

THE NEW COVENANT

Request: I am interested in a study of the New Covenant that includes the cup of the Eucharist.

The Hebrew words for New Covenant are chadash berith. In the Greek, it is kaine diatheke.

The key OT passage on the New Covenant is Jer.31:31-34 (1 Cor.11:25; 2 Cor.3:6; Heb.9:15; 12:24). This passage deals with the restoration of the northern and southern kingdoms of Israel in Christ (31:27-40).

“The high point of Jeremiah’s prophecies, this passage is the longest sequence of OT verses to be quoted in its entirety in the NT (see note on Heb.8:8-12; see also Heb.10:16-17). Verse 31 contains the only OT use of the phrase ‘New Covenant,’ which (together with its NT echoes) has come down to us (via Latin) as ‘New Testament,’ the name that would later be applied to the distinctively Christian part of the Biblical canon.” (NIV, Jer.31:31-34)

“*The days are coming* (as in vv.27,38), a phrase that often refers to the Messianic era. As the old covenant was solemnized by the blood of sacrificial animals, so the new would be solemnized by the blood of Christ.” (NIV, 31:31).

This lesson will study SIX aspects of the New Covenant that includes the cup of the Eucharist.

1. The New Covenant was one of three unconditional covenants that carried messianic prophecy in the Old Testament.

- Abrahamic covenant – Gen.12-17 – Gal.3:16-18
- Davidic covenant – 2 Sam.7:12-17 – Luke 1:31-33; Acts 13:34
- New covenant – Jer.31:31-34 – Heb.8-10

All of these covenants carried the promise of Christ. Christ became the suffering Servant of Isaiah’s prophesy (42:1-9; 61:1-9).

“And I will appoint you as a covenant to the people, as a light to the nations.” (Isa.42:6; Luke 2:32; Acts 13:47)

“That The Christ was to suffer, and that by reason of His resurrection, from the dead He should be the first to proclaim light both to the Jewish people and to the Gentiles.” (Acts 26:23)

2. The NC contained prophecy of the ministry of the Holy Spirit as part of the messianic promise.

“Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I will put My Spirit upon Him.” (Isa.42:1; Matt.12:15-21; Luke 3:21-22).

“The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the afflicted.” (Isa.61:1; Luke 4:18-19)

“And it shall be in the last days, God says, that I will pour forth of My Spirit upon all mankind.” (Acts 2:17; Joel 2:28)

“And all the circumcised believers who had come with Peter were amazed, because the gift of the Holy Spirit had been poured out upon the Gentiles also.” (Acts 10:45; 15:8)

“By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.” (John 7:39; Gal.3:2-3)

3. Jesus Christ became the historical mediator of the New Covenant (Heb.8-10).

“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.” (Heb.8:6; 9:14-15; 12:24)

“For there is one God, and one mediator also between God and men, the man Christ Jesus.” (1 Tim.2:5)

4. As the mediator of the New Covenant, Jesus Christ made the OC obsolete (2 Cor.3:7-18; Gal.3:23-25)

“When he said, ‘A New Covenant,’ He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.” (Heb.8:13; 7:18-22)

“Then He said, ‘Behold, I have come to do Thy will.’ He takes away the first in order to establish the second. By this will we have been sanctified through the offering of the body of Jesus Christ once for all.” (Heb.10:9-10)

“For Christ is the end of the law for righteousness to everyone who believes.” (Rom.10:4)

5. Church age believers are not under the OC law and works but NC grace and spirituality. (John 1:17; Gal.3: 19-26; 4:4-5).

“For sin shall not be master over you, for you are not under the law but under grace. What then? Shall we sin because we are not under law but under grace? May it never be!” (Rom.6:14-15; 7:6)

New Covenant brings new to those under it: creation (2 Cor.5:17); man (Eph.2:15); life (Rom.6:4); commandment (John 13:34); name (Rev.2:17; 3:12); heaven & earth (Rev.21:1).

6. The Eucharist cup of the NC symbolizes the blood of Jesus Christ for the atonement of the sons of mankind (1 Cor.11: 25; Luke 22:20; Jer.31: 31-34).

“This cup is the New Covenant in my blood; do this, whenever you drink it, in remembrance of me.” (1Cor.11:25)

“The cup represents the blood of Jesus, which, in turn, represents his poured-out life (i.e, his death). God’s commitments to his people in the new covenant are possible only through Christ’s atoning death (see Jer.31:31-34; Heb.8:8-12; see also note on Luke 22:20).” (NIV, Mark 14:24)