

Intertrinitarian Economy - Covenant of Grace

by John Murray

John Murray explores the complexities of the Intertrinitarian Economy and its implications for understanding the Covenant of Grace in Christian theology.

Duration: 49:33

Scripture: Jeremiah 31:31-34, Matthew 5:17, Hebrews 8:6-13

Topics: "Covenant"

Description

In this sermon, the speaker discusses the concept of the covenant of grace and its unity throughout history. He emphasizes that despite the various covenants mentioned in Scripture, there is ultimately only one covenant of grace. The speaker mentions the pre-Diluvian, post-Diluvian, Abrahamic, Mosaic, Davidic, and New Covenants as examples. He also addresses the idea of modern dispensation and argues against it, stating that it contradicts the unity of the covenant of grace.

Transcript

Thank you, Michels. Let us pray. O Lord, our God, how marvellous are Thy works! How marvellous is the council with which Thou hast been occupied from eternal ages, designed for the salvation of lost and perishing men, that Thy delights have been with the sons of men from eternity.

We would, O Lord, bow in holy amazement before the ways in which Thou hast revealed Thyself unto us as the God of salvation, of love, of mercy, and that Thou hast established peace with the children of men, through the reconciliation accomplished. May we appropriate this reconciliation and know the peace of God with all understanding, in Jesus' name. Now I have made a very brief summary speech at the end of the hour, and there in particular in this economy, and it is with that really the distinguishing feature in this economy.

Now in the history of covenant theology, what I have called the interfaith, has been given different names in the theology of the 17th century, designation, and other covenant theologians have called it the eternal covenant. Others have called it the covenant between the Father and the Son. Occasionally it has been called the Council of Peace, c-o-u-n-c-i-l, peace, terms, the Council of Peace, and so on.

Later, the Covenant of Grace, the Covenant of Grace. But those who use the designation, Covenant of Redemption, or Covenant between the Father and the Son, distinguish between them, and the Covenant of Grace. Whereas this intercontinental economy was actually called the Covenant of Grace.

Relationship. Now you see, I haven't used the word covenant at all. Why? It's a misapplication.

I don't believe there's any warrant whatsoever in the Bible. It's through the relations of the persons of the Godhead to one another in the planning or in the execution of salvation. That's covenantal.

I say that again. I don't believe there's any warrant in the Bible for construing the relations of the persons of the Godhead to one another in the economy of salvation. That's covenantal in terms of what the Bible means by covenant.

Namely, the reason the Hebrew and the Athenian agree. It is perfectly true that there are engagements, there are undertakings, there are commitments, but it is from the standpoint of Biblical theology misleading to apply the term covenant or the term covenantal to these interplanetarian arrangements, undertakings, commitments, promises. What I'm jealous for here is simply that the term covenant in its Hebrew and Greek forms should be given a strictly Biblical theological connotation, definition.

That's why I have refrained from the use of the term covenant in connection with these interplanetarian commitments. It is perfectly true that Christ was given as a covenant of the people with the water. It is at the moment that that has to do with his relationship to the people.

It is in thorough accord with the Biblical notion of covenant. Now we come to the covenant of grace. The next topic, the covenant of grace that's distinguished from economy and salvation.

Now, must that title I some would be mad because there isn't just one covenant of grace in the history of revelation when God's dispensations to it. And consequently, I should prefer to call it covenant grace. Nevertheless, we are sort of required to adopt certain titles because of the history that lies back of theological discussion. Then you may call the topic for convenience purposes simply covenant of grace.

Now what I'm going to deal with here very, very briefly is the Biblical notion of covenant. Belief is the legal term for covenant and the Greek term is *diatheis*. Covenant in the usage of script means a sovereign administration of grace a sovereign administration of grace Divinely conceived, revealed, confirmed, and executed That's very brief Sovereign administration of grace Divinely conceived, revealed, confirmed, and executed Note some of the features of that Greek definition It is a dispensation of grace and therefore an instrument through which God reveals and imparts His grace to man It is a sovereign administration A sovereign administration It is a unilateral administration Man is simply the recipient and covenant is not a contract or an agreement or a convention It is something

bestowed by God and man becomes the beneficiary of its provisions He becomes subject to its terms and upon him devolves any obligations which arise from the benefit received A covenant is also confirmed by God and the security rests upon the divine faithfulness A covenant is really the confirmation of a promise and has therefore very much the same purpose as an oath You may have a promise without an oath You may have a promise without a covenant Covenant is the confirmation of promise and really amounts to the oath-bound certification which God provides for the fulfillment of His promise Furthermore and finally Covenant is an administration and therefore an administration to man and the usage of scripture it always designates what falls within the historical and it is always a gracious

