

The New
Covenant
(Part 2)

A
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Teaching Series

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Lesson 10 Outline: *The New Covenant, Part 2*

I. The Inauguration of the New Covenant

1. INTRODUCING the New Covenant: *How do the Gospels Introduce Jesus?*

*The gospels seek to introduce us to Jesus by giving us some context as to who He is

*One of the ways they do this is through God's covenantal dealings in Scripture:

→ MARK, the earliest gospel account, begins by quoting *the prophets* (1:2; cf. Mal.3:1; Is.40:3)

→ MATTHEW traces back further, describing Jesus as *the son of David and Abraham* (1:1)

→ LUKE goes back even further, introducing Jesus to us as *“the son of Adam”* (3:38)

→ JOHN goes the furthest back, showing us that Jesus existed even *“In the beginning”* (1:1)

GOSPEL	INTRODUCTION TO JESUS	IMPORTANCE ABOUT JESUS
Mark	Quoting the first and last of the Prophets	He is the One the Prophets looked ahead to and spoke of
Matthew	Called the son of David and Abraham	He is the fulfillment of the Davidic and Abrahamic covenants
Luke	Described as being the son of Adam	He is the seed of the woman God promised in Genesis 3:15
John	Said to exist in the beginning with God	He is not only the promised Messiah but truly God himself

2. ASCERTAINING the New Covenant: *When exactly does the New Covenant Begin?*

*The new covenant begins with Jesus—but with what part of Jesus' life and ministry in particular?

→ Jesus' birth? His earthly ministry? His death? His resurrection or ascension? Pentecost?

→ The answer is, yes. The inauguration of the new covenant is like a mountain with many peaks

3. OVERVIEWING the New Covenant: *What Events Mark the Inauguration of the New Covenant?*

A) The PREPARATION of the New Covenant:

*The first “mountain peak” in the inauguration of the new covenant is the birth and life of John:

- John's birth was the fulfillment of the prophecy at the very end of Malachi (Lk.1:13ff)
- John is called Elijah because he came *as a forerunner* in the spirit and power of Elijah
- Just as Elijah was the forerunner for Elisha, John would be the forerunner for Christ

THE PREPARATION OF THE NEW COVENANT

	IN THE OLD COVENANT	IN THE NEW COVENANT
John was like ELIJAH	Elijah was the forerunner for Elisha	John was the forerunner for Christ
John was like SAMUEL	Samuel ushered in the reign of David	John ushered in the reign of Christ

B) The INCARNATION of the New Covenant:

*If the birth of John is the first “mountain peak”, then the birth of Christ is much more so:

- The prophets associated the birth of the Messiah with the new covenant age (Mic.5:3)
- Paul says “the fullness of the time” came when Jesus was “born of a woman” (Gal.4:4)
- Zacharias sees the old covenant promises as being fulfilled in Christ's birth (Lk.1:68ff)

THE INCARNATION OF THE NEW COVENANT

	HOW THE NEW COVENANT IS DESCRIBED	WHEN THE NEW COVENANT HAPPENS
MICAH 5:3	As freedom from captivity	She who is in labor has borne a child
GALATIANS 4:4	As the fullness of the time	God sent His son, born of a woman

C) The PUBLICATION of the New Covenant:

*In some ways the new covenant begins with Jesus' birth, but in other ways, it's with His ministry:

- The *gospel of the kingdom* began to be proclaimed under John and Christ (Lk.16:16)
- Not that the gospel wasn't preached before, but that the new covenant hadn't arrived yet

→ When Jesus says *the time is fulfilled* (Mk.1:15), it means the new covenant had come

THE PUBLICATION OF THE NEW COVENANT

	WHAT WAS PROCLAIMED	WHEN IT WAS PROCLAIMED
IN THE OLD COVENANT	The Law and the Prophets	Up until the time of John
IN THE NEW COVENANT	The Gospel of the Kingdom of God	With the public ministry of Christ

D) The DEDICATION of the New Covenant:

*The death of Christ is surely the most important event in the inauguration of the new covenant

*There are at least 3 things we can take away from Jesus' words in Matthew 26:27-28:

I. Jesus is making it clear that His blood is the INAUGURATION of the new covenant:

→ Jesus' words here take us back to the inauguration of the old covenant (Ex.24:8)

→ As that blood served to inaugurate the old covenant—Jesus' blood inaugurates the new

THE INAUGURATION OF THE NEW COVENANT

GOSPEL	JESUS' WORDS IN THE LAST SUPPER	ALLUSION	SERVES TO EMPHASIZE
MATTHEW	“this is My blood of the covenant. . .”	Ex. 24:8	<i>The inauguration</i> of the new covenant
LUKE	“this cup. . . is the new covenant in My blood”	Jer. 31:31	The inauguration of <i>the new covenant</i>

II. Jesus is clearly declaring that His blood is a PROPITIATION for our sins:

→ Jesus blood is “. . .poured out for many for forgiveness of sins” (Matthew 26:27-28)

→ If the old covenant was founded on atoning blood, much more the new (Heb.9:23)

→ The words “poured out” convey the imagery of the OT sacrifices (cf. Lev.4:7; 8:15)

→ The truth here is that Jesus' atoning blood is what results in forgiveness of sins

THE PROPITIATION OF THE NEW COVENANT

JESUS' WORDS IN MATTHEW 26:28	OT ALLUSION	SERVES TO EMPHASIZE
“this is My blood of the covenant. . .”	Inauguration of Exodus	Forgiveness happens <i>through atonement</i>
“which is poured out. . .for forgiveness of sins”	Sacrifices of Leviticus	<i>Forgiveness happens</i> through atonement

