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Please turn with me to Hebrews chapter eight, Hebrews chapter eight. And I want to read this morning from verse six through the end of the chapter. And today is going to be more of a introductory message or sermon on this issue of, of the covenants. And then we'll actually start our exposition of this chapter, which is dealing with this relationship between the Old and New Covenant.

We'll begin that next week. So, this will be more introductory and hopefully it's not confusing. So, we'll give it the best that we can. Hebrews chapter eight, we'll begin there in verse six. Hebrews chapter eight, verse six says, but now he has obtained a more excellent ministry by as much as he is also the mediator of a better covenant, which has been enacted on better promises.

For if that first covenant had been faultless, there would have been no occasion sought for a second. For finding fault with them, he says, Behold, days are coming, says the Lord, when I will effect a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt.

For they did not continue in my covenant, and I did not care for them, says the Lord. For this is the covenant that I will make with the house of Israel. After those days, says the Lord. I will put my laws into their minds, and I will write them on their hearts, and I will be their God, and they shall be my people.

And they shall not teach everyone his fellow citizen, and everyone his brother, saying, Know the Lord. For all will know me, from the least to the greatest of them. For I will be merciful to their iniquities, and I will remember their sins no more. Remember when he said a new covenant. He has made the first obsolete, but whatever is becoming obsolete and growing old is ready to disappear.

Let's pray. Heavenly Father, Lord, we come to you today, Lord, knowing that, Lord, there is no interaction Lord that you have ever performed on this earth with men, Lord, that does not come on the basis of some covenant, Lord, some. Pack that you have made an arrangement Lord established by you between you and your creature.

Lord, we see that this topic, Lord, is very important for us to understand Lord, that we might have a proper understanding of your word. Lord, we want to be able to Lord put these pieces together, Lord, so that we might be able to interpret and rightly divide the word of truth. And so, Lord, we come to you today humbly, Lord, asking you to teach us, Lord, knowing that we are foolish, Lord, we are ignorant, Lord, we have so many weaknesses and limitations.

Lord, these are glorious truths, Lord, spiritual truths that must be revealed and taught to us by the very spirit of God. And so we ask, Father, that your spirit would be our teacher and our guide today. And that as we go through this passage, Lord, that is unfolding for us this relationship between the old and new covenant, Lord, that we might be able to rightly

understand, Lord, all the implications and the relationships of these things together, Lord, that we could understand, Lord, the position of those who live before the coming of Christ, but Lord, as well, the position that we stand in.

As those who have lived after the consummation of all things. So Lord, teach us today. And Lord, ultimately, we thank and praise you that Lord, you have established a new covenant. Lord, one that is based upon your grace and mercy. Lord, one ratified by our Lord and savior, Jesus Christ, through the shedding of his blood.

Lord, one in which you remember our sins and iniquities no more, and where there is full forgiveness and father, we thank you for this. And Lord, we pray that. We would never grow weary of understanding Lord more and more the depths of the love that you have given to us through our Lord and Savior, Jesus Christ.

So Lord be with us today, lead us and guide us into all truth. And as it is in Christ and that we pray. Amen. Well, today we again, turn our attention to a new topic that is born out of the previous topic, right? We've spent a good time dealing with and focusing on the priesthood of Jesus Christ. In comparison to the priesthood established under the law, the priesthood of Aaron, we have seen how the priesthood of Jesus is in every way superior to that of Aaron's so much so that it is of a different nature, a different kind, and it is actually able to produce redemption for God's people.

Today, we turn our attention to the covenants. Right. A consideration, a comparison of the old covenant with the new covenant. This is what he is laying out here in the second part of Hebrews chapter eight, right? It is not enough that Jesus Christ be a high priest. But there also must be another covenant established for the people of God.

One that is distinct, one that is separate, one that is of a different nature and different kind as one established by God through Moses at Mount Sinai. This is because the law we know from chapter 7 made nothing perfect. That covenant could not make the men perfect, and this is why there is the need for a better covenant for a new covenant for one that can actually accomplish redemption for the people of God, because the priesthood of Jesus is so superior because he has accomplished our redemption through the shedding of his blood, then the life and the worship of God's people must be ruled and governed by a better covenant that is fitting to reflect this reality.

Amen. The old covenant is not fit for a people who live after the incarnation, after the death, after the resurrection, after the ascension of Jesus Christ, after the high priest of that covenant has sat down at the right hand of the throne of the majesty in the heavens. It's the old covenant was suitable for a season.

And for a time, there was a period of time in which it was suitable for the people. And God gave it to rule and govern them when they were in a childlike state, in an infantile state, it was fitting for the people of Israel to be ruled during their time in the land of Canaan until the promised seed should arise.

But now that the seed has come, now that the Christ has been revealed from heaven. Now that the shadows and copies of the old covenant have been fulfilled by the substance, who is Christ, then the old covenant must be set aside and the new covenant must take its place in this. He again introduced in chapter seven, there is the setting aside of the former commandments, and there is an ushering in of a better hope by which we draw near to God.

There is a progression in the history of redemption. Perfection from an imperfect state to a state of perfection, from a lesser glory to a greater glory from something that was good to something that is better. And this is why in Hebrews chapter eight, here in verse six, he refers to it as a more excellent ministry as a better covenant as better promises, right?

This is a degree of comparison. There is something that was there, and now there is something that is greater, that is better, that is more excellent than what was there in its place before. Now, this topic is extremely important for us to understand, and important for us to rightly interpreting the Bible, the relationship of these two covenants, the old covenant and the new covenant.

