



BELIEVERS CHAPEL

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The Sermons of S. Lewis Johnson

The Divine Purpose

TRANSCRIPT

Biblical Doctrine of Historical Covenants (6): The New Covenant – 1

[Prayer] Again Father we ask Thy blessing upon us as we continue our study of Israel and the ages and the Gentiles. We pray that Thou will give us understanding as we think of the biblical covenants. Enable us to appreciate all that is involved in this marvelous plan of redemption by our great triune God. And we thank Thee for the participation of the Father, the Son, and the Holy Spirit. And we thank Thee for the evidence that it means so much to Thee. We pray that we may appreciate all that Thou hast done, are yet to do, and are doing now. And may by Thy grace we be able to submit to the plans and purposes of our great God and in our personal life through the power of the Holy Spirit live in a way that will glorify Thy name. May Thy blessings be upon our study together tonight.

In Jesus' name. Amen.

[Message] We're turning to Jeremiah chapter 31, verse 31 through verse 34. And tonight I would like, if I possibly can, to look over the biblical information that is found in the Old and New Testaments. And then, the Lord willing, next week we will conclude by looking at the theological implications of all that is found in this material dealing with

some of the problems that are obvious or some of the questions that are obvious to us as we seek to understand this great doctrine of the New covenant.

Let me begin by reading Jeremiah 31, verse 31 through verse 34. Jeremiah writes.

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, ‘Know the Lord:’ for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”

This is the last of the great historical covenants. The first the Abrahamic, the second the Davidic, and this one the New covenant is the last of the great historical covenants. We’re using the term historical in the sense of set forth in the biblical history. So this is the last.

Jeremiah when he is given this magnificent covenantal promise by the Lord God is in prison. Famine and plague rage in the city and the Babylonian are battering against the city’s wall. This, some commentator or student, has said this was Judah’s midnight hour and the people needed hope and comfort. So the New covenant is given by God through Jeremiah to comfort the people of Israel and Judah at this particular point.

In chapter 30 through 34 of the Book of Jeremiah through the prophet, he gives what has been called the book of consolation. It’s not all saccharinely sweet. It’s not all nice promises such as the promises that we have just read. Disciplinary judgment is set

forth because they need that as well as they need the promises. But standing back behind the disciplinary judgment that Jeremiah sets forth in these chapters is the great truth that the seed of Israel shall abide forever. The program that is set forth in these chapters involves the time of Jacob's trouble, disciplined, and exiled but, nevertheless, there will be no final disaster. That, I think, is highlighted by chapter 30 in verse 7, a well-known passage in which the prophet writes, “Alas! For that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.” And then the second of the things that the program involves is the restoration from captivity. And that, I think, is highlighted by verse 37 of chapter 32, where the prophet writes, “Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely.”

And, of course, the third thing that this program involves is the New covenant. It is an enduring covenant. It's not a fleeting one. In fact, it is said to be an everlasting covenant. So it's an enduring covenant not a fleeting imposition from without as the Mosaic one which has a limited validity but this is one that is eternal. It is a covenant that contains promises the Jeremiah says, “Shall be inscribed in the heart of man,” and so in that sense it's quite different from the Mosaic covenant. The new covenant is also as the Abrahamic and Davidic or an unconditional covenant and in my opinion and, I think, the opinion of most who have studied this historically, this covenant reiterates and expands the basic Abrahamic and Davidic promises. One can see that, I think, that if we don't have time to turn to every passage, but if you want to put them down you can do it. One can see this from Ezekiel chapter 16, verse 60 through 63, where we have reference to an everlasting covenant, and a reference is also made to the fact that it is also related to God's dealings with them in the days of their youth. So that particular expression in the days of their youth links the New covenant with the Abrahamic covenant.

