

## THE NEW COVENANT AND THE LORD'S SUPPER

Text: Matt. 26:28 and various passages from the book of Hebrews.

Scripture reading: Heb. 10:1-14.

Intro: If we are to understand the meaning of our Lord's statement in Matt. 26:28, then we must know the meaning of the word, covenant, or testament.

It seems that the simplest definition is that, in the Bible, a covenant is a declaration of God's will. Although it has something of the character of an agreement, or a contract, man has nothing to say as to what the conditions of the covenant shall be. God alone sets the terms of the covenant.

In the Scriptures God has made many covenants, or arrangements, with man. But there are two which are of primary importance: (1) The first one is called, The First Covenant, or The Old Covenant. (2) The second is called, The New Covenant. It was this New Covenant, or Testament, which our Lord spoke of in the Upper Room with His disciples.

The divisions of our Bible are a recognition of these two covenants: The Old Testament, and The New Testament.

The First Covenant was the Law; the New Covenant is the Gospel of Christ. Cf. John 1:17.

Although these two covenants are very different from each other, they have one thing in common: They are both concerned with the sin question. And it was the failure of the first covenant to deal adequately with the problem of man's sin that made the establishing of a new covenant absolutely essential.

This New Covenant is positively identified by our Lord Jesus Christ in the Upper Room. Cf. Matt. 26:28. See also Mark 14:24; Luke 22:20; 1 Cor. 11:25. His blood, i.e., His death, was the most vital factor of this new covenant.

Sometimes this covenant is called a testament because it required His death. In this sense it is a will, pointing to the inheritance of those who are the people of God.

Now this morning I want to raise and answer this

question: What did Jesus Christ accomplish by His death for us which could never have been ours under the Law? Or, why was it necessary that there be a New Covenant?

It is important for us to know this as we come to the Lord's table this morning. Our answer is found in the epistle to the Hebrews.

It will be seen as we look at four words:

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|---------------------|----------------------------|
| (1) Redemption.     | } All have to do with sin. |
| (2) Remission.      |                            |
| (3) Sanctification. |                            |
| (4) Perfection.     |                            |

## I. The New Covenant means REDEMPTION. (GK: ἀπολύτρωσις.)

(Read Hebrews 9:11, 12, 15.)

This word pictures man as in hopeless bondage to sin, its slave, a captive. Someone needs to pay the price of redeeming man from the bondage of sin, thus setting him free.

This the Law could not do!

The Lord Jesus said in John 8:34, "Whosoever committeth sin is the servant of sin." He needs to be redeemed from sin's power. Here the Law failed utterly. But our Lord also said, "If the Son therefore shall make you free, ye shall be free indeed" (Jn. 8:36).

Jesus Christ by His death for our sins has broken the tyranny of sin in the lives of those who have trusted Him as Saviour.

Charles Wesley has said it in words which we sing often:

"He breaks the power of canceled sin,  
He sets the prisoner free;  
His blood can make the foulest clean;  
His blood availed for me."

## II. The New Covenant means REMISSION. (GK: ἀφεσις.)

(Read Heb. 10:16-18; 9:22, 24-26.)<sup>8:10, 12</sup>

This means "pardon, cancellation of an obligation, a punishment, or guilt . . . forgiveness of sins, cancellation of the guilt of sin" (A & G, p. 124). Cf. Jn. 5:24.

What a wonderful word! Forgiven! Just as redemption

means deliverance from the power of sin, forgiveness is deliverance from the guilt of sin, from its penalty.

And when God forgives He forgets. (Quote the chorus.)  
This is the promise of Heb. 8:12. You may remember your sin, but God never does.

III. When a believer is tormented over his sins, that torment never comes from God.

### III. The New Covenant means SANCTIFICATION.

(GK: ἡγιασμένοι.)

(Re-read Heb. 10:7-10.)

Sin makes us dirty. It renders us unfit for heaven, for the presence of God, for the service of God. The sinner is defiled.

How can he be cleansed?

Job recognized the problem when he said, "If I wash myself with snow water, and cleanse my hands with lye (mg.); Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me" (Job 9:30, 31).

David cried out, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psa. 51:7).

Have you not felt sin's defiling power?

(Read Heb. 10:9b, 10.)

"What can wash away my sin? Nothing but the blood of Jesus . . ."

To be sanctified means deliverance from the defilement of sin. Then, I am fit for heaven, fit for God, for His fellowship and for His service.

Listen to these words of the Apostle Paul in 1 Cor. 6: 9-11:

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: ~~neither~~ fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanc-

tified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Finally

IV. The New Covenant means PERFECTION. (GK: ΤΕΤΕΛΕΙΩΚΕΥ.)

(Read Heb. 7:19; 10:1, 14)

Perfection does not mean sinlessness in the Bible. Believers will be sinless when they get to heaven, and not until that time.

But perfection does mean completeness. It is the ~~perfect~~ capstone of all that we have said concerning the problem of sin. It means that this work of God has settled, has finished the sin question.

It means that Jesus Christ does not have to come back to die again. It means that once I have received Jesus Christ as my Saviour the problem of sin has been settled. Remember it does not mean that I am sinless now, but it does mean that work the Lord has done in my heart is so complete that some day I will be sinless--and I can be positively assured of that.

Listen to Heb. <sup>9:</sup>11, 12. Then Heb. 9:15. And finally, Heb. 10:11-14.

Concl: We are delivered from the power of sin. REDEMPTION  
We are delivered from the penalty of sin. REMISSION  
We are delivered from the defilement of sin. SANCTIFICATION  
And we are delivered for ever. PERFECTION.

May these grand truths cause our hearts to be filled with worship as we remember our Lord's death this morning at the communion table.

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