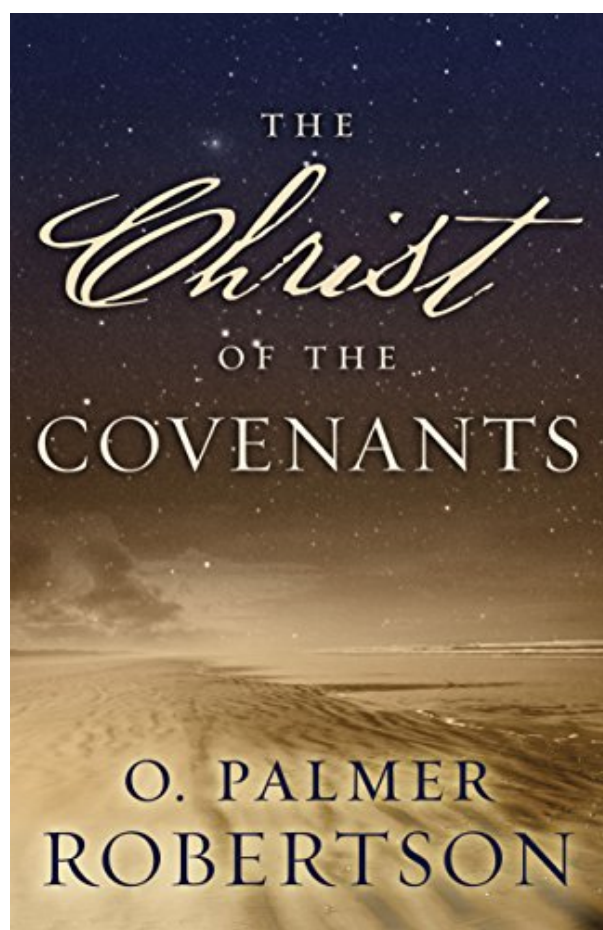
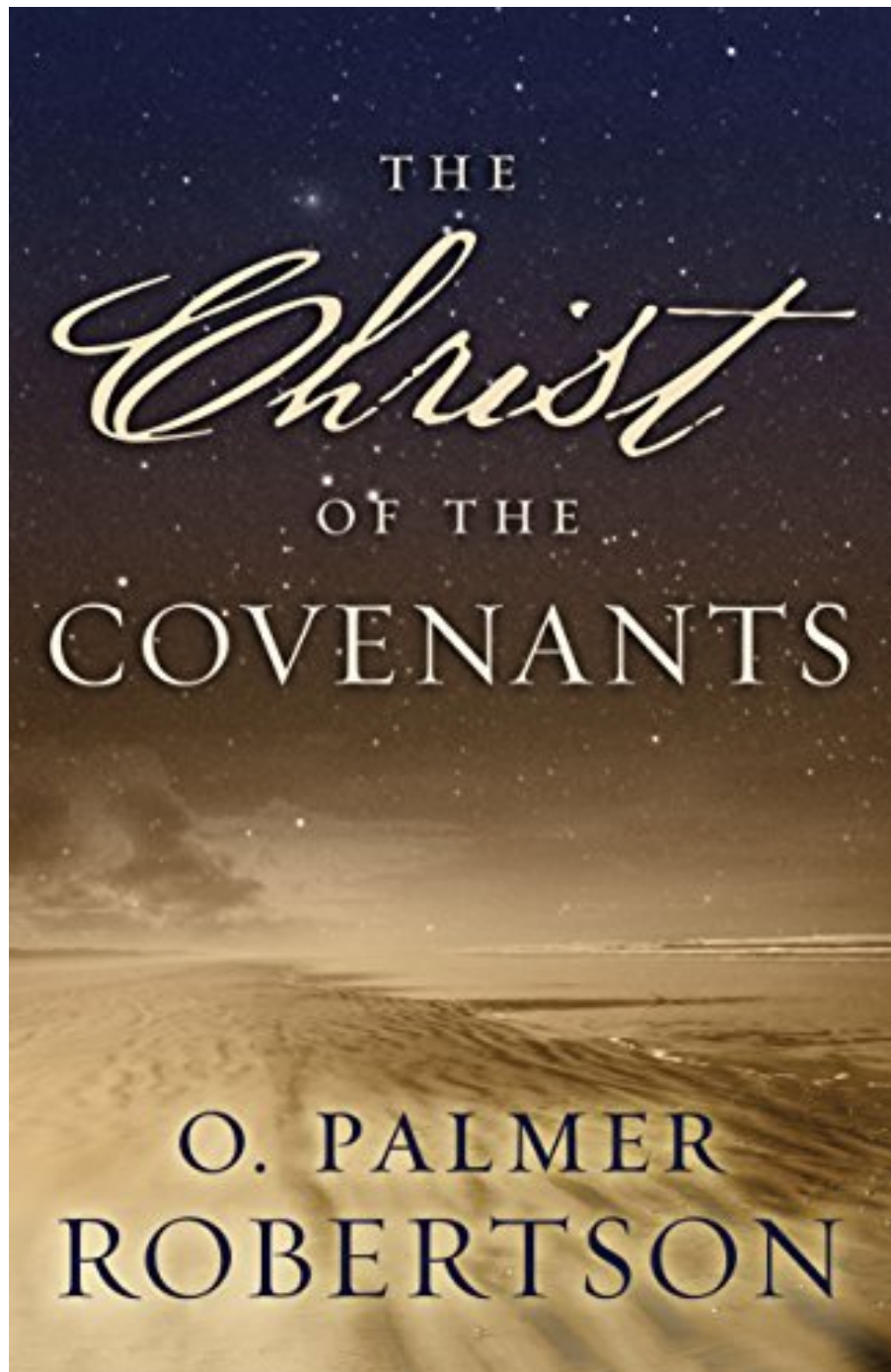