Its stress, however, rests upon the personal redemptive blessings especially the forgiveness of sins. You'll notice how in verse 34, the covenant concludes with, “for I will forgive their iniquity, and I will remember their sin no more.” One might have had a natural question after studying the Abrahamic covenant and the Davidic covenant thinking about man's sin. He might have asked the question, while it's nice to have these marvelous promises given to Abraham and in Abraham to all the families of the earth. And it's certainly marvelous to think about a king who shall rule and reign over the earth as David's son. But how is it possible for anyone to enjoy the Abrahamic covenantal blessing and the Davidic covenantal blessing, if there is no provision made for his sin? So the New covenant supplies that particular emphasis. You notice in the Abrahamic itself, in the Davidic covenant there is no specific reference to the forgiveness or redemption of sin but in this one there is, “For I will forgive their iniquity, and I will remember their sin no more.” So it stands then upon the personal redemptive blessings and especially the forgiveness of sins.

Now, let's turn to the interpretation of it according to our outline and I just realized that I didn't have one of those outlines myself. So I will look here and see. Here is one that I can use. So you will, at least, know approximately where I am as we seek to rush through this material. So we're turning now to the Old Testament and the New covenant and, specifically, Jeremiah chapter 31, verse 31 through verse 34. And let me say first, a few words about the different interpretations that have been placed on the New covenant and then a comment on the plan of organization or the structure of the passage.

Three different views have been held regarding the New covenant. The postmillennial view, generally, may be described in this way. The New covenant will be fulfilled to Israel in the Golden Age just preceding our Lord's second advent to the earth. Remember in postmillennial theology, I'll just state it in a sentence or two. We don't have time to deal with it in detail. In postmillennial theology through the preaching of the

gospel, it is thought that there shall be such evangelism, such conversion, that through that preaching of the gospel in the power of the Holy Spirit by Christian postmillennialists we will have a Golden Age. And as the Golden Age reaches its climax, the Lord Jesus Christ will return to the earth. So he will return after the millennium. So in the postmillennial viewpoint, the New covenant will be fulfilled to Israel in the Golden Age.

The amillennial view is, essentially, this. Now, you have to remember there are different kinds of postmillennialists and amillennialists and there're also different kinds of premillennialist. So I'm just going to give what is regarded as probably the most common view. Amillennialists teach that the New covenant is being fulfilled in the present age to Jewish and Gentile believers in the church. Thus, the promise is given to the house of Israel and to the house of Judah, transferred to the church by the process of spiritualization. For example, when we read here in verse 31, “I will make a new covenant with the house of Israel and with the house of Judah;” that is regarded as being fulfilled in the church by, I say, a process of spiritualization. Occasionally, you will find individuals who seek to support the making of Israel as the church in this way. I'm going to give you one example and this is Arthur W. Pink's way. Mr. Pink states that in Genesis chapter 22 in verse 28, is the first mention of Israel and there it is used of believing men. But then in Matthew chapter 15 in verse 24, in the New Testament, Pink comments that the lost sheep of the house of Israel refers to the whole election of grace. And Mr. Pink's reason for saying this is that he was sent also to the Gentiles. So on the basis of the fact that the Lord Jesus was sent for Israel and sent for the Gentiles too, then Mr. Pink concludes Israel includes both Gentiles and Jews who believe. You can find that in his discussion in the divine covenants.

Now, not all amillennialist would necessarily follow Mr. Pink but that is the general way in which the amillennialist handle the New covenant. The New covenant is being fulfilled today, there is no future literal fulfillment of the New covenant and the

promises made to Abraham and David and those extensions of them in this particular covenant.

