



BIBLE FOUNDATIONS COLLECTION

The Covenants of Scripture

A beginner-friendly guide to God's promises, His covenant people, and the new covenant fulfilled in Jesus

PURPOSE

Understand the Bible's major covenants, follow God's promises through the story, and recognize Jesus as the One who fulfills God's saving plan and mediates the new covenant.

Welcome

The Bible is filled with promises, responsibilities, blessings, warnings, sacrifices, kings, priests, and acts of salvation. Covenant helps connect them. God covenants with Noah and creation, promises Abraham a family and worldwide blessing, forms Israel at Sinai, promises David an enduring royal line, and promises a new covenant marked by forgiveness, renewed hearts, and the Holy Spirit. Jesus establishes that new covenant through His blood.

SIMPLE MEANING

A covenant is a binding relationship established through promises and commitments. Biblical covenants are more than modern contracts: they form committed relationships and may include representatives, responsibilities, blessings, warnings, sacrifices, signs, meals, oaths, and written records.

Scripture translation

Short quotations are from the Berean Standard Bible unless otherwise noted. References allow readers to verify every statement in context.

A prayer before you begin

Father, thank You for being faithful to Your promises. Help me understand Your covenants, follow Your saving purpose, and see Jesus at the center. Amen.

How to Use This Guide

- Learn the simple definition.
- Follow the covenants in order.
- Identify participants and representatives.
- Notice God's promises and human responsibilities.
- Look for signs, ceremonies, blessings, and warnings.
- Follow later biblical explanations.
- Ask how Jesus fulfills, mediates, or completes the promise.
- Read every passage in context.

COVENANT STORY

Creation → Noah → Abraham → Israel at Sinai → David → prophetic promise → Jesus and the new covenant → a people from every nation → new creation.

Covenant is relational

God's covenant formula—"I will be your God, and you will be My people"—expresses belonging, presence, worship, love, loyalty, obedience, mission, and accountability. Exodus 6:6–8; Jeremiah 31:31–34; Revelation 21:3.

God takes the initiative

Humanity does not negotiate with God as an equal. God reveals Himself, establishes the promise, defines the relationship, and calls people to respond with faith, love, worship, obedience, and repentance.

Covenant, promise, contract, and testament

A covenant may contain promises but establishes a broader relationship. A contract often focuses on exchange; a covenant on committed belonging. "Testament" is closely related to covenant in Christian usage. The "old covenant" in 2 Corinthians 3 and Hebrews 8 primarily identifies the Mosaic covenant, not everything in the Old Testament books.

The Covenant Story at a Glance

- Creation: blessing, vocation, command, accountability, fall, and first rescue promise.
- Noah: God preserves creation and promises no flood will again destroy all flesh.
- Abraham: land, offspring, presence, kings, and worldwide blessing.
- Sinai: rescued Israel becomes God's treasured, priestly, holy people.
- David: God promises an enduring royal house and Son.
- Prophets: judgment gives way to promises of a Shepherd, new heart, Spirit, and new covenant.
- Jesus: fulfills the promises, bears judgment, offers the final sacrifice, rises, and mediates the new covenant.
- Church and mission: Jews and Gentiles are reconciled in Christ and sent to the nations.
- New creation: God dwells with His redeemed people and removes the curse.

Part One · Creation and Noah

Creation relationship and Adam

Genesis 1–3 does not explicitly call God's relationship with Adam a covenant, though it includes blessing, vocation, provision, command, representation, consequences, and promise. Some traditions call it a covenant of creation, Adamic covenant, or covenant of works; others avoid a formal covenant label. Hosea 6:7 is debated. State Genesis' clear teaching before using later theological categories.

Human vocation: Bear God's image, fill the earth, exercise responsible dominion, cultivate and guard the garden, receive provision, and obey God.

The fall: Distrust and disobedience bring shame, broken relationships, frustrated work, exile, death, and the spread of sin.

First promise: Genesis 3:15 promises conflict and the serpent's defeat through the woman's offspring. Christians recognize its fulfillment in Jesus.

