

## The New Covenant: Lesson 7

Today we move to the NEW COVENANT in the New Testament.

The NEW COVENANT is primarily mentioned in the gospels in association with the Last Supper of JESUS CHRIST and His disciples.

As **Leon Morris** point out that while the COMMUNION has taken a large place in worship of many churches and is associated with elaborate ceremonies, it started as a very simple observance by our Lord.

Matthew does not mention the NEW COVENANT;  
only COVENANT.

Matthew 26:26-30

<sup>26</sup> **While they were eating,** the last Passover **Jesus took some bread, and after a blessing, He broke *it*** symbolizing His being broken in judgment for the sins of the world **and gave *it* to the disciples, and said, "Take, eat; this is My body."**

<sup>27</sup> **And when He had taken a cup and given thanks, He gave *it* to them, saying, "Drink from it, all of you;**

<sup>28</sup> **for this is My blood of the covenant, He does not add New Covenant, simply 'covenant'; but what he says**

next is very important to our study on the NEW COVENANT **which is poured out for many for forgiveness of sins.**

29 **"But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."**

30 **After singing a hymn, they went out to the Mount of Olives.**

Mark does not mention the New Covenant: only COVENANT  
Mark 14:22-26

22 **While they were eating, He took *some* bread, and after a blessing He broke *it*, and gave *it* to them, and said, "Take *it*; this is My body."**

23 **And when He had taken a cup *and* given thanks, He gave *it* to them, and they all drank from it.**

24 **And He said to them, "This is My blood of the covenant, which is poured out for many.**

25 **"Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."**

26 **After singing a hymn, they went out to the Mount of Olives.**

Luke does indeed mention the New Covenant.  
Luke 22:14-22 (NASB)

- 14 **When the hour had come, He reclined *at the table*, and the apostles with Him.**
- 15 **And He said to them, "I have earnestly desired to eat this Passover with you before I suffer;**
- 16 **for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God."**
- 17 **And when He had taken a cup *and* given thanks, He said, "Take this and share it among yourselves;**
- 18 **for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes."**
- 19 **And when He had taken *some* bread *and* given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."**
- 20 **And in the same way *He took* the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood."**

John does not give information about the Last Passover and the introduction of the Communion Table. It is most interesting that John does speak of the foot-washing and much information about the betrayal by Judas and the giving of the New Commandment, but does not give information about the actual PASSOVER.

Then, of course, we have 1 Corinthians 11: where Jesus instructs Paul to institute the Communion Table as a ritual for the Church Age. 1 Corinthians 11:23-26

23 **For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread;**

24 **and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me."**

25 **In the same way *He took* the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink *it*, in remembrance of Me."**

26 **For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.**

Now we have **Five Actions** by JESUS CHRIST:

- 1 took bread
- 2 blessed it
- 3 broke it
- 4 gave it to the disciples
- 5 spoke saying take eat (Each one of these actions are important)

1 took bread

First, **Jesus took *some bread***, we have studied in Luke 24 how JESUS CHRIST –stranger to these men on the Road to Emmaus

became the host in their home by taking bread and blessing it; interesting we have the same AORIST PARTICIPLE of the same verb **‘to take’** in both accounts **and after a blessing**, again this is the same verb **‘to bless’** in both accounts.

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| 2 | blessed it |
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And interesting enough is the word for blessing used here: ***eulogeo*** where we get the word ***eulogy*** which, in English, means to say nice things about someone who has died.

Here JESUS CHRIST gives thanks that He is about to die for the payment of the sins of the world. Now what IS interesting is look down at verse 27, where it says that He **gave thanks** for the cup; as we will see this is a different word; here when JESUS CHRIST **gave thanks** we change to the word ***eucharisteo*** our English word **‘eucharist’**; which means the giving of thanks... thanksgiving. And often this meal in the ritual in churches is called **‘The Eucharist’**.

Both Matthew and Mark use both of these words respectfully. Luke, however uses the same word—**eucharist** for both the **bread** and the **cup** and, as we will see, Paul uses the word

*eucharist* of the bread but neither of these words does he use of the cup.

But Paul does say when introducing the cup, **...in the same way** which, of course, could include JESUS CHRIST GIVING THANKS.

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| 3 | broke it |
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We now come to the third action of JESUS CHRIST, after taking the bread and giving thanks: **He broke *it*** symbolizing His being broken in judgment for the sins of the world; but **breaking the bread** is not part of the Passover, so where does this come from?

The Jewish tradition that is recorded in Jeremiah 16:7 **"Men will not break *bread* in mourning for them, to comfort anyone for the dead, nor give them a cup of consolation to drink for anyone's father or mother.**

Now back to Matthew 26:26 **While they were eating, Jesus took some bread, and after blessing it He broke it**

It should be noted here that in the Church Age we use bread and wine as per 1 Corinthians 11: not meat ...why not meat?

Because the Passover Lamb has been slaughtered in our behalf, once and for all, He is not killed over and over ...therefore we use bread—(*nourishment to the body, simple food that almost*

everyone has access.) Some denominations make a big issue out of the kind of **'bread'** used. Some get very indignant at the use of wafers; others prefer to use a literal loaf of bread; others unleavened bread. etc. making a big fuss over the ritual but not over its meaning. **Ritual without reality is useless**, no matter how liturgical it may be.

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| 4 | gave it to the disciples |
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Now the fourth thing JESUS CHRIST did... **and gave *it* to the disciples, and said, "Take, eat;** Both Matthew and Mark have the command **take** and only Matthew adds the imperative **eat** while Paul leaves both of these imperatives out of his instructions.

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| 5 | spoke saying take eat (Each one of these actions are important) |
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Now for the fifth action by our Lord He continues to speak. **this is My body."**

Ok, we all know this has caused a great deal of division in the Church.

The Roman Catholic Church believes in **Transubstantiation, (THE CONVERSION OF THE SUBSTANCE OF BREAD AND WINE INTO THE LITERAL BODY AND BLOOD OF CHRIST, LEAVING ONLY THE APPEARANCES OF BREAD AND WINE STILL REMAINING.)**

This has several problems...

First of all, this is not at all the way this was understood by these men. Why not? Because there was His body sitting right there in front of them.

What JESUS CHRIST was saying to these men was giving them a 'symbol' of dying with Him and 'rising up' with Him— in the cup, just as we have in Colossians 2:12

**having been buried with Him in baptism,** reminded of this truth in the taking of the bread

**in which you were also raised up with Him** reminded of in the taking of the cup

**through faith in the working of God, who raised Him from the dead.**

So, when we partake of the Communion Table we are to remember that we were buried with Him and that we are raised up to new life in Him.

In Summary there are two important things to remember with the important phrases:

**This is my body** Which, by the way, is the only one phrase that is consistent in all four accounts: Matthew, Mark, Luke and Paul, so it is important that we correctly understand.



**27 And when He had taken a cup and given thanks,**

Luke does not specifically mention the giving of thanks for the cup, though it may be included in his saying **and in the same way He gave *it* to them, saying, "Drink from it, all of you;**

**28 for this is My blood of the covenant,"**

**this is**

That is the content of this cup is or as with the bread, calls to mind the COVENANT. He does not add New Covenant, simply **'COVENANT'**; we must remember that the Jewish way of thinking of Salvation and even spirituality – (any relationship with God) is in the form of a COVENANT.

But what he says next is very important to our study on the NEW COVENANT

**which is poured out for many for forgiveness of sins.**

Whether we are speaking of the NEW COVENANT or any COVENANT with God—blood was shed to **ratify** the covenant.

Exodus 24:8

**So Moses took the blood and sprinkled *it* on the people, and said, "Behold the blood of the covenant, which the LORD has made/cut with you in accordance with all these words.**

Two important points here:

(1) **Blood**

(2) **Covenant**

Why is it so important that *'blood'* is always demanded for the making or ratifying of a COVENANT?

Because from God's perspective any relationship with man must be based on **the SPIRITUAL DEATH of JESUS CHRIST on the cross**. We have spent a great deal of time in Colossians in the study of lexicons on how blood is used for the **Spiritual Death** of JESUS CHRIST on the cross.

But also important is the UNDERSTANDING of 'COVENANT'.

The Greek word means to dispose of or set out in a certain order, testament or COVENANT.

"In Classical Greek it always meant the disposition which a person makes of his property in prospect of death."

In the Bible, **it refers to a solemn disposition, institution or appointment of God to man.**

An interesting verse is found in Isaiah 42:6

6 **"I am the LORD, God the Father I have called You His Son, JESUS CHRIST in righteousness, I will also hold You by the hand and watch over You, And I will appoint You as a covenant to the people, As a light to the nations, here the COVENANT is the person of JESUS CHRIST Himself.**

And that **'blood'** or **'death'** is required Hebrews 9:16-20

16 **For where a covenant is, there must of necessity be the death of the one who made it.**

17 **For a covenant is valid *only* when men are dead, for it is never in force while the one who made it lives.**

18 **Therefore even the first *covenant* was not inaugurated without blood.**

19 **For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,**

20 **saying, "THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU."**

So, the Mosaic Law is a COVENANT (conditional) but still a COVENANT ratified by Blood.

"All this indicates that the covenant with God was central to Old Testament religion; it dominated the relationship of Israel to Israel's God."

The wine in the cup is there to remind us of the **Spiritual Death** of JESUS CHRIST to ratify a COVENANT.

**for this is My blood of the covenant which is poured out for the many for the forgiveness of sins.** Forgiveness of sins by God the Father is ratified by the death—Spiritual Death— of His Son, Jesus the Christ, on the cross.

Let us complete this passage in this study.

<sup>29</sup> **"But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."**

One thing that is very important for the legalist who insist that the wine was watered down juice is that this verse proves it to be real wine with the Old Testament phrase **fruit of the vine** always referring to wine.

This phrase appears in all three of the gospel accounts but of course is omitted by Paul who is instituting a ritual for the Church.

This also introduces a long study on the “Kingdom of God” verses “Paradise” — ***where He told the thief on the cross he would be with Him in Paradise.***

The thief –now a believer would die that day and go to paradise while JESUS CHRIST would ascend on into heaven in the Kingdom of God.

When we come to the declaration of NEW COVENANT we will see that when JESUS CHRIST speaks of the **‘blood of the New**

**Covenant'**, He was saying that He was about to inaugurate a New Covenant at the cost of His death.

<sup>30</sup> **After singing a hymn, they went out to the Mount of Olives.**

We have noted that they sang Psalm 113 to 118 this night.

What is interesting is that neither Matthew nor Mark mention the command to continue the celebration in remembrance of the person and work of JESUS CHRIST