

# The Law of God & the Christian

## –Lesson 8–

- I. *Antinomista*: If the promise of the gospel in Gen 3.15 was the hope of all the godly fathers until Abraham, then what happened with Abraham?
  - A. The promise was renewed by God with Abraham in the form of a covenant. It was not a new covenant than the one made with fallen Adam, but was *a renewal and furthering* of the covenant of grace made in the Garden.
    1. How do we know it was a *renewal* of the same covenant? Because, as with fallen Adam before him, it was a law to be believed and embraced by faith, and not a law to be performed by him, Gen 17.1-8. Moreover, it was *substantially* the same because the same relationship of grace with God was being established with Abraham that was established with Adam and because the relationship still entailed the promise of a seed.
    2. How was the covenant *furthered* with Abraham?
      - a) It was furthered in that whereas God revealed to Adam that salvation would come by a seed of the woman, God revealed to Abraham that that salvation would come by his own seed, Gen 12.3; 18.18; 22.18; Gal 3.8, 16.
      - b) It was also furthered in that God revealed that the promised seed would be royalty, Gen 17.15-16.
  - B. And it was in order to confirm Abraham's faith in the free promise of God, that Melchizedek was sent (as a type of Christ) to bless him and confirm to him that he and his seed should be as really blessed in Christ (his seed) as he was blessed by Melchizedek, Gen 14.18-19.
  - C. God confirmed His promise again in Gen 15 when he ratified the covenant made in Gen 12 by passing alone between the pieces of the cut animals. The smoking fire pot and the flaming torch signified the Lord's presence (just as the cloud by day and fire by night that led the Israelites signified God's presence), who thereby promised faithfulness to both His side of the covenant as well as Abraham's side of the covenant. —\*\*Typical and indicative of the covenant of grace, all that was being required of Abraham and his offspring was also being freely given by God to Abraham and his offspring.
    1. Later this same covenant was renewed with both Isaac (Gen 26.4) and Jacob (Gen 28.12-15), who prophesied that the seed promised to the woman, and to Abraham, will come through Judah (Gen 49.10).
    2. It's clear that the "seed" the patriarchs hoped for was a single man among their offspring, a promised one, who would come and bring salvation for them, and in whom all nations would be blessed, Gal 3.7-9, 14, 16.
  - D. Given the shadowy and typical nature of the OT, the promise of blessing to Abraham and his offspring in the covenant of grace was typified by the temporal and local inheritance in Canaan, Gen 13.14-17, but it's clear that they understood this and had their hearts set on heaven.
    1. Heb 11.9-10 declares that they looked beyond Canaan for a heavenly home and eternal life with God.
    2. Heb 11.13 testifies that the patriarchs died in faith, implying that they did not expect to receive the fruit of the promise of the covenant until after death.
    3. In all their trials, they had before their eyes the blessedness of the life to come, Gen 49.18.

- E. In Egypt, 430 years later, the covenant of grace in Christ was revealed to Abraham's offspring in their deliverance by God by the blood of the passover lamb (which signified Christ's atoning blood) and their passing through the Red Sea (which signified their being baptized into Christ's church).
  - 1. This relationship Israel was privileged to have with God by the covenant of grace was further signified and confirmed by the manna from heaven, the water from the rock, both of which signified Christ, 1Cor 10.2-4.

\*\*Next week: We'll learn how the covenant of grace was furthered at Mount Sinai and what role the covenant of works played in "driving it home."