Premillennialists differ among themselves too but, generally speaking, premillennialist teach that the New covenant was made with Israel as it states here in verse 31, with the house of Israel and the house of Judah and those terms are to be understood ethnically. The house of Israel, house of Judah are what we would understand to be ethnic Israelites. And, further, premillennialists generally believe that this covenant will be fulfilled only in the kingdom of God upon the earth fully. They differ among themselves about the measure of fulfillment today some feeling that certain aspects of the covenant are being fulfilled at the present time but all agree among premillennialists that the fulfillment of this particular covenant awaits the kingdom of God upon the earth. As I say within this view there's several variations. We have Scofield and the dispensationalists on one hand and even Lewis Sperry Chafer, who was the founder of Dallas Seminary and certainly an extremely strong dispensationalist, his view was slightly different from Scofield. And then we have historic premillennialists who take a slightly different tact. We will talk about that next week, the Lord willing, in some detail.

Now, looking at the passage I'd like to say just a word about the plan of organization or the structure of the passage. This is roman I, capital A, arabic 1: The structure of the passage. As you read through these verses, you notice that it's a very well-constructed little paragraph. It's not something that is haphazardly written. Notice the phrase "saith the Lord," verse 31, "Behold, the days come, saith the Lord." And then it's not found again until the end of verse 32, "although I was an husband unto them, saith the Lord." And then we read in verse 33, "But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord." And, finally, at the conclusion of verse 34, we read, "For they shall all know me, from the least of them unto the greatest of them, saith the Lord." So here we have a construction. You could put it on the board as if we have saith the Lord and immaterial and then saith the Lord so that

the two verses form something of a unit. And then the next two verses we have saith the Lord near the beginning, near the end, and again signifying that those verses go together somewhat as a unit. And, finally, we have the, I think, climactic expression which is introduced by the little word “for.” In the Hebrew text that’s exactly the particle that is used the little particle “kiy” which means for or because. So we have then these two statements saith the Lord saith the Lord and then they are supported by the causal clause that follows giving the ground of the preceding.

Well, let’s turn now to consider the details of the interpretation. We have in a sense looked at some of this but I’d like to take a look at some of the particulars of the covenant. Notice the time of the covenant. First of all, in verse 31, we have, “Behold, the days come.” And then in verse 33, we have, “After those days, saith the Lord.” In the light of the immediate context of chapters 30 through 34, these expressions refer to the time of discipline in the future and of the regathering of the children of Israel referred to in other passages having a part in this time of consolation or this book of consolation.

Let me say just a word about the term New covenant. This term New covenant only occurs here in the Old Testament. The idea is probably found as many as sixteen or seventeen times. For example, the term everlasting covenant occurs about seven times in the Old Testament, in Jeremiah a couple of times, in Ezekiel a couple of times, in Isaiah three times. We also have expressions such as new heart, new spirit in Ezekiel, in Jeremiah and since they are characteristic of the New covenant, probably, the New covenant is referred to in those contexts as well. This subject, the New covenant, is also mentioned nine times in the New Testament. There are nine different New Testament texts in which the New covenant is referred to.

If I were to ask you a question in a very informal way do you remember some of these places? Well, no doubt most of you would immediately say well what about the Lord’s Supper? Well, that so happens it is mentioned four times in connection with the Lord’s Supper. And then the term is mentioned three times in the Epistle to the Hebrews

and two times in the Apostle Paul, 2 Corinthians 3:6, and in Romans 11:27, it is referred to, alluded to, seems to be a clear instance of an allusion. So we have then a New covenant referred to a number of times in the Old Testament lesser number of times in the New Testament. The parties to the covenant are quite clear. The covenant is made with the house of Israel and with the house of Judah.

Now, that it seems is very fundamental for an understanding of this covenant. It's not made specifically, so far as we can tell, with anything other with any people, any entity other than the house of Israel or the house of Judah. But now, if we remember that the New covenant is probably an expansion of the Abrahamic covenant from the beginning within the covenantal program provision was made for Gentile salvation.

Now, you can see as you think about the Abrahamic covenant and then the Davidic covenant who has the primacy. It's obvious that Israel has the primacy. We have Abraham chosen and then the promises confirmed to Isaac and Jacob who are his descendants. In fact, Israel gains its name from Jacob. So Israel has the primacy; therefore, in these covenantal promises, we should if we're to understand the Scriptures give them the primacy.