provision a gracious provision which contemplates either preservation or salvation which contemplates either preservation or salvation Although covenant in the usage of scripture always refers to temporal administration it is nevertheless closely related to what underlies the temporal namely the eternal counsel

of God For covenant disclosures and administrations to man flow from the inter-trinitarian economy and flow from the inter-trinitarian economy and when the inter-trinitarian economy becomes actual in temporal history the provisions of that economy take on covenantal character For as it becomes obvious in executing God in executing His saving counsel does so through covenantal administration That is why Christ is represented in the prophecy of Isaiah for example as given for

covenant of the people covenant of the people He is given as a covenant The Greco notes that it is in the dispensation of grace in the temporal historical dispensation of grace that He is a covenant and that He is a covenant of the people and He is the covenant of the people because He embodies in Himself all that covenant grace involves at the center of its manifestation He is the embodiment of all that covenant grace involves at the center of its manifestation and realization Now that's very, very brief That's the summary of what would take a whole semester to develop, establish and develop Now I turn to the next topic The unity Now that's what we call the unity of the covenant of grace Bear in mind that in the history of revelation there isn't just one covenant of grace There's a whole

series of covenants Covenants of scripture that is We're talking about covenants among men Covenants of men with God and so forth All such things I'm talking about God's covenant in with men of God's covenant grace disclosed in men There are these The pre-Diluvian, the wicked covenant The post-Diluvian, the wicked covenant The Abrahamic covenant The Mosaic covenant The Davidic covenant And the new covenant The pre-Diluvian, the wicked covenant Genesis 6, 18 They were the Lord before He entered into the ark and in terms of which He entered into the ark The pre-Diluvian, the wicked covenant And then the post-Diluvian, the wicked covenant Genesis 9, 17 Then you have the Abrahamic covenant Covenant For convenience we speak of it as the Abrahamic covenant related Covenantal administrations

created There's the Abrahamic covenant Covenants, if you will Genesis 15 and 17 Of course Confirmed, reconfirmed I recently And the Mosaic covenant And the Davidic covenant And the new covenant Oh, I suppose Such division of centuries Indisputable Outstanding You will notice that they are all Within the Post-Laxerian period They all Contemplate Some provision of God's grace Against The liabilities Of sin They all contemplate in one way or another The provisions of God's grace Against The background Now you see The post-Diluvian, the wicked covenant Is sometimes called the covenant of nature Because it doesn't have in itself Any specifically redemptive provision It's a covenant with all mankind With the whole world Sometimes called the covenant of nature But it nevertheless Is a covenant

made with Noah In order to preserve and destruction It can never be conceived of properly Outside of God's redemptive provision For the human race It has very intimate relations This redemptive provision Redemptive provision Very intimate relations Although it did not, did not Of itself Embody Redemptive Provision Now, my topic That the governing principle In all of these covenant In all of these covenant administrations Is one Transcipient one And of course It is Transcipient one And of course It is in the Abrahamic covenant That you have Abrahamic covenant or covenants You have for the first time Specifically Redemptive provision Constituting the core Of the covenantal provision The covenantal administration And therefore From the time of Abraham on I have been The covenant disclosed Is

after the same Fundamental pattern The centrum of the covenant In all ages Different forms of administration Is I will be your God And ye shall be my people The centrum And that means Union and communion with God Covenant means That the way Provided by God For the establishing And maintaining Of that relationship The way provided by God For the establishing and maintaining Of that

relationship Is that of Covenant Covenant Revelation And redemptive revelation Are practically synonymous The successive covenants The successive covenants By which God progressively Revealed His saving purpose What did I say?

