**Calvin’s *Institutes of Christian Religion***

Lesson 13: Christ the Redeemer – Promise & Fulfillment (Book 2, Chapters 9-11)

**Chapter 9 – Christ, Although He Was Known to the Jews Under the Law, Was at Length Clearly Revealed Only in the Gospel**

1. The Jews through the Law were kept in pious expectation of the coming Messiah. But the Messiah is more clearly revealed in the New Testament, especially the Gospels.
2. John 5:46-47 – “For if you believed Moses, you would believe me; for he wrote of me. **47**But if you do not believe his writings, how will you believe my words?””
3. Matthew 13:16 – “But blessed are your eyes, for they see, and your ears, for they hear. **17**For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.”
4. The Old Testament speaks in shadows and types and symbols, but now in the Gospels and New Testament we have the fulfillment. We have the reality.
5. “They [OT believers] had only a slight foretaste; to us is given a fuller fruition.”
6. Hebrews 1:1-2 – “Long ago, at many times and in many ways, God spoke to our fathers by the prophets, **2**but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.”
7. Romans 16:25-26 – “Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages **26**but has now been disclosed and through the prophetic writings has been made known to all nations…”
8. “Hence we infer, that when the whole Law is spoken of, the Gospel differs from it only in respect of clearness of manifestation.”

**Chapter 10 – The Similarity of the Old and New Testaments**

1. “the Fathers [OT saints] were partakers with us in the same inheritance, and hoped for a common salvation through the grace of the same Mediator”
2. Summary idea: “The covenant made with all the fathers is so far from differing from ours in reality and substance, that it is altogether one and the same: still the administration differs”
3. First point of similarity: Belief in Immortality
	1. Romans 1:1-3 – “Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, **2**which he [God] promised beforehand through his prophets in the holy Scriptures, **3**concerning his Son, who was descended from David according to the flesh”
	2. Ephesians 1:14 – “[The Holy Spirit] is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.”
	3. “But if the doctrine of the Gospel is spiritual, and gives access to the possession of incorruptible life, let us not suppose that those to whom it was promised and declared altogether neglected the care of the soul, and lived stupidly like cattle in the enjoyment of bodily pleasures.”
4. Second & Third points of similarity: Old Testament based on God’s free mercy & Christ the Mediator is present in both
	1. Luke 1:54-55 – “He has helped his servant Israel, in remembrance of his mercy, **55**as he spoke to our fathers, to Abraham and to his offspring forever.” [Mary’s Magnificat]
	2. Luke 1:69-72 – “ [God] has raised up a horn of salvation for us in the house of his servant David, **70**as he spoke by the mouth of his holy prophets from of old, **71**that we should be saved from our enemies and from the hand of all who hate us; **72**to show the mercy promised to our fathers and to remember his holy covenant,”
	3. “If, by manifesting Christ, the Lord fulfilled his ancient oath, it cannot be denied that the subject of that oath must ever have been Christ and eternal life.”
5. Fourth point of similarity: The OT & NT sacraments are essentially the same
	1. 1 Corinthians 10:1-11
	2. Paul is essentially saying to the Corinthians: “If you think you are out of danger, because the Baptism which you received, and the Supper of which you daily partake, have excellent promises, and if, in the meantime, despising the goodness of God, you indulge in licentiousness, know that the Jews, on whom the Lord inflicted his severest judgments, possessed similar symbols.”
6. “The Old Testament contained a promise of spiritual and eternal life.”
	1. Hebrews 11