III. Jesus is emphasizing the necessity of PARTICIPATION in His blood:

- The ritual of Exodus 24:8 is unique in that Moses sprinkles the blood on the people
- Thus Jesus isn't only connecting His death with *propitiation*—but also with *participation*
- The truth: There must be a participation in the blood of Christ to share in its benefits
- Jesus echoes the same truth when He tells His disciples: “Drink from it, all of you”
- This participation in one sense is *corporate*; but it must also be *a personal participation*

THE PARTICIPATION OF THE NEW COVENANT

	THE REALITY OF EXTERNAL PARTICIPATION		THE NECESSITY OF PERSONAL PARTICIPATION	
OLD COVENANT	Exodus 24:8	All sprinkled by the blood	1 Cor.10:1-5	External participation not enough <i>then</i>
NEW COVENANT	Matthew 26:27	All drink from the cup	Heb. 10:29	External participation not enough <i>now</i>

E) The CULMINATION of the New Covenant:

- *We might say Pentecost (Acts 2) is the “final peak” in the mountain range of the new covenant
- *Pentecost comes from the Greek *pentecostae* (“fiftieth”) and refers to the OT Feast of Weeks
- *There were 3 feasts together: Passover (14th day), First Fruits (that Sunday), and Feast of Weeks:
 - The Passover points forward to *Christ's Death*: Jesus is the passover lamb slain for us
 - The First Fruits points to *Christ's Resurrection*: The first fruits of those who are asleep
 - The Feast of Weeks (*Pentecost*) inaugurated the harvest of Jesus' work of redemption

	DAY CELEBRATED	THE ORIGINAL MEANING	CORRESPONDS TO
PASSOVER	14 th day of the 1 st month	The sacrifice that rescued from judgment	Jesus' Death
FIRST FRUITS	3 rd day after Passover	The first sheaf that guaranteed the others	Jesus' Resurrection
FEAST OF WEEKS	50 th day after Passover	The beginning of ingathering the harvest	The Coming of the Spirit

- *When Pentecost comes (Acts 2:1-11), Peter tells us it was the fulfillment of Joel 2:28-32

*This prophecy in Joel tells us that the pouring out of the Spirit is to mark the new covenant age

*But this leads to a question: Wasn't God's Spirit also at work in the times of the old covenant?

*The answer is clearly yes (1Pet.1:10-11; 2Pet.1:21; Mic.3:8; Exod.31:2ff; Jud.3:10; Acts 7:51, etc)

*But if that's true, then in what sense is the pouring out of the Spirit “new” in the new covenant?

I. At Pentecost, there's a newness in the CORPORATE EFFECT of the Spirit:

→ We mentioned this in Jeremiah 31: God's Spirit would be more powerfully at work:

→ *In the old covenant*, Moses came down with God's Law written on stone tablets

*And God gave His Law to Moses out of the midst of the fire on the mountain

→ *In the new covenant*, Christ comes down to write His Law on the hearts of His people

*And now God rather puts the fire of heaven into the very hearts of His people

THE NEWNESS OF THE SPIRIT'S CORPORATE EFFECT

	THE BOOK	THE EVENT	THE TIME	THE RESULT
OLD COVENANT	Exodus	God provided His Law	Fifty days after the Passover	The few were changed
NEW COVENANT	Acts	God poured out His Spirit	Fifty days after Christ's death	The many are changed

II. At Pentecost, there's a newness in the INDIVIDUAL GIFTS of the Spirit:

→ Extraordinary gifts of the Spirit were rare in the days of the old covenant (Num.11:29):

*God did this at times—but it was always the exception rather than the rule

→ But Joel 2:28-29 tells us that it would be different in the age of the new covenant:

*God has poured out *all kinds of spiritual gifts* (Joel's imagery of dreams, visions)

*God has poured them out on *all His people* (young and old; male and female)

→ In the new covenant age, each of us has received spiritual gifts (1Pet.4:10; Eph.4:12)

THE NEWNESS OF THE SPIRIT'S INDIVIDUAL GIFTS

	WHAT	WHO	WHEN
IN THE OLD COVENANT	God granted only certain kinds of gifts	To certain individuals	At certain times
IN THE NEW COVENANT	God has poured out all manner of gifts	Upon all of His people	For all times

III. At Pentecost, there's a newness in the UNIVERSAL SCOPE of the Spirit:

→ When God promised to pour out His Spirit on “all flesh”, it also had another meaning

→ In the old covenant God had singled out one nation: God's people were ethnic Jews

→ We even see this continue to a degree in Christ's earthly ministry (Matt.15:24; 10:5-6)

→ But starting with Pentecost, the gospel is to be proclaimed to all nations (Acts 1:8)

*The reason is the Spirit's scope of influence is no longer limited to one nation

*At Pentecost Jesus gave a new manifestation of the Spirit fit for a new covenant

*We've also been given a new missional power that corresponds to this design

THE NEWNESS OF THE SPIRIT'S UNIVERSAL SCOPE

	WHAT WE SEE	WHAT IT MEANS
IN THE OLD COVENANT	The scope of the Spirit's influence was limited	The gospel was mainly preached to Jews
IN THE NEW COVENANT	The scope of the Spirit's influence is universal	The gospel is now to be preached to all

II. The Head of the New Covenant

1. The IDENTITY of JESUS: *Who is Christ?*

A) The REALITY of the PICTURES:

*Jesus is the reality of all the pictures the characters in the old covenant had pointed to:

*He is the Greater Adam, Noah, Isaac, Joseph, Moses, Joshua, and David (to name a few)