**THE CHRIST OF THE COVENANTS BY O.
PALMER ROBERTSON**



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Review

"I now know where to look for a clear, thorough and fair-minded exposition of this great subject." --Derek Kidner

"Robertson has achieved a rare balance of clarity and simplicity while interacting with other viewpoints and incorporating the insights of modern scholarship. . . . Many Bible students long for a readable and reliable book that gives an overview of the whole Bible. This is it!" --John H. White

"Clearly written. . . . [This book] should prove of substantial help for anyone wishing a better understanding of the covenant concept as a central thrust of the biblical message." --R. O. Zorn

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THE CHRIST OF THE COVENANTS BY O. PALMER ROBERTSON PDF

O. Palmer Robertson presents the richness of a covenantal approach to understanding the Bible. He treats the Old Testament covenants from a 'successive' standpoint—that each covenant builds on the previous one.

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Most helpful customer reviews

67 of 68 people found the following review helpful.

A Classic on Covenant Theology

By J. F Foster

I'm giving this book 5 stars even though I do not agree with everything that Robertson puts forth here. This book has been on the market for nearly 25 years now, and it remains a standard resource addressing covenant theology that scholars across the theological spectrum still interact with today.

Robertson's book was, and is, a distinctive contribution to covenant theology. Unlike some of his contemporaries like the great John Murray, Robertson appears to argue for the conditionality (to varying degrees) of each Biblical covenant, rather than trying to determine which covenants were allegedly conditional versus unconditional. However, where certain contemporary covenant theologians stress covenants in the context of the Kingdom of God, Robertson stresses covenants in the context of human

redemption. The reader should therefore understand that Robertson's version of covenant theology, while having many similarities with virtually all forms of conservative Reformed covenant theology, is not the only version that has been proposed and argued for.

The book does show its age in spots. His chapter interacting with dispensationalism was spot on 25 years ago, but not now. The progressive dispensational movement of today does not look a whole lot like the dispensationalism that Robertson interacts with here. But more importantly for Reformed readers, Robertson's emphasis on covenants that are not explicitly mentioned in Scripture is a feature that is also on the wane in today's covenantal circles. Robertson forcefully argues for the 'covenant of works/covenant of grace with Adam' structure that is outstanding in my view, but is a feature of covenant theology that's becoming less and less stressed today. He properly stays away from presenting eternal divine decrees within the godhead as covenantal.