I was reading John Calvin last night on Romans chapter 11, verse 25 and 26, where the apostle writes, “And so all Israel shall be saved.” Well, Mr. Calvin grew up in a time of interpretation when premillennialism was not regarded very highly. In fact, he has many many derogatory statements regarding *kiylasm* and no doubt some of the statements that he made were justified but when he came to Romans chapter 11 in verse 25 and verse 26, being a good interpreter he found that rather difficult. So he said that, “and so all Israel shall be saved.” He said that by all Israel I understand both Jews and Gentiles, but the reflecting upon this he went on to say but, nevertheless, in such a way that Israel shall have first place in the salvation that is referred to there. Well, in that sense he was correct because you see the preceding verse has just said that it's “their own olive tree.” The illustration that Paul uses is an illustration of the covenantal blessing and

it belongs to Israel. So the apostle does not in any sense veer from what is stated when read here that this covenant is a covenant made with the house of Israel and with the house of Judah. It is their covenant. But, fortunately, and the New Testament spells out the details. Provision was made for Gentile salvation from the beginning in the expression, “Made to Abraham and these shall all the families of the earth be blessed. And in the Old Testament, as you know, reading through the law, through the Pentateuch, and on through the rest of the New Testament there were illustrations of Gentiles who came into the possession of the salvation which was partially the fulfillment of the Abrahamic and Davidic covenants. So when we think about the parties to the covenant, we should think of the house of Israel and the house of Judah, but we should remember that as Gentiles we have a secondary part. We as Paul will tell us are able to grafted into the olive tree, that is, their own olive tree. So important those little words with which Paul concluded Romans chapter 11 in verse 24.

Recent history of the nation Israel as we know it today and the trends that seem to be existing in this world have done great damage to the views that there is no ethnic future for the nation Israel. I find it very difficult to see how one studying the Bible cannot see that in the Scriptures there is an ethnic future for Israel. Now, that doesn't necessarily mean that everything is explained by that, but I find it very difficult to understand the Bible without the acknowledgement of an ethnic future for the nation Israel.

I'd like to say just a word now about the contrast with the New covenant with the mosaic covenant. You'll notice in Jeremiah 31, verse 32, we read that this New covenant is, “Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was an husband unto them, saith the Lord.” The Mosaic covenant was unable to provide the blessings that were promised when the covenant was given for the simple reason it could not provide for the faultiness of those with whom the covenant was made.

It could discover and state the inability of men to lay hold of the promises of God. But, in fact, also the Old Testament Mosaic covenant could even increase the sin of the Old Testament saints and others as Paul points out, “But, nevertheless, it could not convey blessing but the law could not do in that it was weak through the flesh, God sending his own son in the likeness of sin for flesh and for sin condemn in the flesh.” So the Mosaic covenant could not save us.

When you think of the Old Testament history and think that as Moses is giving the things that God has given to him to the children of Israel, and they shortly are making a molten calf and violating that covenant, you can see the way in which men respond to a covenant like the Mosaic covenant.

James Stifler and writing on that passage Romans 8:3, “What the law could not do, in that it was weak through the flesh,” comments that, “the anchor of the law was strong in itself but it would not hold in the mud bottom of the human heart.” That is true to experience. I think, that anyone who has had spiritual experience at all will recognize that he is unable to keep the Law of Moses and, therefore, the Law of Moses served and served properly as a means of the conviction of sin.

The provisions of the covenant we’ve somewhat analyzed them already but the basis, if you’ll look at this particular covenant in Jeremiah 31, you’ll see the way in which in order to understand it you must begin at the conclusion and move up. For example, the basis of the covenant is the promise of the forgiveness of sins, “For I will forgive their iniquity, and I will remember their sin no more.” Verse 34, that’s the climax of it but that “for” let’s you know that that’s really the foundation of what God is doing. So the basis or cause of the superiority of the New covenant is the forgiveness of sins.