JESUS IS THE REALITY OF THE OLD TESTAMENT PICTURES

	THE PICTURE	THE REALITY
ADAM	The covenant head whose actions determined the fate of all his posterity	<i>Jesus is the Greater Adam</i>
NOAH	The founder of a new humanity who led his household to a purified earth	<i>Jesus is the Greater Noah</i>
ISAAC	The long awaited child of promise who submitted to the will of his father	<i>Jesus is the Greater Isaac</i>
JOSEPH	The unique and beloved son who wrongly suffered yet was highly exalted	<i>Jesus is the Greater Joseph</i>
MOSES	The chosen prophet who forsook the palace to redeem his own kinsmen	<i>Jesus is the Greater Moses</i>
JOSHUA	The victorious warrior who brought Israel into their promised inheritance	<i>Jesus is the Greater Joshua</i>
DAVID	The second-king and shepherd-king whose sufferings came before glory	<i>Jesus is the Greater David</i>

B) The FULFILLMENT of the PROMISES:

*Jesus is THE SEED OF THE WOMAN (*Genesis 3:15*):

→ God made a promise in *Genesis 3:15*: The *first Adam* failed, but God will send a *second*

→ Jesus is the one who came to conquer Satan—though he was “bruised” in the process

*Jesus is THE SEED OF ABRAHAM (*Genesis 12:3*):

→ God had promised Abraham that in his seed the nations will be blessed (*Gen. 12:3; 22:18*)

→ Jesus is the seed through whom God's blessing comes to the world (*Matt.1:1; Gal.3:8,16*)

*Jesus is THE SEED OF DAVID (*2 Samuel 7:12-13*):

→ God also promised David He would raise up one of His descendants to sit on his throne

→ This promise looked past Solomon to the Messiah; it's fulfilled in Jesus the son of David

JESUS IS THE FULFILLMENT OF THE OLD TESTAMENT PROMISES

	SCRIPTURE	PROMISE	FULFILLMENT
The seed of THE WOMAN	<i>Genesis 3:15</i>	The One who would crush the snake and his work	JESUS
The sed of ABRAHAM	<i>Genesis 22:18</i>	The One who would bring blessing to the nations	
The seed of DAVID	<i>2 Samuel 7:12-13</i>	The One whose kingdom will endure forever	

C) The SUBSTANCE of the SHADOWS:

*Jesus is also typified in and through all the old covenant ordinances and institutions

*All these things in the old covenant were “shadows”—but Christ is the “body” (Col.2:16-17)

*Jesus is the true Ark; Manna; Rock; Bronze Serpent; Lamb of God; Temple and Tabernacle

JESUS IS THE SUBSTANCE OF THE OLD TESTAMENT SHADOWS

	THE SHADOW	THE SUBSTANCE
NOAH'S ARK	The only place of safety on the day of God's judgment	<i>Jesus is the true Ark</i>
THE MANNA	The bread sent from heaven that sustains and preserves	<i>Jesus is the true Manna</i>
THE ROCK	The unchanging stronghold who provides for His people	<i>Jesus is the true Rock</i>
MOSES' SERPENT	The appointed sign lifted up to heal all who look upon it	<i>Jesus is the Bronze Serpent</i>
THE SACRIFICES	The innocent lamb that's slain as a sacrifice of atonement	<i>Jesus is the Lamb of God</i>
THE TABERNACLE	The dwelling place of God in the midst of His people	<i>Jesus is the true Tabernacle</i>
SOLOMON'S TEMPLE	The only appointed place to worship and meet with God	<i>Jesus is the true Temple</i>

2. The TASK of JESUS: *What did Christ come to do?*

A) Jesus came to be our MEDIATOR (*Hebrews 12:24*):

*But what does that mean? The best way to understand is look to the *old covenant* mediator

*Galatians 3:19 tells us that *Moses* was the mediator of the old covenant—so what did he do?

I. Moses came before the people on behalf of God (Exodus 20:19):

→ So then: A mediator REPRESENTS GOD to the people (John 1:18)

→ Like Israel, we can't bear to hear or see God face to face apart from a mediator

→ Jesus is like the protective glass window through whom we safely behold God

II. Moses also came before God on behalf of the people (Exodus 32:32):

→ So then: A mediator also RECONCILES THE PEOPLE to God (1 Tim.2:4-5)

→ Like Moses, Jesus stands in the gap for us; or rather, in our place, as a shield

→ It's only in and through Jesus our mediator that sinners can be reconciled to God

JESUS IS OUR MEDIATOR IN THE NEW COVENANT

OBSTACLE	OUR NEED FOR A MEDIATOR	JESUS' ROLE AS MEDIATOR
<i>God's Holiness</i>	Because of God's holiness, we can't commune with God	He represents God to us
<i>Our Sinfulness</i>	Because of our sinfulness, God can't commune with us	He reconciles us to God

B) Jesus came to be our SURETY (*Hebrews 7:22*):

* If the last section teaches us about *what Christ came to do*, this teaches us *how He would do it*

* Jesus came as *our mediator* to reconcile us to God—it's becoming *our surety* that He does this

* *Surety* has a rich heritage in Scripture: This is what Judah did for Benjamin in *Genesis 43:8-9*:

→ Judah took it upon himself to do everything necessary to bring Benjamin safely home

* *Surety* is also used in other passages of Scripture such as *Proverbs 22:26* and *Philemon 19*:

→ Here in these passages, becoming surety also involves the role of taking on a debt

* Both of these concepts help us to understand what it means that Jesus became our surety:

I. Jesus became surety for our DEBT of PUNISHMENT:

→ There is a debt of blood that we owe to God on account of our sins

→ As our Surety, this debt was legally charged to Jesus' account

→ This is indeed the reason Jesus was made to pay for our sins at the cross

II. Jesus became surety for our DEBT of OBEDIENCE:

→ Galatians 5:3 tells us that we are debtors to the whole Law

→ The Law requires *dying as the penalty for sin*, but also *doing as the condition for life*

→ Jesus didn't just come to make salvation *possible* again—He came to make it *certain*

JESUS IS OUR SURETY IN THE NEW COVENANT

OBSTACLE	OUR NEED FOR A SURETY	JESUS' ROLE AS SURETY
<i>Debt of Punishment</i>	The Law requires dying as penalty for sin	Jesus' passive obedience pays our debt of sin
<i>Debt of Obedience</i>	The Law requires doing as condition of life	Jesus' active obedience pays our debt of duty

