

Sunday Morning, July 31, 2016  
Christ and the New Covenant  
Hebrews 7:22, 8:6–13

- I. How Is the New Covenant Defined?
  - A. Overview of God's Covenants
    - 1. Covenant Is God's Only Way to Have a Relationship with Humanity  
WCF 7.1.; Isa.. 40:13--17; Job 9:32, 33; Ps. 113:5--6
    - 2. Covenant Is God's Only Way to Have a Relationship with Sinners
    - 3. Covenant Is God's Only Way to Have a Relationship with the Church
  - B. Establishment of the New Covenant
    - 1. When Is the New Covenant?  
Heb. 8:6, 8:8, 7:22, 9:15
    - 2. With Whom Is the New Covenant?  
Rom. 11:17–18; Heb. 8:8, 10; 10:15–17; 2:16; 3:5; 6:13–20
- II. How Is the New Covenant Different?
  - A. The New Covenant Is Not Contrasted to the Abrahamic Covenant  
Heb. 8:10 Cf Gen. 17:7
  - B. The New Covenant Is Contrasted to the Mosaic Covenant  
Heb. 7:11–12, 18--19; 8:5, 6, 9, 13–9:1; 10:9; Rom 10:4; Gal. 3:24, 19; Rom. 3:19–20
- III. How Is the New Covenant Described?
  - A. A Greater Obedience to God Heb. 8:10b
    - 1. Contrast Is Not: Then, Law, but Now, No Law  
Heb. 8:10, 8; Rom. 8:4; Rom. 7:22; Rom. 7:13, 14, 22; Lk. 10:26; Rom. 13:8-10; Jn. 14:15
    - 2. Contrast Is External to Internal  
Ezek. 36:27; Phil. 2:13; 2 Cor. 3:18
  - B. A Greater Knowledge of God 8:11
  - C. A Greater Forgiveness of Sins 8:12
    - 1. Contrast Not, Forgiveness Was by Works Now It's by Grace
    - 2. Contrast Is, Now Forgiveness Is Completed  
Heb. 7:26–8:1; 7:27; Zech. 13:1; Jer. 50:20

## QUOTES

A covenant is “a mutually binding bond of communion between God and his people, sovereignly initiated by God, wherein he makes promises and calls for trust on the part of his people, entailing obligations of submission that are sanctioned by blessings and curses.”  
—2016 OPC report to GA

“A ‘covenant’, for example, could be said to be a stunning blend of both law and love. It is a relationship much more intimate and loving than a mere legal contract could create, yet one more enduring and binding than personal affection alone could make. It is a bond of love made more intimate and solid because it is legal. It is the very opposite of a consumer-vendor relationship, in which the connection is maintained only if it serves both parties' self-interest. A covenant, by contrast, is the solemn, permanent, whole self giving of two parties to one another. This definition appeals to late-modern people who value love, but it challenges them too, by refusing to pit law, authority, and commitment against love, joy, and freedom. Once you have explained this biblical concept of covenant at some length in these culturally accessible terms, you do not have to repeat this in full every time to the congregation. Short-hand expressions such as ‘more intimate and loving than a mere contract; more binding and accountable than a mere relationship’ can stand in and remind listeners who have heard the more comprehensive explanation as well as pique the interest of newcomers.”  
Tim Keller, *Preaching*

“Since Adam’s fall there has been only one way of salvation, and that has been by the covenant of grace. It is entirely wrong and harmful to see the Old Testament and the New Testament over against each other as if they taught different ways of salvation. The truth is that both Testaments teach one and the same way of salvation.”  
Vos

“God himself is the greatest blessing and highest reward that any person could have, but all human contact with God would have been fruitless if God had not freely decided to come to us and set terms where we could have fellowship with him, an arrangement which we call a covenant.”  
Van Dixhorn

“He once wrote his laws to them, now he will write his laws in them; that is, he will give them understanding to know and to believe his law; he will give them memories to retain them; he will give them hearts to love them and consciences to recognize them; he will give them courage to profess them and power to put them in practice; the whole habit and frame of their souls shall be a table and transcript of the law of God.”  
Matthew Henry

“We have to realize that for all of us, by nature, this is where we start in our interpretation of reality. We are the center of the universe, legislating for ourselves good and evil, truth and error, life and death. However, from this perspective everything is upside down. It is not because God is a control freak, but because he is in fact God and we are not - that we must surrender our claim to interpret anything properly as autonomous individuals. We interpret sin as normal, pride as a virtue, and selfishness as inevitable for getting what we want out of life. It is a measure of God’s lavish generosity that he does not let this charade continue. It is because of his grace that God will not allow us to determine the questions any more than the answers.”  
Michael Horton

There are two forms of rejecting Christ: “One form is being very bad and breaking all the rules, and the other form is being very good and keeping all the rules and becoming self-righteous. . . . If you are avoiding sin and living morally so that God will have to bless and save you, then ironically, you may be looking to Jesus as a teacher, model, and helper but you are avoiding him as Savior. You are trusting in your own goodness rather than in Jesus for your standing with God. You are trying to save yourself by following Jesus. That, ironically, is a rejection of the gospel of Jesus. It is a Christianized form of religion. It is possible to avoid Jesus as Savior as much by *keeping* all the Biblical rules as by *breaking* them. Both religion (in which you build your identity on your moral achievements) and irreligion (in which you build you identity on some other secular pursuit or relations) are, ultimately, spiritually identical courses to take. Both are ‘sin.’”  
Tim Keller