Connection to Jesus: Jesus is the last Adam. Adam's disobedience brings condemnation and death; Christ's obedience brings righteousness and life to those united to Him.

Key passages: Genesis 1–3; Romans 5:12–21; 1 Corinthians 15:20–28, 45–49.

Memory anchor: Adam brings sin and death; Jesus, the last Adam, brings righteousness and life.

Covenant with Noah and creation

Participants: God, Noah and his descendants, every living creature, and the earth.

Setting: After God judges widespread violence through the flood and preserves Noah's household and animal life.

Promise: Never again will a flood destroy all flesh; the regular patterns of earthly life continue while the earth remains.

Responsibilities: Be fruitful, value human life because people bear God's image, and honor God's instructions concerning blood and accountability.

Sign: The rainbow—God's sign of His promise to Noah, future generations, living creatures, and the earth.

Connection to Jesus: Jesus compares His return to Noah's days. The New Testament uses flood and ark imagery for judgment, patience, rescue, and baptism without requiring hidden symbolism in every detail.

Key passages: Genesis 6–9; Isaiah 54:9–10; Matthew 24:36–44; 1 Peter 3:18–22; 2 Peter 3:1–13.

Memory anchor: God judges evil, preserves life, and sustains creation while His saving plan unfolds.

Part Two · Covenant with Abraham

Participants: God, Abraham, Sarah, the promised offspring, and the nations who will be blessed.

Settings: Ur, Haran, Canaan, Shechem, Bethel, Hebron, and other places in Abraham's pilgrimage.

The promises

- Land — Canaan is promised to Abraham's offspring.
- Offspring — God creates a family through Abraham and Sarah despite barrenness and age.
- Presence — God commits to be God to Abraham and his descendants.
- Blessing — Abraham is blessed so all families of the earth may be blessed.
- Kings and name — rulers will come from Abraham and Sarah; God changes their names.

Genesis 15 ceremony

Divided animals frame a solemn covenant ceremony. God's presence passes between the pieces while Abraham is in a deep sleep, strongly emphasizing God's commitment to fulfill His word. Abraham believes God, and his faith is counted as righteousness.

Sign and response

Circumcision is given in Genesis 17 as the covenant sign in Abraham's household. Abraham's faith produces pilgrimage, worship, and obedience, although he also fears and fails. God's promise continues because God is faithful, not because Abraham's family is flawless.

Isaac and the promise

God fulfills the promised family through Isaac, Sarah's son. Attempts to secure the promise through human striving cause lasting pain, while God also sees and cares for Hagar and Ishmael.

Connection to Jesus

Jesus is the Son of Abraham and representative promised offspring through whom blessing reaches the nations. Galatians 3 centers the promise on Christ while recognizing Abraham's many descendants. Those who belong to Christ share in the promise by faith.

Key passages: Genesis 12:1–3; 15; 17; 21–22; Matthew 1:1; Romans 4; Galatians 3:6–29; Hebrews 11:8–19; James 2:20–24.

Memory anchor: God promises Abraham a family, land, presence, and worldwide blessing; Jesus brings that blessing to the nations.

Part Three · Covenant with Israel at Sinai

GRACE BEFORE LAW

God does not give Israel the Law so they can earn rescue. He delivers them from Egypt first, then teaches a redeemed people how to live. Exodus 20 begins: “I am the LORD your God, who brought you out of the land of Egypt.”

Participants: God, Moses as mediator, Israel, and future generations in the covenant community.

Calling: God names Israel His treasured possession, kingdom of priests, and holy nation. Exodus 19:3–6.

Ten Commandments and covenant instruction

The Ten Commandments summarize worship of God alone, rejection of idols, reverence for God's name, Sabbath, honor in family, protection of life, marital faithfulness, property, truthful testimony, and rightly ordered desire. Exodus 21–23 applies covenant principles to Israel's ancient national and social setting.

Covenant ceremony and presence

In Exodus 24, Moses reads the Book of the Covenant, the people affirm commitment, sacrificial blood confirms the covenant, and representatives share a meal before God. The tabernacle then provides sacred space, priesthood, sacrifice, cleansing, worship, and God's gracious dwelling among sinful people.