C) Jesus came to be our **KINSMAN-REDEEMER**:

* In the OT, God made provision for a relative to act on behalf of one unable to help themselves

* In Hebrew, he was called a *Goel*; this person was a kinsman who redeems: A kinsman-redeemer

* In the OT, there were primarily 3 ways a kinsman-redeemer acted on behalf of his brother:

→ If anyone became so poor that he had to sell his land, the *goel* would **REDEEM** it back

→ If a person was so impoverished he sold himself as a slave, the *goel* would **RANSOM** him

→ If a brother died without children, the *goel* would marry his widow to **RAISE UP** a seed

* *We're the destitute ones*: Adam's sin has plunged us into ruin and we're unable to help ourselves

→ Only **GOD** himself could redeem us, for only **He** is able to pay such a price

→ Only **MAN** could redeem us, for our redeemer must be a near kinsman

* *Jesus is our kinsman-redeemer* in the new covenant, who came to act on behalf of the helpless:

I. Christ has **REDEEMED OUR LOST INHERITANCE** (*1 Peter 1:4*):

→ Our father Adam had eternal life but sold it away and we were left destitute

→ Jesus came as our kinsman-redeemer to buy back the inheritance Adam had lost

II. Christ has RANSOMED US FROM SLAVERY (*Galatians 5:1*):

- When Adam sinned and became it's slave, we too were sold into the bondage of sin
- Jesus came into the world as our kinsman-redeemer to pay our ransom to set us free

III. Christ has RAISED UP FRUITFULNESS FOR GOD (*Romans 7:4*):

- When Adam sinned and died a pervasive infertility came over the entire human race
- Jesus came as our kinsman-redeemer, taking us as His bride, making us fruitful again

JESUS IS OUR KINSMAN-REDEEMER IN THE NEW COVENANT

OBSTACLE	OUR NEED FOR A KINSMAN-REDEEMER	JESUS' ROLE AS KINSMAN-REDEEMER
<i>Bankruptcy</i>	When Adam sinned, he sold away our eternal inheritance	He's redeemed our lost inheritance
<i>Bondage</i>	When Adam sinned, he caused us to become slaves of sin	He's ransomed us from our slavery
<i>Barrenness</i>	When Adam sinned, he left our nature desolate and barren	He's raised up fruitfulness for God

3. The OFFICES of JESUS: *How did Christ come to serve?*

- *The term “Christ” is an english transliteration of the Greek *Christos*, which means “anointed one”
- *The Greek *Christos* was the translation for the OT Hebrew word *Mashiah* with the same meaning
- *The Hebrew word *Mashiah* (“anointed one”) is also where we get our English word “Messiah”
- *So: Both Christ and Messiah mean “anointed one”; but one is from Hebrew, the other from Greek

	TERM	LANGUAGE	TRANSLITERATION	MEANING
OLD TESTAMENT	<i>Mashiah</i>	Hebrew	<i>Messiah</i>	“Anointed one”
NEW TESTAMENT	<i>Christos</i>	Greek	<i>Christ</i>	

- *In the OT, individuals were anointed because of their service as a *prophet, priest, or a king*.
- *This anointing served as a testimony of God's calling and represented the provision of God's Spirit
- *Many were anointed, but the title *Mashiah* was reserved for the high priest and the reigning king

*For this reason *Mashiah* also came to describe the uniquely Anointed Messiah still to come (Ps.2:2)

	IDENTITY	PARTICULAR OFFICE	PRIMARY FUNCTION
THE ANOINTED ONES	Many Individuals	Those who served as prophets and priests	To minister to God's people
<i>THE ANOINTED ONE</i>	<i>One Individual</i>	<i>Either the High Priest or the Reigning King</i>	<i>To prefigure God's Messiah</i>

*In His first recorded sermon, Jesus tells us exactly who He is: God's Anointed One (Lk.4:17-21)

*To fulfill Scripture Jesus is anointed by God himself (Is.61:1-2; Ps.45:6-7) with the Spirit (Matt.3:16)

*Jesus is God's Anointed One; whom God has anointed to be *prophet, priest* and *king* of His people

A) Jesus is God's PROPHET (*Deut.18:15-19; 34:10 with Lk.9:35; Jn.5:36,43; 7:16; 12:48ff; Jn.1:14*):

*The title *Mashiah* was also associated with office of prophet; and prophets spoke God's Word

*The greatest prophet was Moses, but Moses spoke of a greater prophet to come (Deut.18:15ff)

*When a voice thunders saying, “This is My Son...listen to him”; we're to recall Deuteronomy 18

*Like Moses, Jesus came down to speak God's Word, performing miracles to testify God sent him

*Moses said to listen to God's prophet (Deut.18); Jesus says Moses was speaking of him (Jn.5:46)

A PROPHET LIKE MOSES: JESUS IS GOD'S ANOINTED PROPHET

	THE PROOF GOD HAD SENT HIM AS HIS PROPHET	THE TASK GOD HAD GIVEN HIM AS HIS PROPHET
MOSES	The signs and wonders he performed (Deut.34:11)	To speak God's word he received from above (Deut.5:5)
CHRIST	<i>The signs and wonders He performed (Acts 2:22)</i>	<i>To speak God's word He received from above (Jn.7:16)</i>

B) Jesus is God's PRIEST (*Ex.25:22; Lev.16:1 with Heb.9:23-24; 10:19-22; 7:27; 9:26; 6:19; 12:24*):

*Christ fulfills His role as prophet mostly in His life—but *His role as priest mostly in His death*:

→ Only the high priest went into the holy of holies, and only he on the Day of Atonement

→ Jesus is *the sacrifice* and *the priest*, offering up His body and presenting His blood to God

