

**“This is the New Covenant”
Matthew 26:17-29
Prepared for Wellspring Church
June 5, 2011**

- 1. Introduction**
 - a. engage**
 - b. Review: Introduced the concept of covenant last week.**
 - i. Components**
 - 1. Preamble**
 - 2. Historical Prologue**
 - 3. Stipulations**
 - 4. Provisions fore treat document deposit and public reading**
 - 5. Witnesses (Divine)**
 - 6. Blessings and Curses**
 - ii. Exodus 20 as example**
 - c. Preview—Connection between the covenants of the old testament and the new testament. (Indeed thge3 word Testament is the word that is used in Greek to talk about Covenants—so every time we say old testament or new testament we are declaring the change from one system of God’s work to another.)**
 - d. Big Idea: What we celebrate today is not the last supper as we think that it is.**
 - e. Read Text**
- 2. A sad meal revisited—**
 - a. We know this is the last meal, the last supper**
 - b. There is sadness here**
 - i. For them, Jesus is leaving-- Jesus will tell them that he is leaving-indeed we see in John 13-17 that he spends a great deal of time telling them about what is going to happen.**
 - ii. For us, we know that his death is imminent (and that we are the cause)**
 - iii. the betrayal predicted and announced**
 - c. Note the remarkable providence**
 - d. note that the time has finally come verse. 18**
- 3. What the disciples thought they were doing:**
 - a. Merely Celebrating the Passover Meal.**
 - i. What’s the plan this year Jesus? verse 17**

- ii. It seems that this was a normal thing for Jesus and the disciples—in fact we see Jesus in Jerusalem for the Passover in each of his three years of Public ministry.
 - b. Let's review the Passover—Exodus 12:1-14, 21-27
 - i. Joseph
 - ii. Slavery
 - iii. Oppression
 - iv. Moses
 - v. Plagues
 - vi. the tenth and worst
 - c. So then they were looking backward to the greatest act of God's salvation.
 - d. It was also a looking forward to the Coming of the Messiah—keeping the Old Covenant externally. The Covenant had been broken so fully and so long and the exile was now the fresh and controlling reminder. The external law-keeping was now the controlling attitude.
 - i. II Chron. 30 Hezekiah
 - ii. II Chron. 35 Josiah
 - iii. Post Exile Nehemiah/Ezra
 - iv. It seems that these are external only.
 - e. There is an attitude of faithfulness here.
 - f. But there is always the danger that the celebration of a significant event becomes keeping a tradition.
 - i. Our traditional days
 - 1. Thanksgiving
 - 2. Easter
 - 3. Mother's Day/Father's Day
 - 4. Memorial Day/July 4th/ D-Day.
 - ii. Food, family, fireworks, fun—but little actual remembrance
 - g. There is probably also in the minds of the Jews at this time a longing for a new Exodus or emancipation from Rome.
- 4. What God had said regarding a New Covenant—Jeremiah 31:31-34
 - a. What was wrong with Hezekiah and Josiah and the Nehemiah renewals is that they were man-originated and directed.
 - b. All true Covenants were God made (Suzerain made)

c. Listen to the Words of this prophecy: Jeremiah 31:31-24

- i. "Jeremiah depicts the new covenant as unilaterally or monergistically imposed. In this he shows that in the new covenant the emphasis falls upon God's sovereign intention to effect the goal of his redemptive plan. There is no talk here of Israel's' covenant obligation, no mutuality. It is all a sovereign work: 'I will make...I will put...I will write...I will be their God' ; and finally and climactically, 'I will forgive...I will remember their sin no more.'" (From Michael D. Williams, Far as the Curse is Found)**
- ii. "Jeremiah famously announces the new covenant in some of its clearest tones. Even though the Israelites have broken the covenant they made at Sinai, Yahweh nevertheless promises a new covenant in which the blessings of the Abrahamic covenant will be finally realized. God's people will be circumcised not only outwardly, but inwardly: they will be given new hearts. The law will not simply be externally imposed upon them, but will be written on their hearts. All of this will happen because God 'will forgive their wickedness and will remember their sins no more.' (v. 34 NIV)"**
- iii. They have already proven that they (we) cannot keep the covenant—God needs to change them internally.**

5. What Jesus was doing—We miss this so easily. What do we call the next verses? The Last Supper. The Institution of the Lord's Supper. There is more far more going on here than the last supper. The celebration of the Lord's Supper on a regular basis is far more than an reenactment of the Sacrifice of Jesus and a time of sadness for us, or a time of recommitment, or a re-sacrificing of Jesus as in the Mass. It isn't the last supper—It is only the last supper of the Old Covenant. Can you imagine what they were hearing? We can't

6. What Disciples surely heard

- a. **Jesus Inaugurating the New Covenant Promised in Jeremiah. This is the New Covenant. (Now all three Gospels hedge on this, but Paul sets us straight in I Cor. 11:25.)**
 - b. **Jesus Identifying himself as God. This is the New Covenant. Only God can establish a covenant for himself with people.**
 - c. **Jesus identifies himself as the Sacrificial lamb that establishes and seals the New Covenant.**
 - i. **This is what he means when he says that the bread is his body. He is speaking metaphorically only. But it is a powerful and important metaphor.**
 - ii. **Now we need to see this in three ways:**
 - 1. **Substitution**
 - 2. **Covenant as “to cut” needs blood to be ratified (Berith—circumcision)**
 - 3. **the self-imprecation of the covenant maker (See Gen. 15)**
 - d. **Jesus identifies himself as the ultimate fulfillment of prophecy—God promised a new covenant, here it is, here I am.**
 - e. **They hear that the time has come when all sins are forgiven, sin itself is to be removed.**
- 7. What you need to hear**
- a. **You are a sinner**
 - b. **You are in dire need of forgiveness**
 - c. **You cannot come to God on your own, that it with your own desires, your own ideas, your own works**
 - d. **When Paul speaks of those who seek to attain the blessings of God and avoid the curses of the Old Covenant by personal obedience he tells them (and us) that they are condemned already because they have not yet perfectly kept the covenant and they never will because they cannot. Galatians 3:10-14**
 - e. **You can be forgiven—this is why Christ has come, this is the blessing and promise of the new covenant**
 - f. **Jesus is the only way, the only sacrifice, the Supper we celebrate is the sign and seal of what he has done.**