangelism?
- ◆ How do Father, Son, Spirit give us confidence to pray?

REVIEW Chapter 10: Covenant People

1. Jonty Rhodes says, “You can either be in Adam or in Christ: there is no third option.” (p. 146). But then he later says, “we can divide humanity into three categories: non-Christians, covenant-breakers, and covenant-keepers.” (p. 154). So why are these not contradictory statements?
2. How does Jonty Rhodes describe three different approaches to church government? To show charity to all kinds of Christian churches, what are some of the strengths — and the weaknesses — of these “circles, chains, and pyramids”?
3. What are the two covenant signs in the Old Covenant? (Rhodes only mentions one) What are the corresponding signs in the New Covenant? What is the relationship between the sign and the spiritual reality that is signified?
4. What is meant by “outward and inward membership of the covenant?” (p. 153) How does this explain *apostasy* (cf. Hebrews 6) to fall from faith, but not losing *assurance*: “once saved, always saved”?
5. Theologians distinguish the “visible and invisible church.” Those words do not explicitly appear in the Bible, so why is this distinction “helpful”? How is this helpful in describing who is, and who is not included in church membership?
6. What are the “marks” of a faithful “visible” church? What are the “attributes” of the “invisible” church?

The Church as “Visible” and “Invisible”



HIGHLIGHT Key Points

1. Even in the New Testament, we see various kinds of local churches, with differing styles, forms of leadership, and cultural expressions. But true reflections of Christ's one spiritual Body must show faithfulness to the Word, Sacraments, and administering Church Discipline.
2. Bible-believing churches disagree on water baptism. Baptizing (instead of dedicating) believers' children comes from the Covenant of grace — what God does to save us, not what righteous things we do (like believe).
3. In the visible church, shepherds lovingly apply discipline, but don't claim, "We know you are not born again." Rather say: "You are not living your profession of faith."

DISCUSS Bible Passage(s)

Matthew 28:18-20

¹⁸ Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

Acts 2:39

³⁹ For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.”

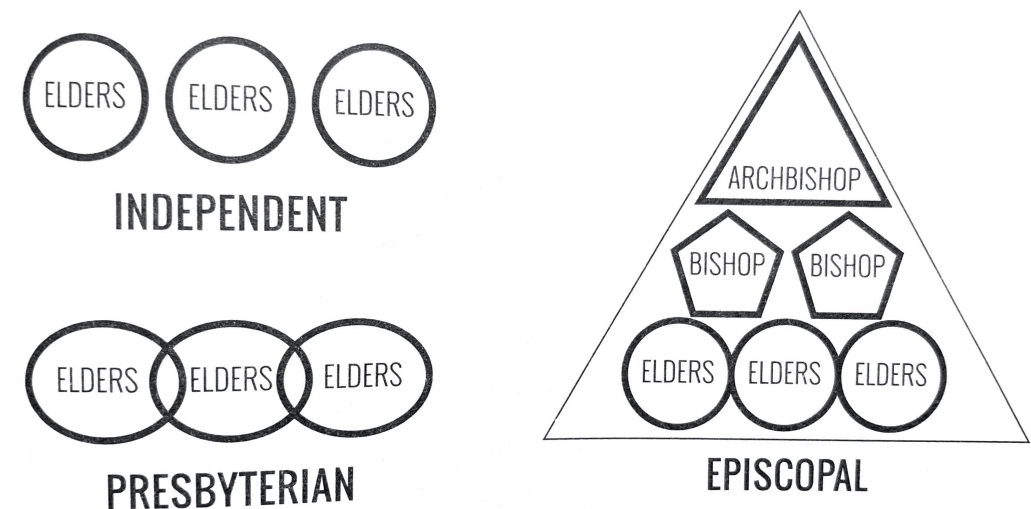
1 Corinthians 12:13

¹³ For in one Spirit we were all baptized into one body — Jews or Greeks, slaves or free — and all were made to drink of one Spirit.

Titus 3:5-6

⁵ He saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, ⁶ whom he poured out on us richly through Jesus Christ our Savior.