→ Jesus is both the priest *and the mercy seat*, as we now meet with God *in and through Jesus*

* Having finished His work of *atonement*, Jesus now engages in the priestly work of *intercession*:

→ Jesus cries out to God on our behalf, interceding for us (Rom.8:34; Hebrews 7:25)

→ Like Melchizedek, Jesus' priesthood isn't from Aaron; it began before he existed (Ps.110:4)

A PRIEST LIKE AARON: JESUS IS GOD'S ANOINTED PRIEST

	THE PRIESTLY WORK OF ATONEMENT (PAYING)	THE PRIESTLY WORK OF INTERCESSION (PLEADING)
AARON	Entered holy place with the blood of atonement (Lev.16)	Bore Israel's names on his shoulders (Ex.28:6ff)
CHRIST	<i>Entered heaven to present His blood to God (Heb.9:24)</i>	<i>Bears us up in prayer before God (Heb.7:25)</i>

C) Jesus is God's KING (*Matt.2:1-2; Is.11:1,10; Ps.110:1; 1 Sam.16:6f; Jn.1:33; Ps.2-17; Lk.1:32-33*):

* God had promised David that one of his descendants would sit on his throne forever (2 Sam.7)

* He'd come from David (*of David's line*) yet exist before David (*be David's Lord*) (Is.11; Ps.110)

* Samuel at first didn't recognize God's anointed king, just as John didn't (1Sam.16:6-7; Jn.1:33-34)

* When John calls Jesus “the Son of God” (Jn.1:33) he's referring back to God's Anointed in Ps.2

* He's saying: Jesus is the Son of David, who is the Son of God, who is God's Anointed King

A KING LIKE DAVID: JESUS IS GOD'S ANOINTED KING

	THE FORERUNNER OF GOD'S ANOINTED KING	THE TESTIMONY OF GOD'S ANOINTED KING
DAVID	Anointed by Samuel, last of the judges (1 Sam.16)	David said the one from his line is also his Lord (Ps.110:1)
CHRIST	<i>Attested by John, last of the prophets (John 1:29ff)</i>	<i>Jesus is the Christ, son of David and Son of God (Lk.1:32)</i>

* At the end of Jesus' life, He's asked if He is *the Christ* (Mk.14:61-62). He replies: “I am. . .”

* Jesus finishes His ministry the same way He had begun it—by testifying He is *the Christ*

* He is the Lord's Anointed Prophet; the Lord's great High Priest; and the Lord's Anointed King

* This was true in his suffering: As *priest* (Mk.14:57-58); *prophet* (Lk.22:64) and *king* (Matt.27:29)

*But having been raised and ascended to glory, He continues as exalted *prophet, priest and king*

JESUS IS GOD'S ANOINTED PROPHET, PRIEST, AND KING

OFFICE	TYPE	WORK	FUNCTION	HUMILIATION	EXALTATION
PROPHET	Moses	Speaks God's Word in His name	Reveals Salvation	Rejected	Teaches us God's Word
PRIEST	Aaron	Atones for sin and bears in prayer	Purchases Salvation	Usurped	Intercedes for us to God
KING	David	Rules land and conquers enemies	Applies Salvation	Persecuted	Governs and Protects us

III. The Significance of the New Covenant

1. The ESSENCE of the New Covenant: *What's the same in the New Covenant?*

*The Covenant of Grace is simply the gospel: Salvation is by grace through faith in Christ *alone*

*We've seen this in each and every manifestation in the OT (Adam, Noah, Abraham, Sinai, David)

*So: There's a fundamental unity between the old covenant and new covenant: *It's all about Jesus*

THE ESSENCE OF THE NEW COVENANT: *WHAT'S THE SAME IN THE NEW COVENANT?*

	THE ELEMENTS	THE ESSENCE
THE OLD COVENANT	God's dealings with Adam, Noah, Abraham, Israel, and David	JESUS AND THE GOSPEL
THE NEW COVENANT	The birth, life, death, resurrection, and present reign of Christ	

2. The ECONOMY of the New Covenant: *What's different in the New Covenant?*

*But though the old and new covenants are the same in *essence*—they're different in their *economy*

*This is how Paul speaks about the new covenant *It's a new economy or administration* (Eph.1:10)

THE ECONOMY OF THE NEW COVENANT: *WHAT'S DIFFERENT IN THE NEW COVENANT?*

	THE ESSENCE (SUBSTANCE/NATURE)	THE ECONOMY (ADMINISTRATION/FORM)
THE OLD COVENANT	THE SAME	DIFFERENT
THE NEW COVENANT		

A) The DISTINCTIVES of the New Covenant:

*What does this look like in particular? We talked about these difference in the lesson on Sinai:

*A difference in *emphasis, clarity, consummation, abrogation, freedom, effect* and *comparison*

THE DISTINCTIVES OF THE NEW COVENANT: *THE GOSPEL AND HOW ITS MINISTERED*

	IN THE OLD COVENANT	IN THE NEW COVENANT
EMPHASIS	The gospel was packaged in a temporal husk	The gospel is set forth without the temporal husk
CLARITY	The gospel was revealed but indirectly and darkly	The gospel is set forth with full noon-day clarity
CONSUMMATION	Redemption was promised, pictured, signified	Redemption is performed by Christ the substance
ABROGATION	The Ceremonial Laws applied to OT church	The Ceremonial Laws abrogated for NT church
FREEDOM	God's people were held in custody and burdened	God's people are set free from that bondage
EFFECT	God's Word produced little effect on most hearts	God's Word has a much greater effect on hearts
COMPARISON	Thus, the old covenant was full of gospel glory	But the glory of the new covenant is much greater

*The difference in administration between new and old covenants also extends to the **CHURCH**:

→ *Same in Essence*: Visible and invisible; believers and children; militant and triumphant