The result of the New covenant as you move up in verse 34, is the universal knowledge of the Lord, “And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: For they shall all know me, from the least of them unto the greatest of them.” So the basis of the blessing is the forgiveness of sins

through, we learned in the New Testament, the work of Christ. The result is the universal knowledge of the Lord. What would that mean to the context of the children of Israel? Well, if among Israelitish society, you had the common people and then you had the priestly element and, of course, you had the high priest and the high priestly family. So probably when we read here that all shall know the Lord, the meaning of that relates to the organization of the mosaic society. In other words, there will be no privileged class then such as priest or prophet they will not needed for all shall know the Lord. And then in the final end of the new covenant is stated in verse 33, “But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.” That’s characteristic. That’s a covenantal expression remember we have seen it in the Abrahamic covenant. You will see it also in the Old Testament in other places and now you have it here. The essential blessing of the covenant is the relationship that exists between the Lord God and the people of the covenant. He will be their God. They will be his people. So that communion with God and relationship to him is the ultimate blessing of the covenant, the New covenant.

And if you can think of your own life, if I may make this personal application. If you can think of your own life exposed to the Mosaic law and that kind of divine requirement as being a wandering heart, and I certainly don’t have any difficulty thinking of my heart as a wandering heart. One of the greatest blessings of the spiritual redemption in the New covenant is that we will have deliverance from the wandering heart and the relationship with God is a permanent and final relationship an everlasting covenant promising everlasting communion with the Lord God.

When I was going through this a number of years ago here, I laid stress on one thing that, I think, always needs stress before we move on to Ezekiel chapter 16. Notice the initiator of the blessings of God in this context. Look at verse 31, “I will make a new covenant.” Verse 33, “I will make with the house of Israel. I will put my law in their

inward parts, will be their God, and they shall be my people.” Verse 34, “I will forgive their iniquity, I will remember their sin no more.” So we have I will make, I will make, I will put, I will write, I will be, I will forgive, I will remember their sin no more. I think, that’s a very strong expression of sovereign grace. In other words, the covenant is something that God initiates and something that he will carry through.

Now, very briefly I’d to look at these passages in Ezekiel and then move on to the New Testament, but let’s read Ezekiel 16:59 through 63. Now, I’m only going to read these. I just want you to notice one or two of the phrases that Ezekiel uses. Ezekiel is not your everyday companion of nineteen eighty-six Christians. In fact, it’s a stress for some of them to find Ezekiel in the Old Testament. Fortunately, it’s a large book and so if you guess you’re libel to hit Ezekiel shortly. But Ezekiel contains some magnificent prophecies that relate to the future of Israel and the kingdom of God. Here is a reference in chapter 16 in verse 59, “For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. Nevertheless, I will remember my covenant with thee in the days of thy youth.” This is probably the phrase that refers all the way back to the Abrahamic covenant. If it refers to the Mosaic covenant, there’s a little question about it here. It’s the Mosaic covenant as being useful in the divine intent to fulfill the Abrahamic covenant because that’s why God gave the Mosaic covenant to bring Israel to the conviction of their sins so that they would be responsive to the grace of God as seen in the historical covenants of the Abrahamic, Davidic, and New. So he says.

“With thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord: That thou mayest remember, and be confounded, and never open thy

mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.”

Well, you can see that that’s a similar kind of prophecy with regard to the future.

Turn on to chapter 37, and we’ll look at verse 21 through verse 28. And what I want you to notice as I read through, and I will mark it out as I read it, is simply that in this marvelous thirty-seventh chapter and, specifically, this section we have reference to all three of the unconditional covenants and if we have time tonight I’d like to point that that is also found in Romans 11. In other words, the apostles and the prophets found these three covenants in many of the contexts of the Old Testament. Beginning with verse 21 of chapter 37.

“And say unto them, ‘Thus saith the Lord God; behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land.’”

