The New Covenant: Lesson 8

We are looking at the reference to the New Covenant in the New Testament

Last week we examined Matthew 26:26-30

- While they were eating, Jesus took *some* bread, and after a blessing, He broke *it* and gave *it* to the disciples, and said, "Take, eat; this is My body."
- And when He had taken a cup and given thanks, He gave *it* to them, saying, "Drink from it, all of you;
- for this is My blood of the covenant, which is poured out for many for forgiveness of sins.
- "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."
- After singing a hymn, they went out to the Mount of Olives.

Next, we come to Mark's account of the Last Passover and First Eucharist. Mark does not mention the New Covenant but, like Matthew, just makes reference to <u>'the covenant'</u> Mark goes through the same 5 actions of JESUS CHRIST that we saw in Matthew.

5 ACTS

- 1. Took Bread
- 2. Blessing
- 3. Broke It
- 4. Gave it to Them
- 5. Spoke to Them

Again, each of these actions are important.

Mark 14:22-24

While they were eating, we know this is the Passover He took some bread, AORIST PARTICIPLE as in Matthew 26:26 as the host and after a blessing this is the same word Matthew used eulogeo

English—eulogy = saying nice things about someone who has died now for the third act of our Lord He broke it, same Greek word used in

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This is what JESUS CHRIST said in the Matthew account and we noted there this was symbolic to serve as a reminder.

And when He had taken a cup and given thanks, (and as in Matthew we have a different word than giving thanks for the bread, here eucharisteo—English 'eucharist') He gave if to them, and they all drank from it.

And He said to them, "This is My blood of the covenant, which is poured out for many. (This is same as in Matthew in not inserting 'New' and that Mark does not add...) forgiveness of sins

In Matthew we studied WHY COVENANTS and WHAT A COVENANT IS and how blood is always associated with the institution of a Covenant.

The next statement by JESUS CHRIST is so intimate and personal between JESUS CHRIST and the disciples. The kind of fellowship JESUS CHRIST has enjoyed with the disciples and they with Him is now coming to an end. With the Death Burial and Resurrection of JESUS CHRIST everything changes.

We have seen this with His mother, and with Mary Magdalene at His resurrection where she was <u>not even to touch Him</u>... And now with the disciples.

"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." (Matthew added the intimate phrase) "with you" I am sure the disciples did not realize the 'drama' of the moment that they were sharing with JESUS CHRIST. That He was about to die, and be buried and with His Resurrection, everything was going to change.

Mary Magdalene did not realize it but history was about to change——the really important things of history.

Again, the expression 'the fruit of the vine' refers to 'real wine' and I say 'real wine' because so many just can't stand it that JESUS CHRIST drank real fermented wine.

Until that day when I drink it new in the kingdom of God

JESUS CHRIST anticipates the Kingdom of God which is a reference to the Kingdom set up in the Millennium which will be the fulfillment of the Abrahamic Covenant and the Davidic Covenant and the New Covenant.

This is one of those rich verses that marks the end of one era and the promise of a new era to come!

After singing a hymn, they went out to the Mount of Olives. Psalm 116-118

Now we come to Luke where we have the first reference to the New Covenant.

Luke 22:14-15

When the hour had come, (for the eating of the Passover; most meals were eaten in the late afternoon but the Passover was in the early evening [ca 6 pm])

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He reclined at the table, (Habit of free people, example, soldiers—eat standing—prepared for battle) and the apostles (more authoritative than disciples as used by Matthew) with Him (Again noting an intimacy that was about to change)

15 And He said to them, "I have earnestly desired to eat this Passover with you before I suffer;

The Greek used here expresses a *Hebrew-ism*:

with desire I desired

The noun to desire followed by the AORIST ACTIVE INDICATIVE of the verb "to desire"! While desire to...

Desire does not make sound English, but it makes perfect Greek to express a deep desire.

We learn about JESUS CHRIST by what He deeply desires and He desired to eat this last Passover before His cruel crucifixion. — Last Meal!

Again, even with these words it is doubtful if the disciples understood what was about to happen

- with His arrest,
- •immediate 6 trials and
- •crucifixion and
- •in the grave by this time tomorrow night.

