

# **Firm Foundations**

## **7) The New Covenant**

***'And the Scripture, foreseeing  
that God would justify the  
Gentiles by faith, preached the  
gospel to Abraham  
beforehand, saying, "In you all  
the nations shall be blessed"'***

**(Gal.3:8)**

**1) The Covenant of Promise  
is not annulled, modified or  
replaced by the Law  
(Gal.3:15-17)**

***'Though it is only a man's  
covenant, yet if it is confirmed,  
no one annuls or adds to it'  
(Gal.3:15)***

***'Now to Abraham and his Seed  
were the promises made. He  
does not say, "And to seeds,"  
as of many, but as of one, "And  
to your Seed," who is Christ'  
(Gal.3:16)***

***'And this I say, that the law,  
which was four hundred and  
thirty years later, cannot annul  
the covenant that was  
confirmed before by God in  
Christ,<sup>[a]</sup> that it should make  
the promise of no effect'***

**(Gal.3:17)**

**2) The Law is never  
presented as an alternative  
to faith as a means of  
salvation  
(Gal.3:18)**

***'For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise'***

**(Gal.3:18)**



***'Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law'***

**(Gal.3:21)**

**3) The purpose of the Law was  
to support the Covenant of  
Promise  
(Gal.3:19-25)**

***'What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator'***

**(Gal.3:19)**

***'But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed'***

**(Gal.3:23)**

***'Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe'***

**(Gal.3:21-22)**

***'But after faith has come, we are  
no longer under a tutor'***

**(Gal.3:25)**

**4) The Law tended towards  
being cursed; the Promise is  
characterized by blessing  
(Gal.3:10-14)**

***'So then those who are of faith are blessed with believing Abraham. For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them"'***

**(Gal.3:9-10)**



***'Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith'***

**(Gal.3:13-14)**

**The old and new covenants  
illustrated in the allegory of  
Sarah and Hagar  
(Gal.4:21-31)**

***'Tell me, you who desire to be under the law, do you not hear the law? For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman'***

**(Gal.4:21-22)**

***'...which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar— for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children— but the Jerusalem above is free, which is the mother of us all'***

**(Gal.4:24-26)**

*'Now we, brethren, as  
Isaac was, are children of  
promise'*

**(Gal.4:28)**

***'Nevertheless what does the  
Scripture say? "Cast out the  
bondwoman and her son, for the  
son of the bondwoman shall not  
be heir with the son of the  
freewoman"'***

**(Gal.4:30)**

***'Stand fast therefore in the liberty  
by which Christ has made us  
free, and do not be entangled  
again with a yoke of bondage'***

**(Gal.5:1)**