

Gal. 3:13-22 (WCF 7:4,6) "The New Covenant"

For the Children: My brother once received a "home electronics" kit as a present. I could never figure it out, but he worked out how all the capacitors and resistors and circuit boards worked together to make a radio, or an alarm system, or whatever else the instructions said. When we understand how the covenants of the Bible work – especially the covenant of works, the covenant with Abraham and then with Moses, we can understand the final result in the NT – our salvation by the Lord Jesus Christ. He gathers all the parts together to make it all work according to God's plan. There is no point in trying to go back to one of those parts – such as the "law" parts – as if we can make salvation work without the other parts, and without the Lord Jesus. **Questions:** How did Christ fulfill the covenant with Abraham? How did He fulfill the covenant with Moses? Why would anyone want to try to save themselves by law-keeping rather than to be saved by the Lord Jesus?

Introduction:

First Point: Promise and Fulfillment

- 1) Abraham and Moses: The Abrahamic and Mosaic covenants are both part of the covenant of grace, the "old covenant." Both have law and promises, but the promise, received by faith, is stressed more in the Abrahamic covenant; while myriad detailed laws, governing every aspect of life in Israel, characterize the Mosaic covenant. These emphases help us to see how Christ fulfills both promise and law
- 2) Blessing to the Nations: Christ redeemed us from the curse of the Law in order that the blessings promised to Abraham might come to Gentiles as well as Jews. Those blessings include: the Holy Spirit, justification, life adoption and much more. Christ has fulfilled this aspect of the promise to Abraham, by enabling the Gospel to go out to the nations
- 3) The Abrahamic Inheritance: The promise to Abraham involved the assurance of an inheritance. This implies grace, rather than an obligation/law upon the Lord that He should bless us. It also implies a "Testator," who establishes a will that is in force when he dies. This is fulfilled by Christ. It is so certain that the term "*New Testament*" reminds us of it
- 4) The Seed Promise: The promise of Gen. 3:15 implies many descendants for Eve as well as The Seed, Jesus Christ. So with the promise that all the nations would be blessed in Abraham's "seed" (Gen. 22:18, 28:14 etc). This refers to many descendants and to Christ. For the word "seed" can be singular or plural. Again, the Abrahamic promise leads us to Christ

Second Point: Law and Grace

- 1) Also Fulfilled in Christ: The Mosaic Covenant took up the basic promises of the Abrahamic Covenant and the basic requirement of a godly walk – but now expanded to suit the nation of Israel. Christ fulfilled it by keeping all its laws perfectly and paying the penalty we deserve, the curse of hanging on a "tree" (Dt. 27:26). There are many other "types" from this covenant also fulfilled by Him e.g. the Tabernacle and sacrificial system
- 2) Because of Transgressions: The law was expanded in the Mosaic Covenant not only to suit the nation of Israel, but also to show by its detail that God demands perfection in every area of life. When we see that we cannot obey that well, we see our sin more and our need of Christ more
- 3) Law Cannot Nullify Promise: The Law has a good purpose, not in contradiction of the promise, but to back it up. But if it is misused as a way of salvation, that *is* in contradiction to the promise. However, the Law cannot nullify the promise, because both are from God. Moreover, even with a human "will & testament," once they are legally ratified they cannot be changed. The basic Abrahamic promise was ratified by God, long before the Mosaic Law was given, and that promise cannot be altered
- 4) Law Cannot Undermine Christ: God ordained that the Mosaic Covenant come by creaturely mediation – angels and Moses (vss. 19-20). With the Abrahamic Covenant He acted without such agents. Similarly, in the New Covenant, He sent His Son, who is both God and man, as the Better Mediator. Works-righteousness tries to go back to the lesser mediator, Moses

Conclusion: