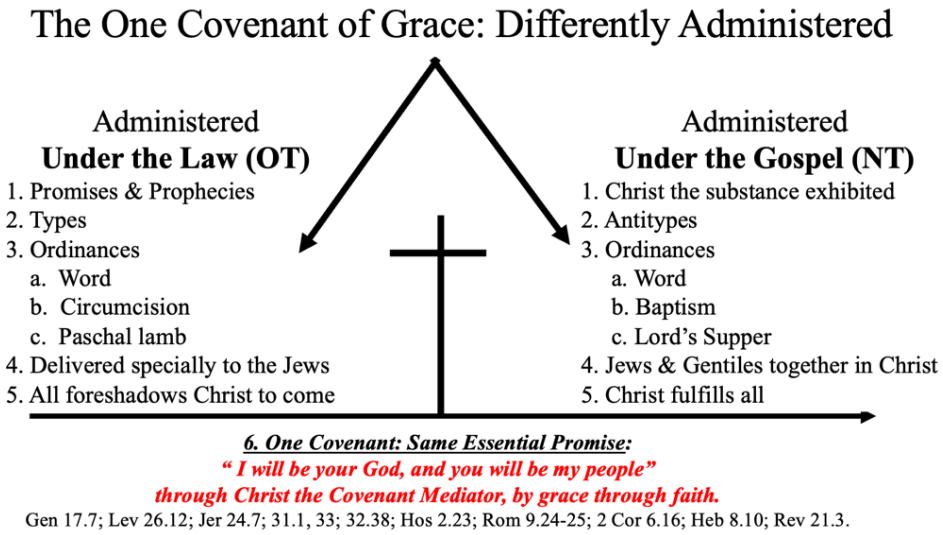
Christ & Covenant

Lecture 7: Covenant of Grace, Pt.2: Administration

Trinity Bozeman, PCA
October 25, 2026 - 10.00am
Alfred Poirier

1. Westminster Confession of Faith, 7.5-6 (See back of page)



2. The Distinctive Mark of Each Covenant in the Covenant of Grace

Gen 3.15 proto-gospel, first promise of the Christ to come and save us

Noahic Covenant (Gen 6-9) – common grace, secures the world for the gospel

Abrahamic Covenant (Gen 15) – justification by faith alone apart from works

Mosaic Covenant (Exodus-Deut) – the giving of God's law: ceremonial, judicial, moral to show our need for Christ

Davidic Covenant (2 Sam 7.12-14; Ps 89) – the promise of an everlasting king & kingdom

New Covenant (Jer 31.31-34; Heb 8.6-13) – Effective due to Christ's Coming and Fulfilling God's promises

3. The Unity & Diversity of the Covenant of Grace

A. Unity: Under the Law & Under the Gospel

Same Author, Heb 1.1-3
Same Way of Salvation, 2 Tim 3.15
Same Savior, Luke 24..25-27
Same Promise, Gen 17.7; Rev. 21.3

B. Diversity: Under the Law v. Under the Gospel

Temporary vs. Permanent / Final, Heb 7.16, 24, 28; 9.10
Preparation (Under tutelage) vs. Completeness (Full rights), Gal 4.3-4
Promise v. Fulfillment, Matt 1.22; Acts 3.18, 21-24; 8.32-35
One nation v. All Nations, Matt 10.5-6, 28.19; Acts 10.34ff
Imperfect vs. Perfect, Heb 10.4-7, 10, 14 ; 11.39-40
Shadow v. Reality, Heb 8.5; 10.1
Weakness v. Powerful / Effective, Heb 7.18
Slaves v. Sons, Gal 3.21-4.7

WESTMINSTER CONFESSION OF FAITH
MODERN ENGLISH VERSION

CHAPTER VII—Of God's Covenant with Man

1. The distance between God and the creature is so great that, even though rational creatures are responsible to obey him as their Creator, yet they could never experience any enjoyment of him as their blessing and reward except by way of some voluntary condescension on his part, which he has been pleased to express by way of covenant (Isa 40.13–17; Job 9.32–33; 22.2-3; 35.7-8; 1 Sam 2.25: Ps 113.5–6; 100.2–3; Luke 17.10; Acts 17.24–25).

2. **The first covenant made with man was a covenant of works**, (Gen 2.16-17; Hos 6.7; Gal 3.12) wherein life was promised to Adam; and in him, to his posterity, (Gen 3.22; Rom 5.12-20; 10.5); upon condition of perfect and personal obedience, (Gen 2.17; Gal 3.10).

3. Since man, by his fall, made himself incapable of life by that covenant, **the Lord was then pleased to make a second covenant, commonly called the covenant of grace** (Gal 3.21; Rom. 3.20–21; 8.3; Gen. 3.15: Isa 42.6). In it God freely offers life and salvation by Jesus Christ to sinners, requiring of them faith in him, that they may be saved, (John 3.16; Rom 10.6, 9; Rev 22.17) and promising to give his Holy Spirit to all those who are ordained to eternal life, to make them willing and able to believe (Acts 13.48; Ezek 36.26–27: John 6.37, 44–45; 1 Cor 12.3).

4. **This covenant of grace** is sometimes presented in the Scriptures by the name of a will or testament, with reference to the death of Jesus Christ (the testator) and to the everlasting inheritance—with all that belongs to it—bequeathed in it. (Heb 9.15–17).

5. **In the time of the law, this covenant was administered differently than in the time of the gospel**. **Under the law (2 Cor 3.6-9),** it was administered by promises, prophecies, sacrifices, circumcision, the Passover Lamb, and other types and ordinances given to the Jewish people, all of which foreshadowed Christ to come (Heb 8–10: Rom 4.11; Col 2.11–12; 1 Cor. 5.7). These were, for that time, sufficient and efficacious, through the work of the Spirit, to instruct and build up the elect in their faith in the promised Messiah (1 Cor 10.1–4, Heb 11.13; John 8.56), by whom they received complete forgiveness of sins and eternal salvation. This covenant administration is called the Old Testament (Gal 3.7–9, 14; Ps 32.1-2, 5).

6. **Under the gospel, Christ (the reality, (Col 2.17) having been revealed**, the ordinances by which this covenant is dispensed are the preaching of the Word and the administration of the sacraments of baptism and the Lord's Supper (1 Cor 1.21; Matt 28.19–20; 1 Cor 11.23–25). Although these are fewer in number and are administered with more simplicity and less outward glory, yet in them the covenant is set forth in greater fullness, clarity, and spiritual efficacy (Heb 12.22–27; Jer 31.33–34; 2 Cor 3.9-11) to all nations, both Jews and Gentiles (Luke 2.32; Acts 10.34; Eph 2.15-19), and is called the New Testament (Luke 22.20). **Therefore, there are not two covenants of grace differing in substance, but only one, under various administrations (Gal 3.8-9, 14, 16; Rom 3.21–23, 30; 4.3, 6-8, 16–17, 23–24; Heb 4.2).**