Notice the expressions their own land.

““And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.””

Now, you can see that these are phrases derived from the promise of the New covenant. So while new covenant is not specifically mentioned there, it seems quite plain that that is what Ezekiel has in mind.

Now, in the next verse you will see the Davidic covenant and we read, “And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein.”

Now, I’m sure that you can see the reference to the Abrahamic covenant and the original land promises that were given to him and confirmed to Jacob. In fact, the name Jacob is given to the people here. And he goes on to mention the Davidic covenant in this very same verse.

“Even they, and their children, and their children’s children forever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.”

So again the characteristic promise spelled out in the new covenant mentioned. “And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.” So here is a section of Ezekiel 37, in which we have the New covenant referred to in verse 23 and verse 27, the Davidic covenant in verse 24, and the Abrahamic covenant in verse 25. So by this time, you can see that the teaching concerning the unconditional covenants has lodged in the prophets and they are giving forth revelation with that in the background.

Let's turn now to the New Testament, the New Testament and the New covenant and we'll turn to the familiar passage in Matthew 26, in which we have Matthew's account of the last Passover and the first Lord's Supper. We'll dispense with reading the section that has to do with the last Passover and deal specifically with that that has to do with the first Lord's Supper. Matthew chapter 26 in verse 26 through verse 29.

You know that the background of this particular section is the Passover lamb. Also, the ratification of the Old covenant in the sacrifice that is to be offered with the purification and consecration of the nation and also of the whole people of God referred to. This is a very important occasion because our Lord anticipates the significance of what he is going to do and so in a sense two lines meet in the guest chamber the line of Old Testament revelation and prophecy and then the line of New Testament fulfillment. So that as one of the most marvelous students of the passion of our Lord has put it they are in the upper room and the two lines of the Old and the New Testament meet in the guest chamber and the switch is thrown over and the switch, of course, our Lord's institution of the Lord's supper.

Characteristic of the Old covenant were the altars on which the sacrifices were made. Characteristic of the New Covenant ratified by the Lord Jesus Christ is the not the sacrificial altars unless we are free to speak of the cross as one altar but characteristic of the New Covenant is the table of the Lord. So we have the altars in the Old Testament. We have the table in the New; the table representing the finished work of the Lord Jesus and the emblems resting upon it the bread and the wine suggestive of the accomplishment of all that was promised in the Old Testament. Verse 26 we read, “And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body.” I'm sure you recognize that all of this is done by the Lord. They are the recipients of all that is represented here and even in the observance of this first Lord's Supper you can see the divine initiative in everything that is taking place. The bread points to his death the reason being simply that bread was

normally broken. We slice bread I guess but in those days they broke bread and so the broken bread was a very natural figure for the death of the Lord Jesus Christ. He says, “Take, eat; this is my body.”

Now, churches have divided over this and have fought over this. Simple little words aren't they? “This is my body.” But we have interpretations that range as far as transubstantiation of the Roman Catholic Church, consubstantiation of the Lutherans, and then Calvin's spiritual presence which is very difficult to understand. There may be something to it, but it's very very difficult for even those who are espoused to tell us exactly what it meant by that and as a result of that Ulrich Zwingli, the reformer from Zurich, laid great stress on the remembrance aspect of the Lord's supper. I dare say that even in all of the Calvinistic churches in which these words are cited and even in places where they will say Calvin taught the spiritual presence of our Lord in the elements, it's very difficult for them to explain convincingly precisely what is meant. And, furthermore, in almost all of those churches when people sit in the pew, their thoughts are generally something like this.