"One can only imagine what Jesus felt during this meal that portrayed the nation's founding and the 'passing over' of Israel's firstborn, while he prepared to offer himself on behalf of others." ... Darrell L Bock

Verse 16 has the tone of a farewell speech that offers immediate dismay but also gives great hope of the future.

for I say to you, I shall never again eat it dismay until hope of the future it is fulfilled in the kingdom of God." future tense.

This is a somewhat difficult verse, one must be careful as to how he reads this verse. Don't miss the personal pronoun it the Passover it is fulfilled in the kingdom of God.

(1)

This cannot refer to the Eucharist in the Church Age for the Eucharist is not a celebration of the Passover.

And He will eat with them at the end of the Gospel of John where JESUS CHRIST Himself prepared the meal. John 21;

(2)

We (Gentiles) must understand that the Passover is not only the unfortunate fact of the coming Messiah's death but His deliverance—being led out of Egypt into the Promise land which will be fulfilled at the Second Advent and bringing in the Millennial Kingdom—Kingdom of God.

The study of 'kingdoms' is long and confusing. We will by no means enter this long subject, about which books are written.

The Coming Kingdom by Andrew M. Woods;

The Kingdom of God in the New Testament by Craig Blaising;

The Greatness of the Kingdom by Alva J. MaClain;

Thy Kingdom Come by Dwight J. Pentecost;

Thy Kingdom Come—Commentary on Matthew by John F. Walvoord ---just to name of few]

There is the Kingdom of God that JESUS CHRIST will rule over on earth as the King in the line of David. I would like you to note a verse that may have slipped by you:

Matthew 8:11

"I say to you that many will come from east and west, and recline *at the table* with Abraham, Isaac and Jacob in the kingdom of heaven;

***With this verse we have our **first point** on why the New Covenant is mentioned in 1 Corinthians 11 in the institution of the Lord's Table in the Church and 2 Corinthians 3:6.

This verse speaks of **Gentiles** of the Church Age as well as Gentiles of the Old Testament and Gentiles of the Tribulation and how Abraham is the father of all those who believe in Jesus as Savior whether Jew or Gentile:

Romans 4:11

and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited/imputed to them,

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and verse 16:

His Kingdom.

16

For this reason, it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all,

The mentioning of Abraham, Isaac and Jacob is to include all Israel with whom the New Covenant is made For this reason the believers of all ages (–Gentiles or Jews–) are assembled together with Israel in the Millennial Kingdom of JESUS CHRIST.

And for this reason, the New Covenant is mentioned in the Eucharist of the CHURCH AGE—in remembrance of me includes not only remembering what He did in the past but also remembering what is to happen in the future when He sets up

Remember that you will be sitting at this great banquet of Abraham, Isaac and Jacob. Here is just something we have to anticipate in Hope—of the future.

I am afraid that many Jews today have lost the hope—confidence of the Kingdom—, but they should not and neither should we, even as Gentiles will enjoy this great Kingdom.

This introduces our **Second Point as to why the New Covenant is mentioned at the Eucharist of the CHURCH**

AGE. There is a direct - theological relationship between the Lord's Supper of the Church Age and this Ultimate fulfillment when we will recline in the Kingdom with Abraham, Isaac and Jacob.

When we partake of the Lord's Table we are in Communion, in fellowship with JESUS CHRIST, so all believers. Jews and Gentiles will be in fellowship physically with the Lord at this great banquet in the Kingdom.

Luke includes this same Principle.

Luke 13:29

"And they will come from east and west and from north and south, Gentiles and will recline at the table in the kingdom of God. So, all Israel is blessed by the New Covenant but believers of the Church Age will share in that blessing by reclining in the Kingdom of God.

Just for the record, before we leave these two verses it should be noted that while believing Gentiles will recline in the Kingdom, not all Jews will be so blessed:

Luke 13:28 "In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out. All Jews who refuse to believe in Jesus as the Promised Messiah.

Also, Matthew 8: but the sons of the kingdom Jews will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth." Because they refused to believe.

What is so interesting in both Matthew and Luke here, is to the amazement of the Jews:

(1) First, that Gentiles will rejoice at their superior position in the Kingdom and (2) Second, that Gentiles will be invited to recline and enjoy while multitude of Jews will be turned out.

This should cause them to ask the all-important question:

Why?