Signs and remembrance

Sabbath is identified as a sign between God and Israel. Circumcision, originating in Abraham's covenant, continues in Israel; the Law and prophets also demand circumcised hearts. Passover becomes a central memorial of deliverance.

Priests, sacrifices, and atonement

Israel's priesthood and sacrifices address atonement, cleansing, consecration, thanksgiving, fellowship, and restored worship. The Day of Atonement dramatizes the seriousness of sin and God's provision for cleansing. Leviticus 1–7; 16–17.

Blessings, curses, and covenant breaking

Leviticus 26 and Deuteronomy 27–30 connect Israel's covenant faithfulness to life in the land and warn of judgment and exile. These national promises are not guarantees that every Christian will receive wealth, health, or political security. The golden calf shows immediate covenant breaking, yet Exodus 34 reveals God as compassionate, gracious, patient, faithfully loving, forgiving, and just.

What the Law can and cannot do

The Law is holy, righteous, and good. It reveals God's will, exposes sin, restrains evil, orders Israel's life, and prepares for Christ. Human sin is the problem: law by itself does not create a new heart. Deuteronomy 5:28–29; Romans 3:19–20; 7:7–13; Galatians 3:19–25.

Connection to Jesus

Jesus fulfills the Law and Prophets, obeys where Israel fails, is true tabernacle and temple, offers the final sacrifice, serves as permanent High Priest, bears the curse, gives the Spirit, and mediates the new covenant. Matthew 5:17–20; John 1:14; 2:18–22; Galatians 3:10–14; Hebrews 3–10.

Memory anchor: At Sinai, God forms a rescued people for worship, holiness, justice, witness, and life in His presence.

Part Four · Priestly and Davidic Covenants

Priestly covenant

Numbers 25 speaks of a covenant of peace and lasting priesthood connected to Phinehas amid a difficult account of idolatry, immorality, judgment, and zeal. Other passages speak of God's covenant with Levi or the priesthood. Old Testament national actions do not authorize Christian religious violence; Jesus calls His followers to love enemies, reject personal vengeance, and entrust judgment to God.

Connection to Jesus: Jesus is not a Levitical priest. Hebrews presents Him as the permanent priest in the order of Melchizedek who offers Himself once for all and always lives to intercede.

Key passages: Numbers 25:1–13; Deuteronomy 33:8–11; Malachi 2:1–9; Psalm 110:4; Hebrews 5–10.

Memory anchor: Israel's priests serve temporarily; Jesus is the perfect and permanent High Priest.

Covenant with David

Participants: God, David, David's royal descendants, Israel, and the promised royal Son.

Setting: Jerusalem after David receives rest from many enemies and desires to build God a house.

Promises: God will make David's name great, secure His people, build David a royal "house," raise up his offspring, establish the kingdom, relate to the king as Father to son, discipline disobedience, and establish the throne enduringly.

Solomon partially fulfills the promise by reigning and building the temple, but his idolatry and the later kings' failures require a greater fulfillment. Psalms 2, 72, 89, 110, and 132 celebrate and wrestle with the promise. Prophets announce a Branch, Shepherd, Bethlehem ruler, and righteous King.

Connection to Jesus: Jesus is Son of David, born in David's city, Messiah, risen Lord, and everlasting King. Matthew 1:1; Luke 1:26–33; Acts 2:22–36; Romans 1:1–4; Revelation 22:16.

Memory anchor: God promises David an enduring royal Son; Jesus is the risen King whose kingdom never ends.

Part Five · Covenant Breaking and New-Covenant Hope

Covenant breaking and exile

Israel repeatedly worships other gods, trusts foreign powers, oppresses the vulnerable, corrupts worship, sheds innocent blood, and rejects correction. The prophets portray idolatry as relational betrayal and sometimes use graphic marital imagery. These passages expose sin's seriousness but must never excuse abuse or shame victims. Assyria and Babylon bring covenant judgment and exile. Judges 2; 2 Kings 17; 24–25; Jeremiah 2–3; Ezekiel 16; Hosea 1–3.