And there's been much confusion and lack of clarity through the years on this topic. There are some who seek to drive a wedge between the Old Covenant and the New Covenant, between the Old Testament and the New Testament. They want to divide and to separate these things as if the life of the New Testament believer has nothing to do with With the Old Testament, one of the early church heretics, a man named Marcion, this is what he sought to do.

He thought that the Old Testament, that the God of the Old Testament was actually less than Christian, that he was evil, that he was mean, and there was the need to separate Christianity from the Old Testament and from the God that he thought was there in the Old Testament. And so he created his own Bible where he removed the Old Testament and even some of the books that are found in the New Testament and made his own Marcion Bible.

And he was declared a heretic there in the early ages of the church. There was this desire in him, and this has persisted through the years, to seek to separate The new Testament and the old, the believer, the Christian from what was taking place before the coming of Christ, but this is clearly not the case with the apostles of Jesus Christ.

When we read the New Testament letters, what do we find filled in those letters? What are they quoting from? What is their source of authority? They're always going to the prophets. They're quoting the Old Testament scriptures in order to support and ground the teaching, the theology, the practices of the New Testament Church, even in our study of the book of Hebrews.

We've seen how the apostle has grounded his arguments in a proper understanding of the Old Testament scriptures. Chapter 1 is essentially a series of quotations from the Old Testament. Even here in chapter 8, in this consideration of the covenant, he's quoting from

Jeremiah chapter 31. The majority of what he's doing is bringing forward what Jeremiah said and now applying it to the present situation.

So obviously the faith of the early church as led by the apostles was not caught, was not cut off or separated from the teachings of the old testament prophets, but it was grounded and rooted in those things. So we must not then seek to drive a wedge between them. However, there are others on the other hand, who seek to so unify these covenants.

To conflate them together in such a way that there is actually no distinction at all between the worship, the life and the privileges of God's people under the new covenant than there was under the old covenant with Israel. They want the life of the church to be essentially identical to what Israel experienced there in the land of Canaan.

They want all of the festivals to apply all of the food laws to apply all of the rituals to apply. They want the spirit and tenor of that covenant to be imposed upon the new covenant people and when this happens the ministry of death and the ministry of condemnation the law of commandments contained in ordinances is opposed to upon the people of God, those living under the new covenant, so as to bring the church into a state of fear and bondage and slavery, we will see in our study of Hebrews chapter eight, it's very clear that the old covenant in the new covenant.

Are not the same thing. These are two separate, distinct covenants, and they have two different purposes. And there is a sense in which these two things are at odds and are opposed to one another. So we must accurately determine. Where is their continuity and where is their discontinuity in these things now, three reasons for the importance of this topic, right?

Three reasons from scripture of why this is so important that we understand first, this subject, the relationship of the old covenant to the new covenant believer and specifically to Gentile Christians, to Gentile believers. This was the topic that was the first major theological controversy in the church after the day of Pentecost.

The Jerusalem Council of Acts chapter 15 convened to address this issue. What is the relationship? Of the law of Moses to the Gentile Christians. What are the expectations? What are they compelled to do in relationship to the law of Moses? Let's turn to Acts chapter 15 and we'll see that this was indeed the question at hand that Paul and Silas went to Jerusalem in order to consult with the apostles and determine what must be done.

With the Gentiles, because there were those who were demanding that the Gentiles be circumcised and keep the law of Moses in that if they did not do those things, they could not be saved and notice what the apostles who were all Jews notice what they say concerning this Acts 15 verse one, some men came down from Judea and began teaching the brethren.

Unless you are circumcised, according to the customs of Moses, you cannot be saved. And when Paul and Barnabas had great dissension and debate with him, the brethren

determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue.

Therefore, in being sent on their way to the church, they were passing through both Phoenicia and Samaria. Describing in detail the conversion of the Gentiles and were bringing great joy to all the brethren when they arrived at Jerusalem, they were received by the church in the apostles and elders, and they reported all that God had done with them, but some of the sect of the Pharisees who had believed stood up saying it is necessary to circumcise them and to direct them to observe the law of Moses.

The apostles and the elders came together to look into this matter. And there had been much debate. Peter stood up and said, Brethren, you know that in the early days, God made a choice among you that by my mouth, the Gentiles should hear the word of the gospel and believe. And God who knows the heart testified to them, giving them the Holy Spirit, just as he did to us.

Also, he made no distinction between us and them cleansing their hearts by faith. Now, therefore, why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? For we believe that we are saved through the grace of the Lord Jesus in the same way as they also are.

All the people kept silent and they were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles. After they had stopped speaking, James answered, saying, Brethren, listen to me, Simon has related how God first concerned himself by taking from among the Gentiles a people for his name.

With this, the words of the prophets agreed, just as it is written. After these things, I will return and I will rebuild the tabernacle of David, which has fallen, and I will rebuild its ruins, and I will restore it, so that the rest of mankind may seek the Lord. And all the Gentiles who are called by my name, says the Lord who makes these things known from long ago.

Therefore, it is my judgment that we do not trouble those who are turning to God from among the Gentiles, but that we write to them that they abstain from things contaminated by idols and from fornication, And from what is strangled and from blood for Moses from ancient generations has in every city those who preach him since he has read in the synagogues every Sabbath.

Then it seemed good to the apostles and elders with the whole church to choose men from among them to send to Antioch with Paul and Barnabas, Judas called bar Sabbath and Silas leading men from among the brethren there. When these Pharisees. Who had believed Pharisees who were in the church, who were believing that Jesus was the Christ believing those things, yet also insisting that the Gentiles be circumcised and that they be directed to keep the law of Moses.

And yet here, clearly the apostles say, no, that this is not going to be the case. It was Peter who says, why are we putting a yoke upon the disciples that neither our fathers nor we have been able to bear? Why was that yoke that is the law of Moses, why was it not placed upon the necks of the disciples?