Now, I don't know that I'm not much of a mind reader you understand and I'm speculating a little bit but I've had a lot of experience talking to people about this and people who've held to this as a theory but could never explain to me exactly what they meant, their minds are generally saying this represents my body. This little word is the copular is in many instances of the New Testament found with just this sense of representation. To give you some illustrations, the feel in one of our Lord's parables he says is the world. Now, he doesn't mean the feel is the world but he means the feel represents the world. In the Book of Revelation in the first chapter, he says that is John does giving words from the Lord. “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven

churches.” But the meaning of these are there is represent and the seven candlesticks which thou sawest are that is represent the seven churches. When the Lord Jesus said, “I am the way the truth and the life,” he was not really saying he was a road. He was saying that there is a spiritual sense in which I am a road to the Lord God or when he said I am the good Shepherd. He didn’t mean that he was the Shepherd. He represents the good Shepherd. Or if he says I am the vine and you are the branches, he’s talking about representation. That probably is the sense of the word here. So the copular is that of symbolic representation.

When he says in remembrance of me and Luke states that and the Apostle Paul picks that up in 1 Corinthians chapter 11. It’s not found in Matthew as you notice. He says simply, “Take heed this is my body.” But it’s found in Luke. He did say and Paul mentions it in 1 Corinthians 11, when the Lord Jesus said, “This do in remembrance of me.” Put yourself in the situation in that upper room and as a good Jew, that is, a spiritual Jew one of the apostles with all of traditions the marvelous tradition of Israel behind you and you hear him now saying in the Passover service what we want in the future is to no longer do the Passover service. We want to have the observance of the Lord’s Supper and you are to do this in remembrance of me. Just think of the arrogant audacity that someone who was not responsive to our Lord might think that was because remember in Exodus chapter 12, they were told that they were to observe this ceremony throughout all their generations, but Jesus in effect says no from now on do this in remembrance of me. One can see the tremendous claims that the Lord Jesus Christ made. So this is either arrogant audacity or it is the word of the authoritative Son of God and Christians believe that the latter is true.

The ceremony of the cup is set forth in verse 27 and 28. The sole ground of the covenant is as was the case in Exodus 24, when the Mosaic covenant was ratified atoning sacrifice. This is my blood of the New covenant, verse 28. This verse is Jesus Christ’s most important statement on the atonement. The blood that not only refers to death that

refers to violent death. Some people like it because the blood is not a very nice expression to use in nineteen eighty-six so much the worse for nineteen eighty-six as far as I'm concerned, but some people don't like to say we're saved by the blood but now they want to substitute. They like to be Christians but they want to substitute and they say we're saved by his death. Of course, that's true but in their desire to avoid blood and say only death they may think that they are not being as offensive as they would be if they used the term blood, but they're really compromising the truth a little bit for this reason. The blood is the word that lays stress upon the violent death that the Lord Jesus died and the violent death at the hands of Israel and the Gentiles. So to say that we are saved by the blood stresses the violence of the Lord's death and that's an important truth. To avoid it is only to cut corners a little bit and if you cut corners a little bit with the word of God it won't be long before you're cutting bigger corners. And, finally, when you're making compromises that even the Gospel comes to be at stake. So blood refers to violent death. The New covenant is based on a new sacrifice. Incidentally, no condition is to be performed by the apostles. Everything is done for them. This overthrows all kinds of theories of moral influence or vicarious penitence or exemplary theories of the atonement. The Lord Jesus must die as a penal sacrifice. This is my blood of the New covenant which is shed for many. It's a sacrifice.

Now, when he says “many” in my opinion, I think, he's referring to the nation Israel. He is saying the blood is shed for many. We elect Gentiles, partake of the covenant through the promises that included us, and so when he says for many the statement is broad enough to include the nation Israel and then the Gentiles who come by virtue of those promises in the Abrahamic covenant that all the families of the earth would be blessed through him; substitution in various ways when this particular New covenant is set forth aspects of substitution are set forth. The preposition that is used here is a preposition that often means concerning. In the parallel passages, another preposition is used which very often mean substitution. Concerning may also be

substitutionary. In behalf of it is often substitutionary, and so there is little doubt that almost all of the evangelical, and many even of the nonevangelical commentators admit that what we are talking about is a substitutionary atonement. And if it's a substitutionary atonement then we're talking about definite atonement because the Lord Jesus, if he is a substitute for certain people, then those people have had their penalty paid for. That's the importance of substitution. Substitution demands definite atonement particular redemption. There is no way in which you can biblically avoid that.