God remains faithful

Human covenant breaking does not make God unfaithful. He judges sin, preserves a remnant, and promises a new exodus, true Shepherd, Davidic King, cleansing, new heart, Spirit, forgiveness, new covenant, and new creation. Isaiah 40–55; Jeremiah 23; 31; Ezekiel 34–37; Joel 2.

Jeremiah's new covenant

Jeremiah 31:31–34 promises a new covenant with Israel and Judah: God's instruction written within, "I will be their God," deep knowledge of God, forgiveness, and sins remembered no more. It will not be like the covenant made at the exodus that Israel broke.

Ezekiel's renewal

Ezekiel promises cleansing, a new heart and spirit, removal of the heart of stone, God's Spirit within, renewed obedience, a Davidic Shepherd, restored people, and God's dwelling. Ezekiel 11:17–20; 34; 36:22–28; 37.

NEW-COVENANT ANCHOR

The new covenant does not correct a mistake in God's earlier plan. It brings the promised offspring, rescue, sacrifice, priesthood, royal Son, worldwide blessing, and divine presence to their saving fulfillment in Jesus.

Part Six · Jesus and the New Covenant

The Last Supper

At the meal before His crucifixion, Jesus calls the cup the new covenant in His blood. His words draw together Passover, Sinai's "blood of the covenant," Jeremiah's promise, atonement, and kingdom hope. Exodus 12; 24:8; Jeremiah 31; Matthew 26:26–29; Luke 22:14–20; 1 Corinthians 11:23–26.

Mediator, sacrifice, and curse

Moses mediates at Sinai; Jesus mediates a better covenant founded on better promises. He is the sinless Son, permanent Priest, once-for-all sacrifice, risen Lord, and living intercessor. He bears the covenant curse for His people. Father, Son, and Spirit act together in love: the Father gives, the Son willingly lays down His life, and the Spirit applies Christ's work. Galatians 3:10–14; Hebrews 7–10.

Jesus fulfills the covenant story

- Last Adam.
- Offspring of Abraham.
- Faithful Israel.
- Prophet like Moses.
- Passover Lamb.
- True temple.
- Permanent High Priest.
- Sufficient sacrifice.
- Son of David.
- Mediator of the new covenant.
- Giver of the Holy Spirit.
- King of the nations.
- One who makes all things new.

Spirit and one people

The risen Jesus pours out the promised Spirit, who gives life, unites believers to Christ, assures adoption, produces holy fruit, gives gifts, empowers witness, forms one body, and guarantees inheritance. Through Christ's blood, Gentiles once far away are brought near, but must not become arrogant toward Jewish people. Joel 2; Acts 2; Romans 8; 11; 1 Corinthians 12; Ephesians 1–2.

Grace and obedience

New-covenant grace does not make obedience unimportant. Forgiveness, union with Christ, a new heart, and the Spirit produce grateful transformation. Believers do not obey to purchase salvation; they obey because they belong to Jesus. John 14:15; Romans 6; Ephesians 2:8–10; Titus 2:11–14.

Memory anchor: Jesus fulfills the promises, bears judgment, mediates forgiveness, gives the Spirit, and forms a people from every nation.

Part Seven · Signs, Meals, and Common Questions

Covenant signs and remembrance

- Rainbow — Noah and creation. Genesis 9.
- Circumcision — Abrahamic covenant identity. Genesis 17; Romans 4.
- Sabbath — covenant sign with Israel at Sinai. Exodus 31.
- Passover — central memorial of exodus deliverance. Exodus 12–13.
- Lord's Supper — remembers and proclaims Jesus' death, expresses participation and unity, and anticipates His return. 1 Corinthians 10–11.
- Baptism — commanded by Jesus and connected to discipleship, repentance, faith, union with Christ, and visible Christian identity. Matthew 28; Acts 2; Romans 6; 1 Peter 3.

CHRISTIAN DIFFERENCES

Christians agree that Jesus commands baptism and gives the Lord's Supper. They differ about baptism's recipients, mode, covenant-sign language, and relation to regeneration; and about Christ's presence and frequency in the Supper. Study carefully and speak respectfully.