**Chapter 11 – The Difference Between the Two Testaments**

1. Calvin regarding the differences between the two testaments: “I hold and think I will be able to show, that they all belong to the mode of administration rather than to the substance.”
2. First Difference: In the OT, our heavenly heritage is displayed under earthly benefits; not so in the New Testament.
	1. Galatians 4:1-2 – “I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything, **2**but he is under guardians and managers until the date set by his father.”
	2. “When he [God] chose Abraham, Isaac, and Jacob, and their posterity, to the hope of immortality, he promised them the land of Canaan for an inheritance, not that it might be the limit of their hopes, but that the view of it might train and confirm them in the hope of that true inheritance, which, as yet, appeared not.”
3. Second Difference: The OT shows an image where the New Testament reveals the substance.
	1. Hebrews 7-10
	2. “In the Old Testament, we find the covenant wrapped in shadowy images, communicated through indirect encounters, and enacted by means of ineffectual ceremonial observances. In the New Testament, however, we find the covenant renewed, confirmed, and consecrated in and through the blood of Christ.” --J. Mark Beach
4. Third Difference: The New Covenant is spiritual, the Old Covenant is literal.
	1. New Covenant is found in Jer 31:31-34; Quoted in Hebrews 8:8-12
	2. Paul’s Contrasting of the 2 Covenants: 2 Cor. 3:3-11

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| **Old Covenant [Mosaic]** | **New Covenant** |
| Law | Gospel |
| Literal | Spiritual |
| Tablets of stone | Human hearts |
| Preaching of death | Preaching of life |
| Condemnation | Righteousness |
| Voided | Abiding |

1. Fourth Difference: The Old Covenant [Mosaic] enslaves while the New Covenant liberates.
	1. Hebrews 12:18-22
	2. Galatians 4:22-26
2. Fifth Difference: One nation vs. All people
	1. OT Israel: “That people, therefore, as if they had been the only part of mankind belonging to him, he favored exclusively with the knowledge of his name, depositing his covenant, as it were, in their bosom, manifesting to them the presence of his divinity, and honoring them with all privileges. But to say nothing of other favors, the only one here considered is his binding them to him by the communion of his word, so that he was called and regarded as their God. Meanwhile, other nations, as if they had had no kind of intercourse with him, he allowed to wander in vanity, not even supplying them with the only means of preventing their destruction, viz., the preaching of his word. Israel was thus the Lord’s favorite child, the others were aliens. Israel was known and admitted to trust and guardianship, the others left in darkness; Israel was made holy, the others were profane; Israel was honored with the presence of God, the others kept far aloof from him.”
	2. NT Church: “But on the fullness of the time destined to renew all things, when the Mediator between God and man was manifested, the middle wall of partition, which had long kept the divine mercy within the confines of Israel, was broken down, peace was preached to them who were afar off, as well as to those who were nigh, that being together reconciled to God, they might unite as one people. Wherefore, there is now no respect of Jew or Greek, of circumcision or uncircumcision, but Christ is all and in all. To him the heathen have been given for his inheritance, and the uttermost parts of the earth for his possession, that he may rule without distinction “from sea to sea, and from the river unto the ends of the earth.”
	3. Col 1:25-27 – “to make the word of God fully known, **26**the mystery hidden for ages and generations but now revealed to his saints. **27**To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.”
	4. WCF VII.5: “This covenant [covenant of grace] was differently administered in the time of the law, and in the time of the gospel: (2 Cor. 3:6–9) 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 foresignifying Christ to come; (Heb. 8–10, Rom. 4:11. Col. 2:11–12, 1 Cor. 5:7) 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, (1 Cor. 10:1–4, Heb. 11:13, John 8:56) by whom they had full remission of sins, and eternal salvation; and is called the old Testament. (Ga. 3:7–9, 14)”
	5. WCF VII.6: “Under the gospel, when Christ, the substance, (Col. 2:17) 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: (Matt. 28:19–20, 1 Cor. 11:23–25) which, though fewer in number, and administered with more simplicity, and less outward glory, yet, in them, it is held forth in more fullness, evidence, and spiritual efficacy, (Heb. 12:22–27, Jer. 31:33–34) to all nations, both Jews and Gentiles; (Matt. 28:19, Eph. 2:15–19) and is called the new Testament. (Luke 22:20) There are not therefore two covenants of grace, differing in substance, but one and the same, under various dispensations. (Gal. 3:14, 16, Acts 15:11, Rom. 3:21–23, 30, Ps. 32:1, Rom. 4:3, 6, 16–17, 23–24, Heb. 13:8)”