→ *Different in Economy*: Church in minority vs. maturity; limited vs. universal in scope

*The difference in administration between new and old also extends to the **SACRAMENTS**:

→ *Same in Essence*: 2 sacraments; 1 for entrance (circumcision) 1 for continuance (passover)

→ *Different in Economy*: Baptism replaces circumcision; the Lord's supper replaces passover

*The difference in administration between new and old also extends to **OFFICES** of the church:

→ *Same in Essence*: God has still appointed shepherds over His people in the new covenant

→ *Different in Economy*: Now elders to shepherd rather than prophets, priests and kings

THE DISTINCTIVES OF THE NEW COVENANT: *THE CHURCH AND HOW ITS GOVERNED*

	IN THE OLD COVENANT	IN THE NEW COVENANT	SCRIPTURE
THE CHURCH	In its Minority and Limited to Jews	In its Maturity and Universal in Scope	Gal.4:1-5 and Eph.3:1-7
THE SACRAMENTS	Circumcision and Passover	Baptism and the Lord's Supper	Col.2:11ff; 1Cor.11:23ff
THE OFFICES	Prophets, Priests, and Kings	Elders to Shepherd God's people	Eph.5:11ff; 1Tim.3:1ff

B) The DESIGNATIONS of the New Covenant:

*What are the names that Scripture gives the new covenant?

*In Hebrews 8:6-8 we're given three: *A better covenant; a second covenant; and a new covenant*

I. A NEW COVENANT (*Hebrews 8:8*):

*In Jeremiah 31, new covenant is contrasted with the old covenant (which is the one at Sinai)

*Why is the new covenant called “new”? Because of everything we just finished talking about

*The “newness” of the new covenant doesn't have to do with its *essence*—but its *economy*

→ *A new moon* is “new” not because it's different in substance but in form (Heb.8:13)

→ *New wine* is “new” not because its from different grapes but from the recent harvest

→ *God's lovingkindnesses* are called “new” every day because they never cease to exist

WHY THE NEW COVENANT IS CALLED *A NEW COVENANT*

	EXAMPLE	DESCRIPTION	SCRIPTURE
IT REFERS TO ITS FORM	New Moon	It's not a different moon—but the same moon in a new form	Eph. 1:10
IT REPLACES THE OLD	New Wine	It's not made from different grapes—but from the latest harvest	Heb. 8:13
IT REMAINS FOREVER	New Mercies	It's not different mercies—but a fresh continuance every day	Lam.3:21ff

II. A SECOND COVENANT (*Hebrews 8:7*):

*The names *first and second covenant* can also apply to the Covenant of Works and Grace

*But in this passage, the author is again contrasting the new covenant with the one at Sinai

→ But this raises another question: Why is Sinai called the 1st and the new the 2nd?

→ Answer: Because these are set forth as representing the 2 distinct administrations

*Hebrews 8:7 reminds us it was because the 1st was flawed that God made place for the 2nd

→ An example: The old and new covenants are like two editions of the same book

→ Sometimes the second, corrected edition is more valuable; and so it is here

WHY THE NEW COVENANT IS CALLED *A SECOND COVENANT*

	THE MEANING	THE SIGNIFICANCE
FIRST	Sinai as representing the entire OT administration of the Covenant of Grace	Like imperfect 1 st edition
SECOND	New Covenant as representing NT administration of the Covenant of Grace	Like perfected 2 nd edition

III. A BETTER COVENANT (*Hebrews 8:6*):

*In what sense is the new better than the old? In all the different ways we've spoken about

*Reality is better than picture; fulfillment better than promise; substance better than shadow

*Again, the two are the same in substance/essence; but the administration of the new is better

WHY THE NEW COVENANT IS CALLED *A BETTER COVENANT*

GOOD	Light of a candle	Painting of a tasty feast	Betrothal	Childhood	Drops of the Spirit	<i>Old covenant</i>
BETTER	Light of noonday	The lavish banquet itself	Marriage	Maturity	A torrential downpour	<i>New covenant</i>

C) The DIGNITY of the New Covenant:

I. The New Covenant is the FULFILLMENT of the previous editions of the Covenant of Grace:

*We see this in *the theme of the covenant*: “I will be their God, and they...My people” (v27):

→ This is the goal of *Abraham* (Gen.17) and *Sinai* (Ex.6) but is fulfilled only in Jesus

*We see this in *the duration of the covenant*, for it is “an everlasting covenant” (verse 26):

→ Same phrase used in *Noah* (Gen.9:16), *Abraham* (Gen.17:7) and *David* (2Sam.23:5)

*We see this in *the attributes of the covenant*, for the new brings the old (verses 24-28):

→ David will be king; Israel will keep God's Law; and they will live on the land

THE NEW COVENANT: *THE FULFILLMENT OF THE COVENANT OF GRACE*

	SCRIPTURE IN EZEKIEL 37	OT MANIFESTATION	FULFILLMENT
THEME	"I will be their God, and they will be My people" (Ezekiel 37:27)	Abraham and Moses	The New Covenant
DURATION	"I will make. . .an everlasting covenant with them" (Ezekiel 37:26)	Noah, Abraham, David	
ATTRIBUTES	"David will be king...they'll keep My statutes and...live on the land"	David, Moses, Abraham	

II. The New Covenant is the FINAL EDITION of the Covenant of Grace:

*While the OT editions of the Covenant of Grace were *temporary*, the new is *permanent*

*We also see this here in this passage in Ezekiel 37:24-28:

→ God's people will live on the land, with their sons and sons' sons, *forever* (verse 25)

→ David, the anointed king, will be prince of God's people *forever* (verse 25)

→ And God will set His sanctuary in the midst of His people *forever* (verses 26,28)

→ Besides: This new covenant is an *everlasting* covenant (v26)

*God's OT covenants were described this way—but that was about their *essence*

*The new covenant is permanent not only in *its essence*—but also in *its economy*

THE NEW COVENANT: *THE FINAL EDITION OF THE COVENANT OF GRACE*

	AS IT RELATES TO ITS SUBSTANCE/ESSENCE	AS IT RELATES TO ITS FORM/ADMINISTRATION		
OLD COVENANT	EVERLASTING	"that which fades away"	Temporary	First Edition
NEW COVENANT		"that which remains"	Permanent	Final Edition

3. The EPILOGUE of the New Covenant: *What's still to come in the New Covenant?*

*It seems this is the place we should be finishing up: "And God's people lived happily ever after. . ."