Are all covenants the same?

No. Noah includes creation; Abraham emphasizes family and worldwide blessing; Sinai forms Israel as a nation; David centers on royal dynasty; the new covenant brings forgiveness, inward renewal, Spirit, and fulfillment through Jesus.

Was the old covenant bad?

No. God's Law is holy, righteous, and good. Human sin and covenant breaking are the problem. The new covenant is better because Jesus provides the final sacrifice, permanent priesthood, complete forgiveness, inward renewal, access to God, and the Spirit.

Were Old Testament people saved by works?

No sinner earns salvation. God's people always depend on grace and respond in faith. Jesus' sacrifice is the ultimate basis of forgiveness. Genesis 15:6; Psalm 32; Romans 3–4; Hebrews 10.

Why give the Law?

To reveal God's character, define Israel's life, order worship and justice, expose sin, restrain evil, show the need for atonement, distinguish Israel, and prepare for Christ.

Are Christians under Moses?

Christians are not under the Mosaic covenant as their governing covenant; Jesus fulfills the Law and establishes the new. Yet the Old Testament remains inspired and teaches God's character, sin, justice, worship, holiness, wisdom, atonement, and the gospel. Interpret individual laws through Jesus, the apostles, and the new covenant.

Did the church replace Israel?

Christians arrange Israel, church, and promise differently. All should affirm Jesus as Israel's Messiah, salvation through Him, Jewish-Gentile unity in Christ, rejection of Gentile arrogance, God's faithfulness, and the gospel for everyone. Romans 9–11; Galatians 3; Ephesians 2.

Modern governments and the land

Biblical covenant promises do not give automatic moral approval to every action of any modern government. Reject antisemitism, hatred of Palestinians, racism, terrorism, collective blame, and dehumanization. Faithful Christians differ on modern land questions; study with truth, justice, compassion, and humility.

Can people break covenant?

Scripture describes covenant breaking and gives serious warnings. Christians differ on visible covenant membership, apostasy, perseverance, and assurance. Take seriously both God's preserving grace and Scripture's call to persevering faith. John 10; Romans 8; 1 Corinthians 10; Hebrews 3; 6; 10; 1 John 2.

Seven Days of Beginner Practice

Day 1 • Creation

Genesis 1:26–31; 2–3. Identify blessing, command, fall, consequence, and promise.

Day 2 • Noah

Genesis 8:20–9:17. Who is included, what is promised, and what is the sign?

Day 3 • Abraham

Genesis 12:1–3; 15; 17:1–8. List land, offspring, presence, and blessing.

Day 4 • Sinai

Exodus 19:1–8; 20:1–17; 24:1–11. Why does rescue come before obedience?

Day 5 • David

2 Samuel 7:1–17; Psalm 89:19–37. What begins with Solomon and requires a greater Son?

Day 6 • New Covenant Promised

Jeremiah 31:31–34; Ezekiel 36:22–28. List forgiveness, heart, Spirit, and belonging.

Day 7 • New Covenant Established

Luke 22:14–20; Hebrews 8:6–13; 10:11–25. What does Jesus secure, and how should believers respond?

Review and Reflection

- What is a covenant?
- Why is covenant more than a contract?
- Why be cautious about calling the creation relationship a formal covenant?
- Who is included with Noah?
- What does God promise Abraham?
- Why does rescue precede Sinai's Law?
- What does God promise David?
- Why is new covenant needed?
- What do Jeremiah and Ezekiel promise?
- How does Jesus bear the curse and mediate the covenant?
- What does the Spirit do?
- How are Jews and Gentiles related in Christ?
- Why do Christians differ over baptism, the Lord's Supper, Israel, land, and perseverance?
- How does the story reach new creation?

Part Eight · Want to Go Deeper?

BERIT AND DIATHĒKĒ

Berit is the main Hebrew covenant word; diathēkē the main Greek term. Context, not speculative etymology, determines meaning. Hebrews draws on covenant, death, and inheritance language. Luke 22:20; Galatians 3:15–18; Hebrews 8–9.

