

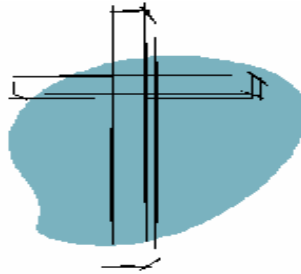
AT THE CROSS

Recently I have become keenly aware of the confusion among the members of Christian churches who have combined Old Covenant doctrines of Law with New Covenant doctrines of grace.

I want to be sure that we have a clear understanding of the importance of New Covenant grace doctrines in our church. Therefore, we will study several lessons on the New Covenant.

**This lesson will study five aspects of AT THE CROSS (hymn).
It is At The Cross of Jesus Christ where the Old Covenant is exchanged for the New Covenant.**

Old Covenant
Curse of Law
Blood of animals
Shadow Christology
Mt. Sinai



New Covenant
Blessings of Grace
Blood of Christ
Historical Christology
Mt. Calvary

(Heb.8:13) “When He said, ‘A New Covenant,’ He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.”

1. The universal “Adamic Covenant” extends through both the Old and the New Covenants (Rom.5:12-21) (1 Cor.15:22; Gen.2:17).

Every member of the human race, except one, is born under the following 13 judicial charges, the result of Adam’s Original Sin (AOS).

Alienated	(Col.1:21-22)	Enmity	(Rom.5:9-10)
Blind	(2 Cor.4:3-4)	Natural	(1 Cor.2:12-14)
Condemned	(Rom.8:1-3)	Perishing	(John 3:16)
Cursed	(Gal.3:13-14)	Sinner	(1 Tim.1:15)
Darkness	(Acts 26:18)	Ungodly	(Rom.5:6-8)
Death	(Rom.5:12)	Unrighteous	(Rom.3:9-10)
		Wrath	(John 3:36)

2. The universal “Gospel Covenant” also extends through the Old and New Covenants.

Under the Old Covenant, people believed in a prophetic gospel of grace salvation (Gen.3:15, 21; 4:4-7; Gal.3:8-9, 22-29).

(Heb.9:13) “And **not through** the blood of goats and calves, **but through** His own blood, He entered the holy place once for all, having obtained eternal redemption.” (Heb.8-10)

Under the New Covenant, people believe in a historical gospel of grace salvation (Gal.4:4-6; Matt.1:21; Luke 2:11, 28-32) and (1 Cor.15:1-4; Rom.1:16; Eph.2:8-9).

(Heb.7:22) “So much the more also Jesus has become the guarantee of a better covenant.”

(Heb.7:25) “Therefore He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them.” (1 John 2:1-2)

(Heb.8:7) “For if that first covenant had been faultless, there would have been no occasion sought for a second.”

3. When you study the Old Covenant, you study the canonized OT and historical Gospels of Jesus Christ.

The Canonized Old Testament (OT) consisted of three parts: (Luke 24:27, 45-49; John 12:16).

- Law
- Writings
- Prophets

The messianic teachings of the Old Covenant were not separated into First and Second Advents. They were divinely designed to take us to the historical person and work of Jesus Christ as the Savior of the world in the Gospels (John 1:29; 4:42; 5:39-40; Acts 2:15-21; 13:23-33).

The historical Gospel of Jesus Christ was the point in human history of the exchange of Old to New Covenant.

(Heb.9:26) “Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.”

4. Jesus Christ taught the imminence of this exchange of Covenants AT THE CROSS during the Last Supper (Luke 22:7-8, 13-20) (Rom.10:1-4; Col.2:14-17).

(Luke 22:19-20) “And when He had taken some **bread** and **given thanks**, He broke it and gave it to them, saying, ‘This is My body which is given for you; do this in remembrance of Me.’ And in the same way He took the cup after they had eaten, saying, ‘**This cup** which is poured out for you is the **new covenant in My blood.**’” (1 Cor.11:24-25).

We refer to the Lord Supper as the Eucharist in our church because it comes from the Greek word for “**giving thanks** (eucharisteo) [Goodness of God’s grace].”

5. Two of the events associated with the cross of Jesus were important to bringing the New Covenant into biblical history.

- **The First event** was resurrection-ascension of Jesus Christ and advent of the Holy Spirit (Heb.9:12-15, 27-28; Acts 1:5-11).
- **The Second event** was Pentecost and the advent of the Church age (Acts 2:1, 16-21, 33-35; Matt.3:11).

Every Church Age Believer (CAB) serves as a Holy Priest under the New Covenant (Heb.10:13-18; Jer.31:31-34; 1 Pet.2:5, 9).