*But there's a surprise ending in the new covenant—and it involves ethnic Israel

*It may seem that God is basically done with ethnic Jews—but the story doesn't end here for Israel

→ In Ephesians 3:1-10 Paul speaks of ONE mystery: That the Gentiles are included in the body

→ But in Romans 11:25 Paul speaks of ANOTHER mystery: That God isn't done with the Jews

TWO MYSTERIES INVOLVING GOD'S DEALINGS IN THE NEW COVENANT

	THE CONTENT OF THE MYSTERY	THE WONDER OF THE MYSTERY
EPHESIANS 3:1-10	Gentiles would also be co-heirs in the body of Christ	Common now but shocking in old covenant
ROMANS 11:25-26	Jews will yet again be co-heirs in the body of Christ	Common in old covenant but shocking now

A) EXPOSITING the TEXT:

*The more immediate context of Romans 11 is Romans 9-10, where Paul speaks about the Jews:

*We should note that throughout these chapters, the term “Israel” refers to ethnic Jews

*Throughout chapters 9-10, Paul is contrasting God's dealings with Jews versus that of Gentiles

I. Romans 11 teaches us THE JEWS' REJECTION OF CHRIST IS NOT TOTAL:

*This is what Paul's saying in verse 1; and he goes on to further explain and elaborate

*A declaration (v1); attestation (vv1-2); illustration (vv2-4); application (v5); clarification (vv6ff)

*Main truth: Most ethnic Jews are still indeed hardened—but God is preserving a remnant

ROMANS 11:1-10: THE JEWS' REJECTION OF CHRIST IS *NOT TOTAL*

	WHAT SCRIPTURE DECLARES IN ROMANS 11:1-10	REFERENCE
PAUL'S DECLARATION	“I say then, God has not rejected His people. . .”	Rom.11:1-2
PAUL'S ATTESTATION	“For I too am an Israelite, a descendant of Abraham. . .”	Rom.11:1
PAUL'S ILLUSTRATION	“Or do you not know what the Scripture says. . .about Elijah?”	Rom.11:2-4
PAUL'S APPLICATION	“In the same way. . .there has also come to be at the present time a remnant”	Rom.11:5
PAUL'S CLARIFICATION	“What then? . . .those who were chosen obtained it, and the rest were hardened”	Rom.11:6ff

II. Romans 11 also teaches us **THE JEWS' REJECTION OF CHRIST IS NOT FINAL:**

*ROMANS 11 as an entire chapter is structured around 2 questions:

→ *Verse 1:* “I say then, God has not rejected His people, has He? May it never be!”

Truth: The Jews' rejection of Christ is **NOT TOTAL

→ *Verse 11:* “I say then, they did not stumble so as to fall, did they? May it never be!”

Truth: The Jews' rejection of Christ is **NOT FINAL

ROMANS 11:11-27: THE JEWS' REJECTION OF CHRIST IS *NOT FINAL*

	THE TWO QUESTIONS	THE TRUE MEANING
ROMANS 11:1	<i>God has not rejected His people, has He? May it never be!</i>	The Jews' rejection of Christ is <i>not total</i>
ROMANS 11:11	<i>they did not stumble so as to fall, did they? May it never be!</i>	The Jews' rejection of Christ is <i>not final</i>

*In VERSES 11-16, Paul show us there was A DESIGN in Israel's hardening:

→ But that design wasn't to cast Israel away, giving them over to their unbelief forever

→ Rather, it was that by their stumbling, salvation might come to the Gentiles (v11)

*In VERSES 17-24, Paul sets forth for us A LESSON from Israel's hardening:

→ The Jews are likened to the natural branches; the Gentiles likened to the wild ones

→ Gentiles ought not be arrogant, because we're growing as branches *on a Jewish tree*

→ Gentiles ought rather to fear, because we too can be cut off as branches for unbelief

→ Not only can God cut off the wild branches—He's can graft the natural ones back in

ROMANS 11:11-24: WHAT WE LEARN FROM ISRAEL'S HARDENING

	THE SUBJECT OF THE TEXT	THE SUBSTANCE OF THE TEXT
VERSES 11-16	<i>The design</i> in Israel's hardening	Israel didn't stumble so as to fall—but <i>that the Gentiles might be saved</i>
VERSES 17-24	<i>The lesson</i> in Israel's hardening	God can cut off the wild branches—or <i>graft back in the natural ones</i>

*In VERSES 25-26, Paul tells us the RESULT of Israel's hardening

*But before we deal with what this passage SAYS, we have to see what it's NOT saying:

I. FIRST MISTAKEN VIEW OF ROMANS 11:25-26:

*Understanding of view: “Israel” in v25 is *ethnic Israel*, but in v26 it's *mystical Israel*:

→ They change “until” to “in order that” in verse 25, to make the passage read:

→ Jews were hardened *in order for* the Gentiles, that the whole church be saved

*Errors of view: Doesn't make sense of the *context* or *purpose* of the passage

→ *Context*: Romans 11 dictates *Israel* in v26 as ethnic Jews—not all God's people

→ *Purpose*: Paul's intention in Romans 11 was to humble Gentiles—not visa versa

II. SECOND MISTAKEN VIEW OF ROMANS 11:25-26:

*Understanding of view: “Israel” in v26 is ethnic Israel, but it's the preserved remnant

→ They change “and so” to “nevertheless” in verse 25, making the passage read:

→ Jews were hardened *nevertheless* God's remnant of ethnic Jews will be saved

*Errors of view: Doesn't make sense of the *subject* or the *logic* of the passage:

→ *Subject*: Paul says what he's about to share is a profound mystery (v25). . .