CUTTING A COVENANT

The Old Testament can say “cut” a covenant, reflected in ceremonies with divided animals. Genesis 15 and Jeremiah 34 show the solemnity and consequences of violation.

ANCIENT TREATIES AND GRANTS

Biblical covenants share features with ancient treaties and royal grants: ruler, history, stipulations, witnesses, blessings, curses, records, succession, meals, and signs. Comparisons illuminate structure but should not reduce Scripture to surrounding cultures.

CONDITIONAL AND UNCONDITIONAL

These labels help but can oversimplify. God sovereignly commits to promises while calling people to faith and obedience. Ask what God guarantees, what response is required, what rebellion brings, and how Jesus secures fulfillment.

REPRESENTATIVES

Adam, Noah, Abraham, Moses, David, and Jesus act representatively in different ways. Romans 5's Adam-Christ comparison is central: Adam brings condemnation; Christ brings righteousness and life.

ELECTION AND MISSION

Covenant choosing includes purpose: Abraham is blessed for nations; Israel is a priestly nation; the church proclaims God's excellencies and makes disciples. Election should produce worship and mission, not pride.

HESED

Often rendered steadfast love, loyal love, lovingkindness, mercy, or loving devotion. It describes committed, active faithfulness in many contexts. Exodus 34:6–7; Psalm 136; Micah 6:8.

COVENANT, KINGDOM, PRESENCE

Covenant emphasizes relationship and promises; kingdom emphasizes rule; presence emphasizes God dwelling among His people. These meet in Jesus and culminate in Revelation 21.

PROMISE, LAW, AND GOSPEL

The Abrahamic promise precedes Sinai and is not cancelled by the Law. The Law orders Israel and prepares for Christ; the gospel announces fulfillment through Jesus. Galatians 3.

OLD AND NEW

“Old covenant” primarily means Mosaic covenant in 2 Corinthians 3 and Hebrews 8. Obsolescence does not make the Old Testament useless; it remains inspired, formative, and Christ-pointing. Luke 24; Romans 15:4; 2 Timothy 3:14–17.

JEREMIAH 31 AND HEBREWS 8

Hebrews applies Jeremiah's promise to Jesus' covenant. Christians differ about Israel/Judah, present and future fulfillment, and Romans 9–11. All affirm Jesus' mediation, forgiveness, inward renewal, and God's faithfulness.

LAW WRITTEN ON THE HEART

Inward transformation does not produce instant perfection. Believers still need Scripture, teaching, correction, community, repentance, and growth while awaiting resurrection.

CIRCUMCISION AND BAPTISM

Paedobaptists emphasize covenant continuity and believers' children; credobaptists emphasize professing believers in the new-covenant community. Read Genesis 17; Acts 2; 16; Romans 6; Colossians 2; 1 Peter 3.

THE LORD'S SUPPER

Passover, sacrifice, covenant blood, remembrance, participation, unity, and kingdom hope converge. Catholic, Lutheran, Reformed, memorial, and other views differ about Christ's presence; all must heed Paul's warnings about division and selfishness.

COVENANT MEMBERSHIP AND WARNINGS

Traditions differ about outward participation, inward regeneration, apostasy, and perseverance. Do not explain away either preserving grace or serious warnings.

COVENANT THEOLOGY

Often uses theological covenants of redemption, works, and grace. Supporters see biblical summaries; critics question whether they are explicit enough or blur distinctions.

DISPENSATIONALISM

Emphasizes stages in administration, Israel-church distinctions, and future land/kingdom promises. Classical, revised, and progressive forms differ.

PROGRESSIVE COVENANTALISM AND NEW COVENANT THEOLOGY

Progressive covenantalism stresses covenant progression and fulfillment in Christ. New covenant theology emphasizes Jesus' fulfillment, the Law of Christ, and Mosaic discontinuity. Variations exist within each.

SYSTEMS ARE NOT INSPIRED

Begin with biblical covenants, let every passage speak, learn respectfully, hold conclusions humbly, and keep Jesus central.

LAND AND ROMANS 9–11

The land theme develops toward inheritance, kingdom, resurrection, and new creation, though Christians differ on future national fulfillment. Romans 9–11 requires affirmation of God's faithfulness, salvation in Christ, Gentile humility, Jewish hope, and mercy.

