

KÁROLI GÁSPÁR REFORMÁTUS EGYETEM
HITTUDOMÁNYI KAR
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ENGLISH SUMMARY

Covenant Theology
Dissertation

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English Summary

This thesis approaches both the concept of biblical covenant and covenant theology from several angles. The biblical approach under the title "The covenant in the light of the Scriptures" summarizes the biblical concepts of the covenant with God, as well as presents the covenantal aspects of the most important loci from the point of view of our topic. Finally, it describes different ways of approaching the concept of covenant. The second main part is a summary of the history of the dogma. The third main part elaborates the methodology of federal theology as an independent research material. The fourth main part approaches dogmatic emphases from several sides. On the one hand, he argues that the covenant creates unity in the history of salvation, so the covenant with God itself fulfills its true place when interpreted as a unity. On the other hand, it tries to give an answer to why there are still visible differences within the covenant itself, and how systematic theology tries to solve this question. With the diachronic and synchronic approaches to the covenant, we can see the diversity that appears and functions within the unity of the covenant itself. Finally, we list the aspects that make covenant theology particularly valuable and useful as an approach today. By presenting contemporary theological models, we demonstrate that we are still dealing with a living concept in the case of the covenant.

The basic thesis of my thesis is that the covenant with God creates unity in the whole of salvation history, so the covenant with God itself fulfills its true place when interpreted as a unity. Unity is created by Christ and grace in the covenant. The visible differences, which characterize the different covenants based on time and place in salvation history, do not break this unity. Methodologically, however, it is necessary to strive to ensure that the principle of the unity of the covenant prevails in dogmatic structuring and approaches. In each analysis, we see everywhere the signs that support this perception of unity.

My further thesis concerns, on the one hand, the nature of the relationship between God and man in the framework defined by the covenant. After all, God made his covenant with man by giving him the opportunity to have a direct relationship with him. The key to this relationship was his faithfulness, which kept the bond despite man's sin. The covenant of grace itself, as its name

suggests, is about the relationship between the sovereign God and man, and about God's grace manifested in it. The covenant between God and man reflects God's grace.

My third thesis is that the characteristics of the covenant with God are manifested at the level of a personal relationship, while God addresses man in human relationships, as a social being.

From the basic thesis relating to unity, I came to the idea, which is my fourth thesis, that the term covenant of works is redundant and speculative. The covenant is all about God's grace, so we can safely speak of it as a covenant of grace.

Maintaining the methodological principle of unity led to the fact that God's history cannot be divided into so-called abrogations, nor so-called dispensations. In history, God, who establishes a relationship with man, addresses his children and people in a much more nuanced way than we could divide it into periods that can be separated from each other with a simplified template. God's story moves between eternity and human time in such a way that human time boundaries dissolve.