1. Why does Christ's Great Commission command his church to “make disciples,” not to “make believers?”
2. How did Peter's Pentecost sermon include both a free Gospel invitation and affirm the Lord's sovereign grace?
3. To what baptism and church does 1 Corinthians 12:13 refer?
4. How can Titus guard us from thinking water baptism is a “work done by us in righteousness”? How do his word pictures guard us from restricting the correct “mode” of baptism to either immersion, or pouring, or sprinkling?



APPLY what we've learned

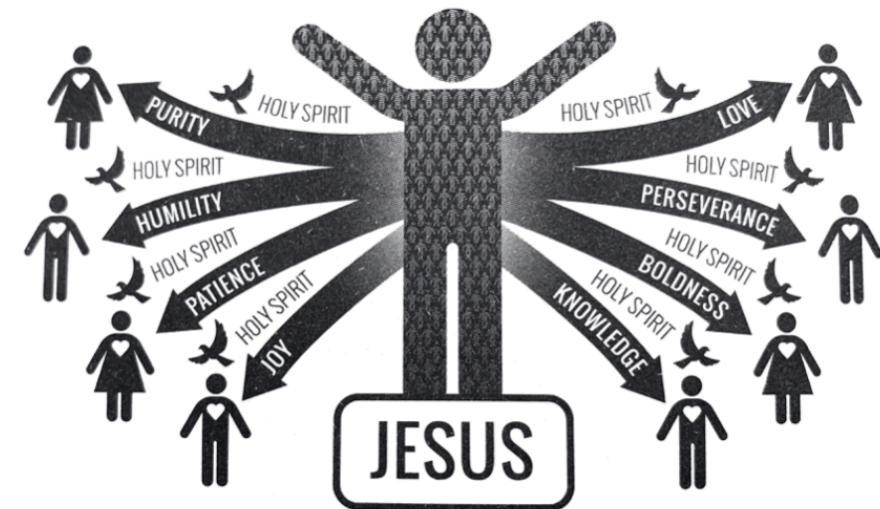
- ◆ What are ways that we may exclude from the church a person whom God has included in Christ's Body? (For examples, look at Romans 14 and James 2:1-7).
- ◆ If there is one Covenant of Grace, then why were Old “covenant signs” (circumcision to enter the covenant, Passover for the covenant meal) changed to baptism and the Lord's Supper? In the New Covenant, what did God remove from the signs? Why is this significant?
- ◆ Do the creeds, “*I believe in one, holy, catholic, apostolic church*” refer to the “visible” or the “invisible” church?
- ◆ Compare and contrast the Holy Spirit's baptism (regeneration) with the church's water baptism?
- ◆ Credo-baptist churches assume believers' children are “out” until they show (by professing faith) they are “in.” Paedo-Baptist churches assume covenant children are “in” until they show they are “out” (as covenant-breakers).
 - 1) Why do Credo-baptist churches “dedicate” babies?
 - 2) Why do some Credo-baptist churches “re-baptize”?
 - 3) Why do Paedo-baptist churches distinguish their “communing” from “non-communing” members?

REVIEW Chapter 11: Covenant Life

1. Why was it necessary for God's eternal Son to become a fully human man to fulfill God's covenants?
2. What are the legal and the vital aspects (or benefits) of our union with Jesus Christ? (p. 166)
3. What are some differences between justification and sanctification? (p. 167) Which is a finished act of God's grace for you? Which is a continued process? When will sanctification end?
4. Consider Philippians 1:6. In this verse, is the Apostle referring to justification or sanctification? *And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.*
5. What is the difference between the ceremonial, civil, and moral Law of God? (pp. 169-171)
6. Why does Jonty Rhodes say that, "Law and gospel are not enemies, but friends" (p. 171). But why are "grace and works ... enemies?"

Jack Miller once commented that: *"God's Law plus a regenerate heart cannot match the sinful flesh."*

7. Why do we need the Holy Spirit — not only to give us a new heart, but also to empower us every day?
8. How does Jonty Rhodes' illustration about the apps that you download to your smartphone (p. 167) help us to understand both God's work and our work in sanctification?



Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. (Acts 2:33)

HIGHLIGHT Key Points

1. It may be an overstatement, but some notice how Roman Catholics emphasize God the Father, Baptists and Presbyterians emphasize God the Son, and Pentecostals emphasize God the Holy Spirit. In this book, Jonty Rhodes balances our "Trinitarian salvation."
2. In God's covenants: before time, in the fullness of time, and in our time: the Father plans, the Son accomplishes, and the Spirit applies legal and life-giving salvation to us.
3. Chapter 11 does not quote 2 Corinthians 3:3, but the Apostle Paul clearly describes the connection between the "Law and Gospel," the "Old and New Covenant." *You show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.*

DISCUSS Bible Passage(s)

Jeremiah 31

³³ For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

Acts 1

⁸ You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.

Acts 2

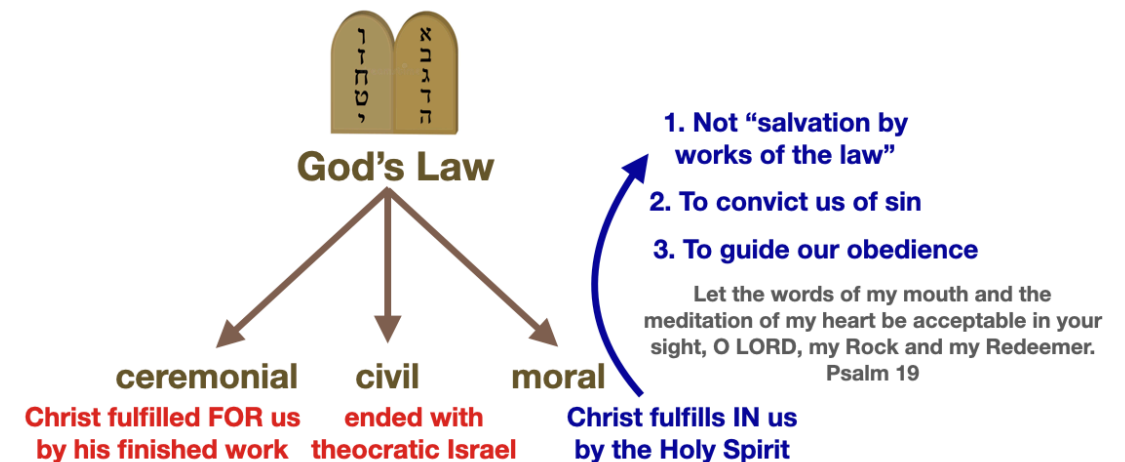
³³ Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.

Romans 8

³ God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, ⁴ in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.

Galatians 4

⁴ But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, ⁵ to redeem those who were under the law, so that we might receive adoption as sons. ⁶ And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” ⁷ So you are no longer a slave, but a son, and if a son, then an heir through God.



1. How was the New Covenant described by the Prophets?
2. God the Father anointed the Son by the Spirit to fulfill his mission as Redeemer. Why are we anointed? Why is “holiness for mission?” Can unholy people be witnesses?
3. According to Romans 8, what was God’s Law not able to do? So what was defective, if not God’s Law?
4. In Galatians (and elsewhere in the New Testament), the Holy Spirit is called an “earnest” (downpayment) and the “Spirit of adoption.” What realities do these describe?

APPLY what we’ve learned

- ◆ God the Son has accomplished our salvation by fulfilling the Law — by his perfect obedience and atoning death. What did our reigning “Messiah” (God’s “Anointed One”) earn for us — so that we vitally experience salvation?
- ◆ The legal benefits of salvation (justification and adoption) were perfectly secured in the Son, “born under the law.” How do we experience life-giving benefits of salvation (regeneration and sanctification) in union with Christ?
- ◆ God’s Law is no longer written on stone tablets. Where is the moral Law now written by “the finger (Spirit) of God?”
- ◆ If personal obedience to God’s Law is not the basis for salvation, then why is your obedience still necessary?