MARRIAGE COVENANT

Marriage is described covenantally in Proverbs 2 and Malachi 2. Covenant never excuses violence, coercion, sexual abuse, manipulation, threats, or endangerment; victims should seek safety and trustworthy help.

COVENANT AND CREATION

Noah preserves creation; Abraham's blessing reaches nations; Israel's life includes land and creatures; Jesus rises bodily; believers await resurrection and renewed creation. Romans 8; 1 Corinthians 15; Revelation 21–22.

A Responsible Covenant-Study Process

- Ask whether the text explicitly calls it covenant.
- Identify participants, representative, and historical setting.
- List God's promises and human responsibilities.
- Notice signs, ceremonies, sacrifices, meals, oaths, blessings, and warnings.
- Follow later biblical interpretation.
- Relate it carefully to earlier and later covenants.
- Trace a text-supported fulfillment in Jesus.
- Distinguish clear teaching from theological systems.
- State debated conclusions modestly.
- Respond with faith, worship, obedience, and hope.

Reusable worksheet

- Covenant or passage:
- Who establishes and receives it?
- What need does it address?
- What does God promise?
- What response is called for?
- Who represents or mediates?
- What sign or ceremony confirms it?
- What blessings and warnings appear?
- How do later writers use it?
- How does it connect to Jesus?
- What conclusions are debated?
- How should this shape life?

Practice example · David

In 2 Samuel 7, God promises David a lasting royal house. Solomon begins fulfillment by reigning and building the temple, but Jesus is the ultimate Son of David whose kingdom never ends. Luke 1:26–33; Acts 2:22–36.

What to Read Next

- Genesis 6–9 — Noah and creation.
- Genesis 12–22 — Abraham and promise.
- Exodus 19–24 — Sinai covenant.
- Deuteronomy — covenant renewal.
- 2 Samuel 7 and Psalm 89 — Davidic promise.
- Jeremiah 30–33 and Ezekiel 34–37 — new-covenant hope.
- Luke 22 — Jesus announces the new covenant.
- Romans 4 and Galatians 3 — Abraham, faith, promise, and Law.
- Hebrews 7–10 — priesthood, sacrifice, mediator, and better covenant.
- Romans 9–11 — Israel, nations, faithfulness, and mercy.
- Revelation 21–22 — God's presence and new creation.

Final encouragement

The covenant story is not mainly a chart. It reveals the faithful God who preserves creation, calls Abraham, rescues Israel, promises David a King, speaks hope through prophets, and establishes forgiveness through Jesus. The Son obeys, bears the curse, rises, gives the Spirit, gathers the nations, and will make all things new.

FINAL MEMORY ANCHOR

God makes the promise. God keeps the promise. Jesus fulfills the promise. The Spirit applies the promise. God's people live by faith in the promise.

A prayer of response

Father, thank You for Your covenant faithfulness. Write Your truth upon my heart. Help me trust Your promises, obey with gratitude, reject pride, love Your people, and live by Your Spirit. Keep my eyes on Jesus, our perfect mediator and eternal King. Amen.

A Call to Salvation

All people have sinned and cannot repair relationship with God through moral effort, religious knowledge, heritage, ceremonies, church attendance, or works. Jesus Christ fulfills God's saving promises, dies for our sins, bears judgment, rises bodily, reigns, and mediates the new covenant. Salvation is received by grace through faith. Read Mark 1:14–15; John 3:16–18; Romans 3:21–26; 6:23; 10:9–13; 1 Corinthians 15:1–4; Ephesians 2:8–10; Hebrews 9:11–15.

A simple prayer

Lord Jesus, I know that I have sinned and cannot save myself. I believe You died for my sins and rose again. Please forgive me, make me new, and teach me to follow You. I place my trust in You. Amen.

A prayer is not a magic formula. Jesus saves. If you have trusted Him, read Scripture, pray, and connect with a faithful local church where the gospel is proclaimed and Christ is honored.

Use, share, and verify

Please verify all content through Scripture.

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