And it is because of the new covenant. The new covenant at this point had been ratified. It had been inaugurated in the blood of Jesus Christ. The life and worship of the church are no longer ruled and governed by the law of Moses. The season, the era in which it ruled and governed the church had come and gone.

And now, as we read earlier from chapter 8, verse 13, that it is growing old and it is ready to disappear. It has become obsolete and this is why they did not require them to do those things. The yoke was on the neck of the disciples. From Israel from Mount Sinai until the coming of Christ, but now the yoke has been replaced by the easy light yoke of Christ.

But we see that this point, this topic was an issue of contention and controversy in the early days of the church. And it has continued to be an issue of contention and controversy down to our own day as well. Secondly, we must consider that many of the letters in the New Testament. Have as one of their major purposes, one of the major points addressing and clarifying these very issues.

Again, one of the major false teachings that plagued the early church was the necessity of the keeping of the law of Moses or various components of that law for salvation. Our very book that we're studying, the book of Hebrews, is essentially dealing with this issue. The book of Galatians is addressing this issue.

The book of Romans is addressing this issue. All of them have, as the major emphasis, the relationship of these two covenants. What does the coming of Christ, what does his death and resurrection, what does it mean in the history of redemption and in the life of God's people? The books of Colossians, Philippians, Corinthians, they all address this as well, and many other New Testament books too.

So much time and much energy is devoted to this topic in the New Testament showing to us. It's important. A third reason why this is such an important topic for us to consider are the words of our Lord and Savior, Jesus Christ turned to Matthew chapter nine. And notice what Jesus says here, though the new covenant had not yet been ratified in the blood of Christ in the shedding of his blood.

Yet when Christ appears, there is this transition, this growing old and becoming obsolete that is already taking place. In his life, and these issues were coming up in his ministry as well. And notice what he says in Matthew chapter 9, verse 14. Then the disciples of John came to him asking, why do we in the Pharisees fast, but your disciples do not fast.

And Jesus said to them, the attendance of the bridegroom cannot mourn as long as the bridegroom is with them. Can they, but the days will come when the bridegroom is taken

away from them and then they will fast. But no one puts a patch of unshrunk cloth on an old garment, but the patch pulls away from the garment and a worse tear results.

Nor do people put new wine into old wineskins. Otherwise the wineskins burst and the wine pours out and the wineskins are ruined, but they put new wine into fresh wineskins and both are preserved. Right? The gospel of Jesus Christ, the worship and life of the church after the coming of Christ. Cannot be constrained and confined within the old wineskins of the law of Moses and Jesus warns about the danger of trying to force the new covenant into the old covenant of trying to accommodate what he has accomplished into the state of the church under the old covenant.

If you put new wine into old wineskins, what happens? What happens to the new wine? It falls to the ground and is ruined. And what happens to the old wineskin? The old wineskins are burst. You ruin and destroy the purpose of both of those things if you try to mix and mingle these things together. There is something new, something unique, something distinct.

Something that was not known or experienced in the life of God's people after the death and resurrection of Jesus Christ. And how could this not be the case? Right, this is the pivotal point in the history of redemption. That things would be different after Jesus comes should not be surprising or shocking to us.

And all of these things are anticipated in the Old Testament. This is why he's bringing up Jeremiah 31. If the old covenant was a perfect covenant, then why is Jeremiah the prophet speaking of a new covenant that is coming in the future? This is the same as we saw in Hebrews chapter 7. If the priesthood of Aaron is sufficient to remove the sins of the people, then there will not be the need for another priest to arise after the order of Melchizedek.

But the Old Testament clearly teaches that there is going to be another high priest, according to the order of Melchizedek. And when he comes, what will happen to the priesthood of Aaron? It will be set aside. It will grow old and it will become obsolete. Everything necessary for salvation, for redemption, for the forgiveness of sins.

All of it is accomplished in the person and work of Jesus Christ. And it was accomplished. From our vantage point in history, roughly 2000 years ago, this event, the revealing of Christ and the accomplishment of his work. This is the pivotal event in the history and the salvation of God's people. And it is also the most important event in the history of the world.

What does that event, what does it mean for those who live before the coming of Christ? We have 4, 000 years of human history before God sent forth his son, before the word became flesh, before the death and resurrection and the ascension of Jesus Christ. 4, 000 years before that event that is necessary for salvation, before it took place.

So what does it mean for those people who lived before that took place? So we need to understand the relationship that those people who lived before it, what is their relationship to the person and work of Jesus Christ? Does the work of Christ have anything to do with them? Does it have any bearing on those who lived before its accomplishment?

This is a very important question. Issue for us to address 4, 000 years of human history of men and women who lived and died before the incarnation, before the death, before the resurrection of Jesus Christ, before he ascended into heaven, before he sat down at the right hand of the throne of the majesty in the heavens, before he took up the office and became the high priest of the church.

So what does it have to do with those who lived before it was realized in human history? Then on the other hand, we must ask. What is different as a result of the accomplishment of the work of Christ? Obviously, something has changed. There has been a change that has been experienced in the life and in the worship of God's people.

A massive change that has took place. How many of you brought sheep with you this morning to church to come and offer it on an altar? How many of you this week were constrained not to eat pork because you were following the food laws of the old covenant? Thanks. How many of you were looking forward to seeing the high priest from the family of Aaron today dressed up in all of his high priestly garb?

Well, if those weren't your expectations, you're sorely disappointed. All you get is me in my dog tie, right? You have no priest dancing around here in his high priestly garb and robe, and there is no altar, and we will offer no animal sacrifices. But they had to do all of that from Sinai until the coming of Christ.

