

Lecture 9-Old & New Testaments (The Covenant)**Prayer**

Grant, Almighty God, that, since Thou has deigned in Thy mercy to gather us to Thy church and to enclose us within the boundaries of Thy word, by which Thou preservest us in the true and right worship of Thy majesty, O grant that we may continue contented in this obedience to Thee, and though Satan may, in many ways, attempt to draw us here and there, and we be also ourselves by nature inclined to evil, O grant, that, being confirmed in faith and united to Thee by that sacred bond, we may yet constantly abide under the restraint of Thy word, and thus cleave to Christ, Thine only begotten Son, who has joined us forever to Him, and that we may never by any means turn aside from Thee, but be on the contrary confirmed in the faith of His Gospel, until, at length, He will receive us all into His kingdom. Amen.

Old & New Testaments (The Covenant)**I. Covenant Theology**

- A. Early church (Irenaeus, Augustine)
- B. Zwingli and Bullinger
- C. Calvin (*Institutes* 2, 9-11 [Old and New Testaments]; 3, 21 [Election]; 4, 16 [Infant Baptism]; Sermons on Deuteronomy)

II. Christ Under the Law and in the Gospel (2, 9)

- A. Known under the law (2, 9, 1)
- B. Clearly revealed in the Gospel (2, 9, 1)
 - 1. Gospel = the promise in the law (2, 9, 1)
 - 2. Gospel = the fulfillment of the promise (2, 9, 2)

III. Similarity of the Old and New Testaments (2, 10)

- A. Goal: heaven/immortality (2, 10, 2; 2, 10, 17)
- B. Mediator: Christ (2, 10, 2; 2, 10, 23)
- C. Means: grace (2, 10, 2)
- D. Signs: "baptism" and the "Lord's Supper" (2, 10, 5; *Commentary* on 1 Corinthians 10:3, 4)
- E. Summary: similarity/identity (2, 10, 1; 2, 10, 2; 2, 10, 23; *Commentary* on Matthew 5:17)

IV. Difference Between the Old and New Testaments (2, 11)

- A. Temporary blessings – spiritual blessings (2, 11, 1)
- B. Images and ceremonies – Christ (2, 11, 4-5)
- C. Literal – spiritual (2, 11, 8)
- D. Bondage – freedom (2, 11, 9)
 - 1. Old Testament believers "fled for refuge to the Gospel" (2, 11, 9)
 - 2. Old and New: Augustine and Calvin (2, 11, 10)
- E. One nation – all nations (2, 11, 12)
- F. Summary: difference = "mode of administration" (2, 10, 2; 2, 11, 1)
 - 1. Obscurity – clarity (*Commentary* on Isaiah 2:3; *Commentary* on Galatians 3:23, 24)
 - 2. Christ was present in the Old Testament
 - 3. In the New Testament Christ renewed the covenant and extended it to all nations
 - 4. Why did God choose to work in this way: Old Testament and New Testament?
 - a. God has done everything "wisely and justly" (2, 11, 14)
 - b. God "accommodated diverse forms to different ages" (2, 11, 13 – illustrations: farmer, householder, physician)
 - 5. Our use of the Old Testament
 - a. Old Testament not irrelevant
 - b. Old Testament not merely auxiliary to New Testament

c. Old Testament awakens in us faith in Christ

For Further Study

Helm, Paul. "Calvin and the Covenant: Unity and Continuity." *Evangelical Quarterly* 55 (April 1983): 65-81.

Helm argues that all the essential features of Covenant theology have clear parallels in Calvin, while properly acknowledging that the idea of "covenant" is not the controlling theological idea or organizational key to the *Institutes*.

Hoekema, Anthony A. "The Covenant of Grace in Calvin's Teaching." *Calvin Theological Journal* 2 (November 1967): 133-61.

A careful, accurate description of Calvin's covenant thought. Hoekema points out how Calvin uses the covenant to stress equally God's sovereign grace and man's responsibility.

Osterhaven, M. Eugene. "Calvin on the Covenant." *Reformed Review* 33 (Spring 1980): 136-49.

Another short, helpful study on this theme.