→ *Logic*: Paul isn't talking about preserving elect Jews but grafting them back in

EXAMINING THE TWO MISTAKEN VIEWS OF ROMANS 11:25-26

	TAKE ROMANS 11:25 AS SAYING	TAKE “ALL ISRAEL” AS MEANING
MYSTICAL “ISRAEL”	The Jews hardened <i>so as the Gentiles will be saved</i>	God's elect people, Jew and Gentile alike
REMNANT of ISRAEL	The Jews hardened <i>and yet their elect will be saved</i>	Small number of elect Jews through time

III. THE TRUE MEANING OF ROMANS 11:25-26:

*Verses 25-26 are merely the continuation of the flow of the whole passage

*Back in v11 Paul had asked if Israel's hardening would be forever, and told us *no*

→ In *Verses 11-16* he wanted to explain God's DESIGN in Israel's hardening

→ In *Verses 17-24* he wanted to share some LESSONS from Israel's hardening

*Now he gets to his point: A partial hardening has happened to Israel—*but it's not final*:

→ Presently, most Jews are hardened and God is mostly at work among Gentiles

→ But there's a future time coming when “the fullness of the Gentiles” will come

→ And when that happens, Paul tells us in verse 26, “all Israel will be saved”:

*Who is “all Israel”? It's ethnic Jews, corporately, as a nation

*Just as until now they've *rejected* Christ—they will then *return* to Him

→ Paul's not claiming universal salvation for the Jews

→ Nor is he saying at that time every single Jew will be saved

→ But that by and large, the Jewish people will turn back to Christ

THE JEWS' RESTORATION TO CHRIST *WILL BE CORPORATE*: ROMANS 11:25-26

THE PRESENT	Israel as a nation has rejected Christ	Only small number of Jews are saved	Harvesting of Gentiles
THE PROMISE	Israel as a nation will embrace Him	Only small number of Jews won't be	Re-harvesting of the Jews

IV. FINAL THOUGHTS: COMING BACK AGAIN TO VERSES 11-16:

*What Paul says in vv12,15 is confirmation of our interpretation of vv25-26:

→ It's the very group who had *rebelled* that are now again being *received*

→ The Jewish nation as a whole that had *rejected* Christ are being *readmitted*

*But as Israel's *hardening* isn't the end of the story—neither is their *restoration*:

→ Israel's hardening had led to blessing for the nations

→ But notice what Paul's saying: And so how much more will their restoration?

→ In vv26-27 Paul quotes *the end of Isaiah 59*, referring to the Jews' restoration

→ And that leads us to *the beginning of Isaiah 60*; a picture of incredible blessing

* *Midian, Sheba and Ephah*: A harvesting of Hindu and Buddhist peoples?

* *Nebaioth and Kedar*: A harvesting of Muslim nations and peoples?

THE JEWS' RESTORATION TO CHRIST *WILL BE GLORIOUS*: ROMANS 11:11-16

THE PRESENT	Israel's Rejection	<i>Blessing for the nations</i>	Did result in <i>riches for the world...riches for the Gentiles</i>
THE PROMISE	Israel's Reception		Will result in unprecedented time of <i>life from the dead</i>

B) RECOLLECTING THE PAST:

*The restoration of the Jews is *foretold* in Romans 11 but also *fore-pictured* throughout the OT:

*We can see this from at least two examples in the OT:

I. THE STORY OF JOSEPH:

*Think about how it was Joseph's own kinsman who sold him away. . .

*But behind their actions, God was plotting salvation for the world

*Joseph the Jew, rejected by his own kinsman, became prince over the Gentiles

*We might've thought the story would end there—but it didn't: His kinsman returned to him

*Joseph revealed himself to them and when he did, *all Israel* came to live with him in Egypt

SEEING THE RESTORATION OF THE JEWS *IN THE STORY OF JOSEPH*

	REJECTION	EXALTATION	RESTORATION
JOSEPH	His own kinsman rejected him	He was made prince over all Egypt	His kinsman did return to him
ISRAEL	The Jews have rejected Christ	Salvation has come to the Gentiles	Israel will yet repent and return

II. ISRAEL'S EXILE AND RESTORATION:

*When God cast Israel out of their land into exile, it seemed like this was the end for Israel

*But the prophets declared: God would *preserve a remnant* and *grant them restoration*

*In other words: The exile wouldn't be **TOTAL**; and it wouldn't be **FINAL**: Sound familiar?

*This is exactly what Paul has just told us in Romans 11 about the Jews

*The situation today seemed hopeless—but so did the situation for the Jews in their exile

SEEING THE RESTORATION OF THE JEWS *IN THE EXILE OF ISRAEL*

	WHAT IT SEEMS	WHAT GOD SAYS	
ISRAEL BANISHED	Must be the end	Israel's exile wouldn't be final	He will bring them back to the land again
ISRAEL HARDENED		Israel's hardening won't be final	He will bring them back to himself again

C) ANTICIPATING the FUTURE:

*God's design is to show mercy: He's done so for us and He's purposed to do the same for them

*It's not that God is going to revert to the old covenant:

→ We're NOT saying ethnic Jews will again return to the physical land of Israel

→ We're NOT saying this will usher in some kind of earthly millennial Jewish kingdom

*We're simply affirming what God says here: A day is coming when Israel will return to the Lord

*God isn't finished with Israel: This ought to bring us to worship and drive us to prayer