

[audio](#)

MESSEAINIC COVENANTS

This is the last lesson in a series of nine lesson series entitled, New Covenant Theology of the Blood of Christ. It is part of a larger series entitled, A Healthy Church.

These nine lessons were designed to **give more doctrinal information for participation in “Remembrance” of the Eucharist Cup.**

(1 Cor11:25) “**This cup** (to poterion/ nsn) is (eimi/ p.a.ind.3ps) [Absolute Status Quo] **the New Covenant** (kainos diatheke/ nsf/ predicate **nominative**) **in My blood** (to haima/ lsn), **do** (poieo/ p.a.impv.2pl) (command) **this**, as often as you drink (osakis ean (3cc) pino/ p.a.subj.2pl), in (eis+acc) (of direction of Divine Purpose/ unto) remembrance (anamnesis/ asf) [Recall New Covenant doctrine] (John 14:26) of Me.”

NOTE: The **apodosis** (then) of ean (3cc) [maybe] is “do this” preceded the **protasis** (if) “as often as you drink in remembrance of Me.”

Corrected translation: “As often as you drink the New Covenant cup, do it in remembrance of the nine doctrinal factors of communion with God through the blood of Jesus Christ.”

Those nine doctrinal factors of communion are: Reconciliation, Redemption, Propitiation, Purification (cleansing), Justification, Peace with God, Forgiveness, Victory in Angelic Conflict, and the Blood of the New Covenant. SEE: “[50 Things FREE](#)”

<p>This lesson will introduce the following <u>four aspects</u> of the Messianic Covenants.</p>
--

1. The New Covenant is one of five important messianic covenants.

- **Adamic conditional covenant (Gen. 2:15-17)**
 - Spiritual life and death for the human race.
 - (Rom.5:12-21; 1 Cor.15:22, 45; I John 4:9-10)
 - Victory in the Angelic Conflict.
 - (Gen.3:14-16, 20)
 - The seed of the woman.
 - (Gal.3:16; Rom.16:20; Rev.12:10-11).
- **Abrahamic unconditional covenant (Gen.12-17)**
 - Land, seed of Abraham, blessings
 - (Gen.22; Heb.11:17-19)
 - Incarnation of Jesus Christ
 - (Gal.3:16-19, 22-29; Gal.4:4-7; Rom.5:6-11).
- **Mosaic conditional covenant**
 - Old Covenant Levitical priesthood and sacrifices
 - (Heb.8-10) Book of Deuteronomy in the **Ark of the Covenant**
 - Josiah reformation
 - (2 Kings 22:8-20; Rev.11:19; Jer.3:14-16; Heb.9:1-8, 11-28).

- **Davidic unconditional covenant**

- Kingdom throne
 - (2 Sam.7:8-17)
- The curse of Coniah
 - Last king of Judah until Christ
 - (Jer.22:24-30)
 - Until the coming of Christ
 - (Jer.23:5-6, 7-8; Luke 1:32-35).

- **New unconditional covenant**

- The Coming of Christ (Jer.31:31-40)
 - “Behold days are coming;”
 - (Jer.31:27, 31, 38)
 - It is an everlasting covenant.
 - (Jer.31:40; 50:5; Luke 22:20; 2 Cor.3:6; Heb.7:22; 8:6-7, 13; 9:15; 10:9-16).

(Heb.13:20) “**Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord.**”

2. **The New Covenant is established from the First to the Second Advent of Jesus Christ.**

The First Advent includes:

- The Incarnation Jesus Christ
- His earthly ministry (Isa.61:1-2; Luke 4:16-30)
- As the Suffering Servant (Isa.42:1-9; Luke 2:25-32; Acts 13:46-47; 26:22-23)
- His death for the sins of the world, His burial and His Resurrection on the third day, His post-resurrection appearances, and His ascension-session during the Church Age (Soteriology)

(Heb.9:26-28) 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. ²⁷ And inasmuch as it is appointed for men to die once and after this *comes* judgment, ²⁸ so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without *reference to sin*, to those who eagerly await Him.

(1 Cor.11:26) “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.”

Second Advent includes:

- The Rapture-resurrection of the Church,
- Seven years of Jewish Tribulation
- The Millennial Age of the Reigning King
- The Devil and fallen angels cast into the Lake of Fire
- The Great White Throne Judgment of unbelievers also cast into the lake of fire (Eschatology) (1 Cor.15:50-58; 1 Thess.4:13-18; the Book of Revelation).

3. The New Covenant Eucharist Cup of the Blood of Christ is part of the First Advent of Jesus Christ (1 Cor.11:25).

In the First Advent, Jesus Christ became the mediator of the New Covenant.

(Heb.9:15) “For this reason He is the **mediator of a new covenant**, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may **receive the promise of the eternal inheritance.**” (Heb.12:24)

Jesus Christ is the only mediator between sinful mankind and God.

(1 Tim.2:5) “For there is **one God**, and **one mediator** between God and men, **the man Jesus Christ.**”

4. The New Covenant made the Old Covenant obsolete because Jesus Christ fulfilled it during His First Advent.

(Heb.10:9-10) “Then He said, ‘Behold, I have come to do Your will.’ **He takes away the first in order to establish the second.** By **this will** we have been sanctified through the offering of the body of Jesus Christ once for all.”

(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”.

(Heb.8:6-7) But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. For if that first *covenant* had been faultless, there would have been no occasion sought for a second.

(Heb.7:18-22) For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God. And inasmuch as *it was* not without an oath (for they indeed became priests without an oath, but He with an oath through the One who said to Him, “THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, ‘YOU ARE A PRIEST FOREVER’”); so much the more also Jesus has become the guarantee of a better covenant.

(Heb.10:20) by a new and living way which He inaugurated for us through the veil, that is, His flesh,

(Matt.5:17) “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill.

(Matt.27:51) And behold, the veil of the temple was torn in two from top to bottom; and the earth shook, and the rocks were split.

(2 Cor.3:12-18) Therefore having such a hope, we use great boldness in *our* speech, and *are* not like Moses, *who* used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away. But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. But to this day whenever Moses is read, a veil lies over their heart; but whenever a person turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, *there* is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.