Why will some Jews not even be allowed to recline in the Kingdom?

Here is the fulfillment of the fullness of the sacrifice of JESUS CHRIST—division of the human race and the reclining at His banquet in the Kingdom.

For the record, there is a kingdom of which we are related to in the CHURCH AGE, Romans 14:17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

1 Corinthians 4:20

For the kingdom of God does not consist in words but in power.

1 Corinthians 6:9

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate (includes transvestites), nor homosexuals,

An interesting and important passage that explains why the Kingdom of Christ and the Kingdom of the Millennium are called the **Kingdom of God** is... 1 Corinthians 15:23-28

- But each in his own order: Christ the first fruits, after that those who are Christ's at His coming,
- then *comes* the end, <u>when</u> He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.
- For He must reign until He has put all His enemies under His feet.
- The last enemy that will be abolished is death.
- For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET.

But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him.

When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

Ephesians 5:5

For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.

Colossians 1:13

For He rescued us (believers in the Church Age) from the domain of darkness, and transferred us to the Kingdom of His beloved Son (Then we have another distinction for the Church)

1 Thessalonians 2:12

so that you (believers of the Church Age) would walk in a manner worthy of the God who calls you into <u>His own kingdom</u> and glory.

Luke 22:14-18

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." (along with the wording of Matthew where He adds) with you

So, they are given hope in this last meal of a future meal with the Lord.

This is one of the reasons for the added phrase

do this in remembrance of me

and it is even added instruction to the church in

1 Corinthians 11:24 and 25 then in verse 26 until He comes

We will study this important phrase when we come to

1 Corinthians 11:23-26.

17

And when He had taken a cup and given thanks, Eucharistic He said, "Take this and share it among yourselves;

Ok, the introduction to two cups at this Passover is unique to

Luke. There is much discussion of which of the four cups of the traditional Passover is this verse referring? Since the tradition of four cups is not until into the Church Age it must be assumed that Jesus simply introduced this cup in this sacred eating with His disciples.

The wording take this and share it among yourselves gives strong indication of just one cup here, being passed around.

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."

Here JESUS CHRIST gives a second vow that He anticipates enjoying with them the Passover in the Kingdom. But notice carefully that in 22:16 it is the whole Passover meal that is part of His vow, while here it is confined to the wine.

The Meal and it's symbols

As *Bock* points out... the meaning of these elements will last until He comes again. "In fact, the symbols are a reminder that he is returning."

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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."

The bread represents His body given for the human race. Many bible teachers state the verb is "indicates representation, not identification."

Given for you has a double connotation: sacrificial and substitution. These words are embedded in the Gospel of

Salvation by Faith Alone in Christ Alone because only He gave Himself in our place for our eternal benefit.

"Here is not only deep theological truth, but great love," which Paul states more explicitly in Romans 5:6-7 and 1 Corinthians 10:16.

These Pauline texts picture all believers sharing in one body, which was broken for them. The imagery suggests the most fundamental basis for the unity of believers." *Mock, page 1725.*

Here Luke adds something that both Matthew and Mark omit: **DO THIS IN REMEMBRANCE OF ME.**

This remembrance is all He did for us and to remember all that is to be accomplished by His return. Not the past but the future... near future—His Death Burial Resurrection Ascension Session—long term future—His Glorious Return and setting up the Kingdom of God.

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And in the same way *He took* the cup after they had eaten, saying, "This cup which is poured out for you is the <u>new covenant</u> in My blood.

This reference to the New Covenant is essential in understanding why it is included in the Lord's Supper of the Church. H. Schurmann (1951) makes some emphatic observations such as "the covenant reference in 22:29 ('assigned a kingdom') assumes the new covenant reference of the long text."

[Luke 22:29 and just as My Father has granted Me a kingdom, I grant you]

The cup is the symbol of the New Covenant which is **ratified** by His death but will be **enacted** by His return. With JESUS CHRIST Death and Ascension and Session spiritual benefits can now be given... in the CHURCH AGE, like the giving of the Holy Spirit to everyone who believes, paralleling that Universal Indwelling of the Holy Spirit at the enactment of the New Covenant John 7:38-39 and in the New Covenant Ezekiel 36:27.

Next, we come to Paul's mentioning of the New Covenant.