So why are we not doing it today? There has been a fundamental radical shift and change in the life and in the worship of God's people after the coming of Jesus Christ. Why has that taken place? Why has it been transformed as a result of these things? So in this, we are looking at these two separate issues, right?

What does Christ have to do with those who came before him? And then what does the coming of Christ have to do with those who live after his coming? These are two separate, but also related issues, and they all have to do with our understanding of the covenants of the covenants of God. The first issue, what does it have to do with those before?

If we look at the covenants more broadly, we would say that there is the covenant of works and there is the covenant of grace and all men from Adam until the end of the world are members of either one of these two covenants. By nature, we are all members of the covenant of works. This is the covenant that we enter into in our birth.

This is the original covenant that Adam was in, in the garden that he fell to uphold and keep and all of his descendants are brought into the world because Adam is their father and



Adam was their representative, their head there in the garden. All of us enter into the world. Under this covenant of works.

And because of this, all men are under condemnation because what can none of us do in relationship to that covenant? None of us can keep it. None of us can uphold the terms of that covenant because to receive the blessing of the covenant of works. What does it require of men? It requires obedience. And what kind of obedience?

Perfect obedience, perfect obedience and faithfulness to God. And no one is able to offer that to God. And this is why no one is able to be justified by the works of the law. Those who are relating to God on the basis of the covenant of works will perish eternally. Because a man's standing in this covenant is based upon his obedience to the law.

And since all men are sinners and all men fall short of the glory of God, any man relating to God on the basis of the covenant of works will be condemned because the wages of sin is death. And how many sins does it take to receive the condemnation of death? Well, how many sins did it take for Adam? Just the one, just the one.

And none of us are under any fantasy that we've committed one sin in our life. We've committed many, many, many sins. So there is no hope for mankind in the covenant of works, but only death and condemnation. Then there is the covenant of grace. Those who are relating to God on the basis of the covenant of grace, they will have eternal life because in that covenant, man's standing before God is not based upon his obedience.

It's not based upon his works. It's based upon the grace of God that has been given to him freely through the Lord and Savior, Jesus Christ. In the covenant of grace, we are not standing on our own obedience. Whose obedience are we standing upon? The obedience of Christ, the righteousness of Christ. He is the surety or the guarantor of this covenant.

He is the mediator of that covenant and it is based not upon our performance. It's based upon his performance and it is through him that we received the grace of God. And this is why it is called the covenant of grace. That covenant, the covenant of grace was first revealed. By way of promise in Genesis chapter three, verse 15, when God promised that the seed of the woman would crush the head of the serpent, that all of the sin and misery that entered into the world and that subjected mankind to death and to all of the horrors of, of sin because of the temptation and the wiles of the devil.

That this seed of the woman, this promised seed that was given to her, that he would come and he would be the one to crush the head of the serpent. Taking away the curse that had come into the world as a result of his temptation in his crushing of his head, the serpent would bruise his heel. There would be a temporary bruising of the heel, but ultimately what that seed would do would defeat and overcome what had been brought into the world as a result of the temptations of the devil and the sin of Adam and Eve.

That promised seed. He is the hope for all centers from Genesis three until the end of the world. Any center who has ever received God's favor, any center who has ever had the forgiveness of sins, anyone who has a good standing before God. And we know that there were those in the Old Testament who had a good standing before God.

Men, such as Abraham, who, according to James chapter two is called the friend of God. How can Abraham, a man dead and trespasses and sins? How can he be the friend of God? How can he be reconciled to God only on the basis of Jesus Christ? There must be the forgiveness of sins. There must be atonement for sin in order for God to enter into a relationship with a man.

In order for there to be friendly terms between God and sinful men, the issue of sin must be dealt with. And what is the only solution that can take away our sins? It's only the death of Jesus Christ, only the shedding of his blood. It was not in the Old Testament, the blood of bulls and goats, their blood is not able to take away the sins of men.

That was not the basis for their reconciliation, for their forgiveness, right? For the atonement of their sins, because the blood of bulls and goats can never take away sins. It is only through Jesus Christ. And in this way, the Old Testament saints were members and were participants in the blessings of the covenant of grace.

Men like Abraham, Isaac, Jacob, Moses, Joshua, David, Josiah. And to not leave out the ladies. Miriam. We know she was a righteous woman. We know that Ruth was a righteous woman. Right? Deborah was a righteous woman. All of these godly women, these saints of the Old Testament, men or women, all of those who had the forgiveness of sins, all who were justified in the sight of God, they were given that standing on the basis of Jesus Christ.

What he would do for them when he was revealed from heaven and when he died on the cross for their sins and in that way, they are members of the covenant of grace. So in terms of mankind, generally speaking, or broadly speaking, there are these two covenants. There is the covenant of works. And there is the covenant of grace and those two covenants are at odds with one another.

You cannot be a member of the covenant of works and a member of the covenant of grace. At the same time, you're either in one or you're in the other. And your eternal destiny is determined by which covenant that you are in. If you're in the covenant of works, you will perish in your sin. And you will receive the just reward because of your disobedience, which is eternal damnation in the lake of fire.

If you are in the covenant of grace. You will have eternal life, you will see the fruit and the reward of Christ's perfect obedience of his righteousness given to you freely by the grace of God in your standing with God is certain and secure there in that covenant. Those two covenants cannot be mixed together.

We cannot incorporate works into salvation, into the covenant of grace. It's either on the basis of works or it is on the basis of grace, but it cannot be the two mixed and mingled together. So broadly speaking, then we are dealing with covenant of works and we're dealing with the covenant of grace. Then secondly, if we look at the covenants in a more narrow way, this is the way it's being used in Hebrews chapter eight.