Now, you can avoid it by rationalizations but they're invalid. So we have penal sacrifice by substitution for the remission of sins. Remission is the remitting of merited punishment. So this is a judicial term penal satisfaction. You cannot talk about substitution and the substitutionary work of our Lord without using the term penal. That is if you want to explain it theologically. It is penal substitution. He didn't die as a martyr. He died under judgment and bore the penalty of the sins of the people of God. He goes on to speak in verse 29 of “I say unto you I will not drink hence forth of this fruit of the wine until that day when I drink it new with you in my Father's kingdom.” If when he left he said never forget my death, my broken body, my blood then he meant that the time will come when all the powers of the cross shall be incorporated into humanity and when the parted shall be reunited. This saying, incidentally, converts the memorial service into a prophecy of our Lord's kingdom of God upon the earth. The New covenant issues in a new day the Messianic kingdom. The implications of this are very significant. We don't have time to talk about them. You'll notice too that the Lord's words imply an interval between the ratification of the covenant and the fulfillment of the covenant. That suggests that the fulfillment is not now but lies in the future. When the saints of God sit down with him in the kingdom of God and enjoy the drinking of the vine with him.

Well, let's see. Can I look for one moment at Romans 11:25 through 27. Yes, I can because I'm not going to spend much time on this. I want you simply to note that

when the apostle writes the Epistle to the Romans in Romans chapter 11, he is thinking about all three of these covenants.

Now, it may not be easy for me to point this out for you because what is demanded is your pondering these words in the light of Old Testament prophetic revelation concerning the covenants, but now notice in verse 25, Paul writes, “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel.” He means that there’s a remnant according to the election of grace today. For those of you that get up early enough on Sunday morning to listen to KRLD, you’ll know that I’m expounding this chapter in some detail and this coming Sunday we’ll be dealing with verse 16 through verse 24, and then the next Sunday we’ll deal with 25 through 27. He says, “That blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written.”

Now, he cites a passage from the Old Testament primarily from Isaiah 59, verse 20 and 21, which clearly in the context refers to the Davidic covenant. He says, “There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.” But he continues and this prophecy incidentally is one that he’s gathered from two or three places. Have you ever seen preachers combine verses in their thinking? They do. If you look at their words, you’ll see that they often do. They take a phrase or so from this and that in the exposition and you might find phrases that make up a sentence but they really come from several different sources. Well, that’s what we have here. He says, “There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them,” and the language is such that the reference is to the Abrahamic covenant. This is my covenant unto them. Maybe sometime next week we don’t have time to do it now I’ll try to spell out the details. Then he says, “When I shall take away their sins,” which obviously is a reference to the New covenant. So we have the Davidic, the Abrahamic, and the New covenants combined here in this magnificent

statement, “And so all Israel shall be saved,” as the Scriptures say for the three great unconditional covenants find their culmination in Israel being brought into the blessing of the forgiveness of sins in the kingdom of God.

Well, our time is up. We’ll have to stop here.

Now, next week, the Lord willing, we’ll look at a few passages in Hebrews and then we’ll deal with the relevant theological questions such as the newness of the New covenant, the New covenant and covenantal revelation and, particularly, the New covenant and the church. We’ll talk about how the church is and is not related to the New covenant and so on.

Let’s bow in a closing word of prayer.

[Prayer] Father, we thank Thee for these magnificent prophecies and magnificent histories. We thank Thee and praise Thee for the New covenant. We thank Thee for our Lord’s words which in the upper room and in Paul’s words too make it quite plain that the New Covenant has room for us who are Gentiles as well. We thank Thee for the forgiveness of sins [End of Tape]