One of the central themes of this book is that covenants are far more unified than diverse, demonstrating continuity rather than discontinuity. In many ways, this has been the central issue of debate surrounding Biblical covenants. Robertson's emphatic stress on the unity of the covenants is still a staple of covenant theology, though greater discontinuity is being allowed in covenant circles today in ways that Robertson does not leave room for here. I happen to think that Robertson's presentation, while undoubtedly highly systemic and therefore susceptible to flattening the Bible and minimizing its diversity, is nonetheless very good and mostly correct. His contention that Jesus Christ is the comprehensive fulfillment of all Biblical covenants and that the New Covenant that He inaugurated is the final covenant is an essential aspect of covenant theology that puts each Biblical covenant into a distinctly Christological context.

In summary, any investigation of the merits of covenant theology must include a perusal of this book. Whatever disagreements I may have on the edges, I think Robertson has given us a lasting contribution in this area that has become the starting point for most formulations of covenant theology in the years following its publication. A crucial contribution worthy of purchase.

38 of 39 people found the following review helpful.

A return to the covenant

By T. Pedlar

In "Christ of the Covenants", O. Palmer Robertson treats a subject which is often lost on today's broadly evangelical church - the Covenant of Grace, by which God has saved and will save His people.

This is not a "light" book, but a treatment of the theology of the Covenant which is accessible to most, nonetheless. It is not terribly scholarly, but does take a more academic tack on the subject than most books. Given this caveat, this is a tremendous resource for those who wish to convey this subject to small group or other audiences within the church.

In this book, Robertson traces the development of God's covenantal dealings with humanity - through the various administrations connected with Abraham, Moses, David and Christ. Each administration, Robertson emphasizes with great aplomb, is not indicative of different covenants (with different requirements, or rewards, as some segments of the church teach), but in fact different reflections of the same Covenant of Redemption that finds its highest fulfillment in Christ and the New Covenant.

This work was truly a joy to read, and a refreshingly intense study of a very important subject. Again, I would recommend this to any pastor, elder, or lay teacher who wishes to take up the subject of Covenant theology in their church or home bible study group.

32 of 33 people found the following review helpful.

Good Book on the Covenants from a Reformed Perspective

By theologicalresearcher

Anyone interested in understanding the Biblical covenants from a Reformed standpoint should read this book. Robertson does a good job outlining the major covenants (the Covenant of Creation or Works, the Adamic Covenant, the Noahic Covenant, the Abrahamic Covenant, the Mosaic Covenant, the Davidic Covenant, and the Covenant of Consummation or New Covenant). In the first section, Robertson gives us an

indepth treatment of the meaning and extent of a covenant using Biblical references and historical examples. In the second section, he gives us an outline of the Covenant of Creation (or Covenant of Works). The third section deals with all of the redemptive covenants after the fall of man. Robertson's main thesis is that all of the redemptive covenants are interrelated and are not separate entities. That there is a gradual progression and advancement in God's redemptive plan with each succeeding covenant. Particularly good was his last chapter dealing with the Covenant of Consummation (or New Covenant). He emphasizes that the New Covenant is both continuous and discontinuous from the Old Covenant. The Old Covenant being a covenant of condemnation because of continued disobedience among the Israelites; the New Covenant being a covenant of life because of the indwelling of the Spirit among God's people. I especially liked Robertson's irenic and humble tone. I was very appreciative about the fact that he did not try to label dispensationalists as "heretics" or "unorthodox." On pages 201-2, he states that "it should not be forgotten that covenant theologians and dispensationalists stand side by side in affirming the essentials of the Christian faith. Very often these two groups within Christendom stand alone in opposition to the inroads of modernism, neo-evangelicalism, and emotionalism. Covenant theologians and dispensationalists should hold in highest regard the scholarly and evangelical productivity of one another. It may be hoped that continuing interchange may be based on love and respect." This kind of attitude is refreshing in contrast to many Reformed fanatics who label anyone outside their tradition as heretics. Perhaps many scholars from the same tradition as the author can learn what it means to be irenic. The only problem I have with the book is that it doesn't contain an author and subject index.

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