There is the Old Covenant and there is the New Covenant. These are two distinct covenants that are also at odds with one another, that cannot be mixed and mingled together. The Old Covenant is the covenant that God made with Israel at Mount Sinai, and it is referred to in the Bible in different ways. In Ephesians chapter two, it's called the law of commandments contained in ordinances.

In Hebrews chapter seven, it's called the former commandment. It's also called the law. It's called the law of Moses. In Galatians chapter four, it is called Sinai. The covenant that is made at Sinai in allegorically, allegorically, it is referred to there as Hagar and it produces children of slavery. This is the covenant, the old covenant.

That was the rule that governed the life and worship of the nation Israel, and it was ratified or inaugurated at Mount Sinai after Moses brought the people of Israel out of the land of Egypt, they went to Mount Sinai and there at Mount Sinai got entered into this covenant with those people. The law of Moses was ratified at that time.

It was enforced from Sinai until the coming of Christ. So, Adam, Seth, Noah, Abraham, Isaac, Jacob, Joseph, though all of those men lived in the Old Testament, none of them lived under the Old Covenant because the Old Covenant had not yet been revealed and had not yet been ratified. As the rule for God's people, Moses, Aaron, Joshua, David, Solomon, they all lived in the old Testament, but they also lived under the old covenant because all of them lived after Mount Sinai, when that law had been revealed to govern and rule the life of God's people.

Those who lived under the old covenant under that administration, an Israelite during that time. Could be a member of the covenant of grace, or he could be a member of the covenant of works, broadly speaking, as we mentioned earlier, it was possible for Israelites under the old covenant to have their sins forgiven, to have the grace of God, to be reconciled to God.

They could be a part of that covenant of grace and the eternal destiny of any Israelite. Their justification in standing before God was based upon whether they were in the covenant of grace or the covenant of works. King Saul, he lived under the authority of the old covenant, but was a member of the covenant of works.

He died in his sins. He perished eternally because his standing before God was based upon his own obedience. Or rather his lack of obedience to God's law. King David, on the other hand, he also lived under the authority of the old covenant, but he was a member of the covenant of grace. His sins were forgiven by grace through faith in what Christ would accomplish for him.

Yet though David was a true believer, and though David had the forgiveness of sins, He was still constrained to offer a worship of God that was consistent with the old covenant. He was still under a yoke. That neither our fathers nor we have been able to bear. And when the apostle says that in Acts chapter 15, we read that earlier.

Why are we putting a yoke on the neck of the disciples that neither our fathers nor we are able to bear? But we believe that we shall be saved through Jesus Christ, through faith in his name. That yoke was on the neck of David. He is one of the fathers that Peter is referring to that had to bear this yoke, this burden of the law of Moses of the old covenant.

And in that way, David is both a slave and a son. He's a son in terms of his relationship to God spiritually, eternally. He is a member of the covenant of grace. But in terms of the rule that governed his life and worship, he was treated no differently than a slave. Galatians chapter four, Galatians four.

This is the comparison he is making here with old covenant believers. There was a twofold nature. To their spiritual life on the one hand, they were a son. They had the forgiveness of sins and the eternal adoption that we will all experience. They will experience as well. But in terms of their life and worship, they were still under this covenant that treats them like infants, less those who have not reached maturity yet.

And so in that way, they are treated no differently than a slave. Because that was the purpose of that covenant was to teach and to manifest the how horrible sin was in the severity of God against it. Galatians 4 verses 1 to 7 says, Now I say, as long as the heir is a child, he does not differ at all from a slave, although he is owner of everything, but he is under guardians and managers until the date set by his father.

So also we, while we were children were held in bondage under the elemental things of the world, the elemental things of the world. What are those elemental things? Do not handle, do not touch, do not taste. It's the shadows and copies of the heavenly realities. They were held in bondage under those things.

They had to go to the tabernacle. They had to offer animal sacrifices. They had to go to the priesthood of Aaron. Though none of those things could accomplish the reality of the forgiveness of sins, but they were in bondage to all of those elemental things that did not give them peace and assurances of the forgiveness of sins.

But in those things, there is a reminder of sins year after year after year. And David. Though a believer was in bondage, he was under the yoke to these elemental things on. We go there and let's see verse four. But when the fullness of time came, God sent forth his son born of a woman born under the law so that he might redeem those who are under the law, that we might receive the adoption as sons because you are sons.

God sent forth the spirit of his son into your hearts, crying Abba father. Therefore, you are no longer a slave, but a son, and if a son, then an heir through God. There, in terms of the

immaturity and the maturity, the child in his immaturity, though he is heir of all things, is treated no differently than a slave.

He's put under guardians and managers until the date set by his father. And here, according to this passage, what is the date that was set by the father in terms of immaturity to maturity? It's the fullness of time. And in the fullness of time, God sent forth his son, born of a woman, born under the law. So the state of the people before the fullness of time was one of immaturity.

It was one where though they were sons, they were treated no differently than a slave. And this would be true of David, of Isaiah, of Josiah, of Solomon, of Jeremiah, of any of those believers of Moses, Aaron, all of them who lived under the old covenant. They were heirs of God in Christ. Based upon what Christ would do for them in the future, but in terms of their worship, in terms of their life, they were held in bondage to these elemental things of the world.

And that was the purpose of the old covenant, or the covenant of Sinai. The purpose of that covenant was to set forth outwardly in terms of the administration of it, the greatness of sin, and to hold people in bondage until the promised seed should arrive. Those who lived under that old covenant, their hope was found in the promised seed.