The progressive The successive covenants By which God progressively revealed His saving purpose Bring increasingly into focus This central import And intent Of His graces Namely He will be able to say I will be your God And ye shall be my people And that Covenant Administration Final Covenant administration Comes to its final Revelation And realization In the new covenant And the new covenant is the everlasting covenant Because it will never Be superseded Never be superseded By any other Covenant Administration On God's part The constantly living People of God In the age to come Will be in terms of The new covenant And in a nutshell That is just saying That the Process Of progressive Covenant Disclosure Which is its Concentration In the new covenant In the new covenant Christ Surely That

new covenant He himself Is the embodiment Of its grace Now what I have in mind Particularly In connection With unity Covenant Is the refutation Of that Known as Modern dispensation And my thesis here Is directed very largely Against That View Because Modern dispensation Denies This very thesis According to Modern dispensation There is no Unity Of guiding Purpose No unity Of guiding Principle In successive Covenants So I am going to Deal with This Now as you Very well know Modern dispensation Is impossible Seven dispensations And eight Covenants Seven Dispensates The world And Eight Covenants As you know A dispensation Is defined As a period Of time During which Man is tested In respect of Obedience To some Specific revelation Of the will Of God I repeat A period Of time During which Man

is tested In respect of Obedience To some Specific revelation Of the will Of God Quotation From The scope Of reference The dispensations And the covenants Are Very closely Related But yet In dispensationalism They must not Be equated The dispensation Was a mode Of testing Covenants Condition Life And salvation For example The Abrahamic covenant Is everlasting The Abrahamic covenant Is everlasting Because It was an unconditional Covenant of promise But the dispensation The Abrahamic dispensation Ended With the giving Of the law Of Mount Sinai It's a good example Of how Covenant Can be equated With the Abrahamic Dispensation Ended with the giving Of the law But the covenant Is everlasting Now It should be Remembered It should be Borne in mind That Criticism Of modern Dispensation Does not

Rest On The View That there are Seven dispensations And eight Covenants Any Truly Biblical Theology I say any True biblical Theology Recognizes That there are Dispensational Covenants In the history Of Revelation And that there are Also distinct Dispensations Any true Biblical Theology Must divide The history Of Revelation Into its Appropriate Periods It may be That seven Dispensations Are too many It may be That eight Covenants Are too many In order to do Justice To the history Of Revelation But that's A very minor We have to Recognize Distinct Dispensation We have to Recognize Distinct Covenantal Administration It's not on That score That modern Dispensation Is to be Criticized It is to be Criticized I submit Rather On the basis Of what is Much more Fundamental Namely the Construction

The construction Which Dispensationalism Offers Of the various Dispensations And of the various Covenants That's The construction Given And I think That it is In that Construction Of the history Of Dispensationalism There is Construction It's fundamental Error In the Diversity The diversity Of Governing Principle Which it finds In the various Dispensations The diversity Of governing Principle Which it finds In

the various Dispensations And in some Instances In the various Covenants And I think That It is Exemplified Most Patently And also Most Seriously In the Construction Of the Dispensation And The construction Of the Mosaic Dispensation And And that's On that I'm going To Because it is In its Construction Of the Mosaic Dispensation And Covenant Diversity And Seriously For the

Construction Of the History Of Revelation Now This Mosaic Dispensation Extended Dispensationalism And claims From Sinai To Calvary And in it Israel Was tested In respect of Obedience To the law Obedience To the law That is Legal Obedience Legal Obedience As the Condition Of salvation Legal Obedience As the Condition Of salvation And Of course Consequently As a Dispensation It is One of works Encompassed With grace And law Law As a method Of the divine Dealing Characterized This whole Dispensation Law As a method Of the divine Dealing Characterized With all Dispensation From Sinai To Calvary And Now looking at it From the Perspective of Covenant The Mosaic Covenant As all Covenants Conditioned Life and salvation Hence The Mosaic Covenant Was a conditional Covenant of works That is

Inevitable These is Of the two Principles That Covenant Conditioned Life and salvation The Mosaic Covenant Was a covenant Of works Therefore It was a Conditional Covenant Of works In Absolute Contra The governing Principle Of the Mosaic Economy Whether Viewed as Dispensation Or covenant The Governing Principle Was Legal Obedient Therefore As a Dispensation It was one In which Benefits Were earned In contrast With great Which benefits Are freely Bestowed Just one brief Quotation from Charles A.

Feinberg Israel was Governed By a Principle Israel was Governed By a Principle From Holy Foreign To that Which is Enforced In the Church Age Israel was Under the Mosaic System A system Founded Upon the Covenant Of works And was Dependent Upon the Energy Of the Flesh For its Accomplishment Charles A. Feinberg From his book Premillennialism Or Now It is Time To Confer The Concept Of The Book I Hope You Will Well Have Finished This Thank You Very

Audio: <https://sermonindex1.b-cdn.net/1/SID1283.mp3>

Source: <https://sermonindex.net/speakers/john-murray/intertrinitarian-economy-covenant-of-grace/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net