Of God's Covenant with Man: The Covenant of Grace

Westminster Confession of Faith 7.3–6

I. WCF 7.3: The Covenant of Grace

A. The Covenant of Grace is God's answer to _____.

i. God did come in _____ and pronounce curse & difficulty because of sin.

ii. But he also pronounced a promise of deliverance from sin and the devil (Gen 3:15).

B. How do we know that the Covenant of Grace is a covenant?

i. Gen 3:15: God broke the covenant w/ _____ and promised restored fellowship.

ii. Before the flood, God promises to save _____ & his family (Gen 6:18).

iii. The Abrahamic Covenant promises _____ to humanity (Gen 12, 15, 17).

iv. The New Covenant established by Jesus is still the CoG (Jeremiah 31:31–34).

C. So, we know that the Covenant of Grace is a covenant, but what kind of covenant?

i. The Covenant of Works is _____, the Covenant of Grace is _____

ii. Gen 3:15 is a _____, something God will do for us.

iii. The Abrahamic Covenant is another promise of something God will do for us.

iv. The New Covenant too: "I will remember their sin no more" (Jer 31:33–34).

v. In a sense, _____ is a condition, but it is a gift of God, so still unconditional.

D. What are the promises of the Covenant of Grace?

i. Not only eternal life, but _____ from the punishments of the CoW, in Christ.

E. With whom does God make the Covenant of Grace?

i. In a sense, sinners in general, but properly speaking only the _____.

II. WCF 7.4: The Testament of Grace?

A. Is it true that the CoG is frequently set forth as a testament? Yes, in the KJV.

B. But the main point stands: we have an _____ in the Covenant of Grace.

III. WCF 7.5–6: The Unity of the Covenant of Grace

A. The main point is that the CoG in which Christ saves us is _____ in the OT and NT.

i. It was administered differently in the OT, through types and shadows of Jesus.

ii. In the NT the CoG is administered through the _____ and the _____.

iii. Col 2:17: "These (OT ordinances) are a shadow of the things to come, but the substance belongs to Christ."

iv. Eph 2:12: "Remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world."

B. The unity of the CoG began to develop in Reformed theology to respond to _____.

i. 1689 LBC 7.3: "This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman, and afterwards by farther steps, until the full discovery thereof was completed in the New Testament."

ii. Gal 3:29: "And if you are Christ's, then you are Abraham's offspring, heirs according to promise."

iii. Rom 4:11: "[Abraham] received the sign of circumcision as a seal of the righteousness that he had by faith"—Christ's righteousness, faith in Christ.

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3. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace: whereby he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe.

4. This covenant of grace is frequently set forth in the scripture by the name of a Testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

5. This covenant was differently administered in the time of the law, and in the time of the gospel: under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come, which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.

6. Under the gospel, when Christ the substance was exhibited, the ordinances in which this covenant is dispensed are the preaching of the word, and the administration of the sacraments of Baptism and the Lord's supper; which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the New Testament. There are not therefore two covenants of grace differing in substance, but one and the same under various dispensations.