Their hope was not found in the elemental things that were there in that covenant. Their hope wasn't in Aaron. It wasn't in animal sacrifices. It wasn't in an earthly tabernacle. This was the problem with Israel. That's the veil that they lay under and the one that persists upon them to this day. All of their confidence and hope is put in these elemental earthly things and not in the heavenly reality.

Where the hope should be found is the heavenly reality in that heavenly reality at that time was revealed to them in the promised seed, the promise that was given to Adam and Eve, and then that was also confirmed to our father Abraham Galatians chapter three Galatians three.

And verses 15 to 22 Galatians 3 verse 15 says, brethren, I speak in terms of human relations, even though it is only a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it. Now the promises were spoken to Abraham and to his seed. It does not say, and to seeds as referring to many, but rather to one.

And to your seed, that is Christ. What I'm saying is this, the law, which came 430 years later, does not invalidate a covenant previously ratified by God so as to nullify the promise. For if the inheritance is based on law, it is no longer based on a promise, but God granted it to Abraham by means of a promise.

Why the law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator until the seed would come to whom the promise had

been made. Now, a mediator is not for one party only, whereas God is only one. Is the law then contrary to the promises of God? May it never be.

For if a law had been given, which was able to impart life and righteousness would indeed have been based on the law. But the scripture has shut up everyone under sin so that the promise by faith in Jesus Christ might be given to those who believe. There, he's making this point that the law of Moses, which came 430 years after the promise was given to Abraham, cannot nullify or take that promise away.

God established in the life of Abraham, the patriarch, that justification is by grace through faith in the promise that would be given by God. And God established that truth, that reality 430 years before the giving of the law of Moses. And what comes after that cannot undermine or. Cast that aside, but rather it is still in force and in place.

So then his next question is then what's the purpose of the law? If the promise already existed, if people were already justified by faith before the giving of the law, then why did God give a law and attached to that law, blessings and curses based upon Israel's obedience or disobedience. And what was the purpose of the law?

It was added because of transgressions. The law was given to manifest outwardly the reality of sin and of judgment. This is why second Corinthians three and also speaking of the covenant refers to the old covenant as a ministry of death and a ministry of condemnation because no one ever received life and salvation and the forgiveness of sins.

Based upon that covenant. The purpose of that covenant was not to demonstrate the reality of those things, but to show the reality of sin and to give its consciousness there to the people in contrast to the old covenant, the new covenant is based upon the finished completed work of Jesus Christ and the new covenant narrowly defined as opposed to the covenant of Sinai.

Is a formal administration of the covenant of grace. And I think that's very important for us to understand the old covenant is a formal administration of the covenant of works. The new covenant is a formal outward display of the covenant of grace. That is its purpose is to set forth the grace of God and the freedom and Liberty that we experience the rest, that we have the peace through our Lord and savior, Jesus Christ.

The promise of salvation in Christ was known from Adam by way of a promise. It was confirmed to Abraham, the patriarch, by way of an oath. And then that promise of salvation was ratified or inaugurated by the shedding of the blood of Jesus Christ. Before he was revealed from heaven, Christ was known by way of a promise.

But after he comes and after he dies, he is known by way of an accomplishment, what he has actually done to bring about our salvation. When Jesus Christ accomplished our redemption, when he ushered in the new covenant, a new law governs the worship and life

of God's people from that point forward. The former commandment, the law of Moses, the covenant of Sinai, as a law that condemns us.

As a system of worship consisting in elemental things, copies and shadows, all these things have been abolished in the death of Christ. It has been set aside, it has faded away, and it is growing obsolete, and it no longer has authority over the church as a formal administration for our life and for our worship.

This is what we read in Hebrews 8, 13, when he said a new covenant. He has made the first obsolete, but whatever is becoming obsolete and growing old is ready to disappear. It is ready to disappear. It is growing old and obsolete. Also, Ephesians 2 speaks of this reality as well. Ephesians chapter 2 verses 11 to 22.

Ephesians 2 verse 11 says, Therefore, remember that formerly you, the Gentiles, in the flesh, who are called uncircumcision by the so called circumcision, which is performed in the flesh by human hands. Remember that you were, at that time, separate from Christ, excluded from the commonwealth of Israel, strangers to the covenants of promises, having no hope, and without God in the world.

Right, and what time is he referring to? At that time. Under the old covenant, under the old covenant, they were strangers. They were cut off from all of these realities. But now in Christ Jesus, you who formerly were far off, have been brought near by the blood of Christ, for he himself is our peace who made both groups into one and broke down the barrier of the dividing wall by abolishing in his flesh the enmity, which is the law of commandments contained in ordinances.

So that in himself, he might make the two one new man and might reconcile them both in one body to God through the cross by having put to death the enmity. And he came and preached peace to you who were far away and peace to those who were near. For through him, we both have our access in one spirit to the father.

So then you're no longer strangers and aliens, but you are fellow citizens with the saints and are of God's household. Having been built on the foundation of the Apostles and Prophets, Christ Jesus himself being the cornerstone, in whom the whole building being lifted, fitted together, is growing up into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the spirits.

There, what was this dividing wall of enmity that existed between the Jews and Gentiles? He calls it the law of commandments contained in ordinances. That is the old covenant. The old covenant made a distinction between the Jews and the Gentiles, and the old covenant erected a barrier, a dividing wall of separation between these two groups.

And then what has tore that wall down? It is the blood of Jesus Christ. It is the new covenant that has been inaugurated in his blood that has torn this wall down so that there's no longer enmity between these two groups, but now they're fellow citizens. In the covenant, in the

new covenant, both Jew and gentile worship and dwell together in peace and harmony under our Lord and Savior Jesus Christ.

And we all draw near through the same high priest who is our Lord Jesus Christ. Also, Colossians chapter two, Colossians chapter two, verses 16 to 22, 16 to 22. Colossians two 16 says, therefore no one is to act as your judge. In regard to food or drink or in respect to a festival or a new moon or Sabbath day, things which are a mere shadow of what is to come, but the substance belongs to Christ.

Let no one keep defrauding you of your prize by delighting in self abasement and the worship of angels, taking his stand on visions. He has seen inflated without cause by his fleshly mind and not holding fast to the head from whom the entire body being supplied and held together by the joints and ligaments.

It grows with a growth, which is from God. If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees such as do not handle, do not taste, do not touch, which all refer to things destined to perish with use in accordance with the commandments and teachings of men.

Here again, these are a mere shadow of what is to come. But the substance belongs to Christ, right? In terms of a formal administration, in terms of an outward manifestation, we as Christians live under the authority of the new covenant. We worship God and we order our lives according to the laws of the new covenant.

We do not live under the old covenant. It has no authority over the church after the coming of Jesus Christ. And this is to our benefit because that old covenant did not produce children of freedom, but rather it produced children who were slaves. Galatians chapter 4, 21 to 31 Galatians 4, 21. He says, tell me you who want to be under the law.

Do you not listen to the law for it is written that Abraham had two sons, one by the bond woman and one by the free woman. But the son of the bond woman was born according to the flesh and the son of the free woman through the promise. This is allegorically speaking for these women are two covenants.

One proceeding from Mount Sinai bearing children who are to be slaves. She is Hagar. Now, this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem. For she is in slavery with her children. But the Jerusalem above is free, and she is our mother, for it is written, Rejoice, barren woman who does not bear.

Break forth and shout, you who are not in labor. For more numerous are the children of the desolate than the one who has a husband. Amen. And you brethren, like Isaac, are children of promise. But at that time he who was born according to the flesh persecuted he who was born according to the spirit. So it is also now.



But what does the scripture say? Cast out the bond woman and her son for the son of the bond woman shall not be heir with the son of the free woman. So then brethren, we are not children of a bond woman, but of a free woman. There he's comparing these two covenants, Sinai. Which corresponds to present Jerusalem, that is Sinai in Arabia with the Jerusalem that is above Mount Zion.

This is the new covenant. This is the gospel state of the church from Pentecost to the end of the world. And this state is far superior to the state of the Jews under the old covenant. The old covenant was a covenant of bondage, of slavery, of fear, a ministry of death and condemnation. It produced children who were slaves.

It was a yoke that neither our fathers nor we were able to bear. The new covenant is a covenant of freedom, of liberty, of boldness and confidence before God. It produces children of the spirit who are free. It is a ministry of righteousness and peace. The privileges and blessings and the worship experience by believers under the new covenant is greater than what believers experience under the old covenant.

Though believers who lived under the old covenant were saved. Though they had the forgiveness of sins, they were justified by grace through faith, right? In relationship to the eternal spiritual blessings of salvation, they are equal partakers with us. Every spiritual blessing in heavenly places belong to them as well as to us.

So when we die, We don't go to a different heaven than believers under the Old Testament. They don't go to a lesser heaven, and we go to a greater heaven because we live after the coming of Christ, and they live before the coming of Christ. In the life to come, we all will have an equal standing before God.

And we will all enter into all the blessings and privileges. Of the eternal state based upon the person and work of Jesus Christ. And this is why Jesus said in Luke 13, that men from the north and south and east and west, they will recline at table in the kingdom of God with who? With Abraham, with Isaac, with Jacob, with the prophets.

They're not going to a different kingdom. They're going to the same kingdom. They're all going to there and they're all going to recline at the same table. And who is the head of that table? It is our Lord and Savior, Jesus Christ, and they will experience those things without atonement for sin. No man can before or after the coming of Christ have any standing before God.

And in this way, those under the old covenant were also recipients of the spiritual eternal blessings of salvation, Moses, Joshua, David, all of them lived before the coming of Christ. All of them lived under the old covenant, but all of them obtained God's favor and had a good standing before him. And what is the basis of that standing?

God was merciful to their iniquities. He remembered their sins no more, but those men, Moses, David, Joshua, they were under the old covenant and that covenant that ruled their

worship was not consistent with those great spiritual realities. Spiritually, they were free, but outwardly they were in bondage to elemental things.

Do not handle, do not taste, do not touch. It is the covenant of Sinai or the old covenant. This is what he is contrasting in Hebrews chapter eight with the new covenant. After the death, resurrection, and ascension of Jesus Christ, the old covenant is obsolete. It is not fit to govern the people of God. It was given as a manifestation of the covenant of works.

It was put in place before the coming of Christ in order to increase trespasses so that when Christ came, his grace might be more greatly magnified. The New Covenant is given as a manifestation of the Covenant of Grace, and it was put in place after the terms of the Covenant were fulfilled by the Mediator of the Covenant.

And the Mediator of the New Covenant is not Moses, and it's not Aaron, who is the Mediator of the New Covenant. It is our Lord and Savior Jesus Christ. And its purpose is to show the freedom, the liberty, the rest, the peace that we experience in Jesus Christ, and to display this reality in the life and the worship of the people of God until the consummation of the ages.

As a promise, Jesus Christ is opposed to works. As a covenant mediator, Jesus Christ is opposed to Sinai, and we live under the covenant of grace, and we live under the new covenant. We are members of both of those covenants, and our worship and our lives need to reflect that great reality, as those living in the gospel state of the church, and in rejoicing in these realities.

And with that, two last things for us to consider. In terms of our standing before God and the time in which we live, right? We, the consummation of all things has come upon us. We live after the coming of Christ and that ought to cause us to rejoice for these two reasons. First, that God has done with the law weakened by the flesh could not do by sending his son in the likeness of sinful flesh.

We could never be saved by the law. We can never be saved by our own works because the law, though the law is good, it is holy, righteous, and good because it comes from God. Yet our flesh weakened the law so that the law could never produce salvation, could never result in blessing for the people. But Christ has done what the law could not do.

God has done for us in him what we could never do for ourselves. And that is the basis of our standing before God. It is based solely upon the grace of God given to us in Jesus Christ. Never upon our own works, never upon our own obedience, from the time of our salvation to the end of our life, even on the best day that we ever live, where we think about God and meditate upon him all day long, our standing before God is always based upon the grace of God.

Amen. And if it's on the basis of grace, it is not on the basis of our works or of our performance. And then secondly, we should rejoice that God has given to us rules to govern

our worship and our lives that are consistent with the new covenant. It is a blessing that the yoke that was under those men under the old covenant, that that yoke That none of them could bear has been removed from us, and it has been replaced with the easy, light burden of our Lord and Savior, Jesus Christ.

We live in an honorable time. We live in a time of great blessing. A time in the history of redemption filled with many privileges and blessings that men before us never experienced. It says in Luke 10 23 turning to his disciples, he said privately, blessed are the eyes which see the things that you see.

For I say to you that many prophets and Kings wish to see the things that you see and did not see them and to hear the things which you hear and they did not hear them. Many prophets and Kings like King David, like King Solomon, like King Josiah, many prophets like Isaiah and Jeremiah and Moses. They long to see the things that we see.

They long to hear the things that we hear. But none of them lived to see the promised seed, but we live after his coming. We know all that Jesus has accomplished. And from that perspective, we have a blessing and a privilege that they never experienced. And we ought to make use of such blessings. We live in a state of freedom and not bondage to slavery.

It is for freedom that Christ has set us free. Therefore, keep standing firm and do not subject again yourself to a yoke of slavery. We should not subject the church or our lives to a yoke of slavery that neither our fathers nor we are able to bear. But our lives and our worship should be consistent with the realities of the new covenant.

But even though we live in freedom, and even though we are called to freedom, we should never turn our freedom into an opportunity for the flesh. But through love, we ought to serve another, right? The greatest reality which should be true of us, as those living in the new covenant, is love. Love of God, and love of our neighbor.

Love of God seen in keeping his commandments, In love for our neighbors seen in serving one another. So then let us live according to those realities and let us glory in the covenant in which we are members of the new covenant because we're all Gentiles. And if we live back then, there'd be a massive dividing wall that would be keeping us out.

But praise God that this isn't the case. And that He has made a way in which we Gentiles could experience all the blessings of salvation and come into such a glorious state in the life of the church. And there's an even greater state coming in the life to come. We're moving from one degree of glory and perfection to another.

So there still awaits a rest for the people of God and an even greater degree of perfection and glory that awaits us in the life to come. And this is what we have to look forward to. So let us rejoice in these things and think our great God and Savior, our mediator, our Lord Jesus Christ, who has accomplished all of these things through the shedding of his blood, the blood of the covenant.

Let's pray. Heavenly Father, we, Lord, we thank you, Lord, for all of the goodness, the kindness, the grace and mercy, the love that you have lavished upon us, Lord, that we would have the right to be called children of God, Lord, that we would live, Lord in a, a standing before you, Lord, not based upon our works or our performance, our obedience, Lord, not based upon our righteousness, but Lord, based upon the perfect righteousness of Jesus Christ.

Lord, we thank you that you have provided a mediator, Lord, a better mediator, Lord, who has a more excellent ministry, Lord, who is the high priest of a better covenant, Lord, one that can actually produce salvation for your people, Lord, one that gives us boldness and confidence to approach the throne of grace, Lord, one that gives us peace and rest from all of our sins.

Lord, we thank you that you have done for us what we could never do for ourselves by sending your son in the likeness of our flesh and Lord, you condemned our sin in him, Lord, he shed his blood and his blood ratified or inaugurated brought in this new covenant or by which we have all of our sins forgiven and Lord, Lord, in which you remember none of our iniquities.

Anymore. We thank you father for all of these blessings. And we pray Lord that we would live daily in light of such glorious truths. Lord, seeing that you have called us to freedom, Lord, you have set us free from our sin and from the slavery to death and Lord, you've set us free from the elemental things of this world.

So Lord, may we not subject ourselves to slavery again, Lord, neither slavery to sin. slavery to those things that can never produce or result in salvation, but rather, we pray that we might serve you with fear, Lord, that we might love you by keeping your commandments, Lord, that we might love our neighbor through serving one another.

So father, we thank you for bringing us into your covenant, Lord, relating to us on the basis of grace. And Lord, we look forward to all that you have in store for us in the life to come. Lord, we know that there is a life Lord waiting for us that we can't even begin to, to fathom how great the glory, how great the blessings and privileges that we will experience in your presence for all eternity, but Lord, we pray that even now you might give us a foretaste of those things in that Lord, you might continue to.

Work within us, perfecting us, Lord, and equipping us and making us a people, Lord, who are fit to be with you, to dwell with you for all eternity. So Father, we thank you, we praise you, Lord, we thank you for our Lord Jesus Christ. We thank you for his person and his finished work, for his blood and for his resurrection and for his ascension.

Even now for his intercessions for us as our high priest. And Lord, we pray that we would offer to you a sacrifice of praise and thanksgiving because of all that you've done for us. And it is in Christ name that we pray. Amen.