

Parson to Person

1 Corinthians 11 – Part 6 (The New Covenant)

“Now in giving these instructions I do not praise you, since you come together not for the better but for the worse. For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it. For there must also be factions among you, that those who are approved may be recognized among you. Therefore when you come together in one place, it is not to eat the Lord’s Supper. For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk. What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you. For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, ‘Take, eat; this is My body which is broken for you; do this in remembrance of Me.’ In the same manner He also took the cup after supper, saying, ‘This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.’ For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes. Therefore, whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body. For this reason, many are weak and sick

among you, and many sleep. For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

Therefore, my brethren, when you come together to eat, wait for one another. But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come” (1 Corinthians 11:17–34 NKJV).

On the “Old” and “New” – Definitions and Timing

A great deal of discussion has taken place concerning the dates and definitions of the Old and New Covenants. For context and general use, most theologians suggest that the Old Covenant refers to the Law of Moses, written on tablets of stone, and the New Covenant, the Law of Christ, written into the hearts.

The book of Hebrews to some degree, supports this definition by the use of “first” and “new” or “first” and “second” (see Hebrews 8–9). However, the Law of Moses was not the first covenant God made with man! For example, we have the Adamic Covenant and the Noahic Covenant. Therefore, the “first” must be understood in context and therefore in contrast to the “second” or “new” within the book.

The Old Covenant then, in the context and contrast within the book of Hebrews, appropriately refers to the Mosaic Law as the “old” or “first,” and the New Covenant as the “second” or “new.” In particular, then, the “new” refers to the promised Law of Christ

with all its attributes. However, to fully understand this, some forensic work is needed.

My View

I suggest that the Old Covenant began with Abraham by way of the “Abrahamic Covenant” (see Genesis 12, 15, and 17), and that the Law was introduced 430 years later because of transgressions (see Galatians 3:19).

The Abrahamic Covenant was unconditional and eternal. The Mosaic Law was added into the dispensation but was conditional and temporary. The Abrahamic was signified by circumcision of the flesh—an attribute also continued in the Mosaic Law. The New Covenant only requires circumcision of the heart (see Deuteronomy 30:6 and Romans 2:25–29). This fact that the Abrahamic Covenant is eternal but the Mosaic Law temporary confuses many. The New Covenant is eternal, has attributes enjoyed in the Church Age today, but also has attributes yet to be fulfilled in the future.

It is important to acknowledge that the Abrahamic Covenant demanded recognition of God as God alone, the observation of the Sabbath, moral laws, animal sacrifices, and the then newly introduced sign of the covenant: circumcision (see Genesis 17:11). The then existing standards were re-emphasized in the Mosaic code—but were not new to Abraham, Isaac, Jacob or his

descendants. However, the ceremonial law which included the delineated sacrificial system, the role of the Levitical Priesthood, and the standards of temple worship were introduced, expanded upon, and/or further defined in the Mosaic Law—complimenting the Abrahamic Covenant.

Please allow me to say that again. The things previously known by Abraham, Isaac, Jacob, et al. were further explained, expanded upon, or re-emphasized in the Mosaic Law. New information and new demands were given without discounting what was already in force and well known. This is generally understood!

The New Covenant

I will suggest that the New Covenant came into effect at the Cross (“the death of the testator,” see Hebrews 9:16–17) as mentioned by Jesus at the Last Supper. However, the New Covenant will not be fully realized (by Israel and Judah) until the Second Coming—when Jesus restores Israel to the land (see Ezekiel 36:22–38), and writes His law into their hearts (see Jeremiah 31:31–34) having come to saving faith in Jesus (see Ezekiel 39:25–29 and Romans 11:26–27). This will begin the Kingdom Age also known as the Millennial Kingdom. (See the graphic below.)

With this in mind, I refer to the Old Covenant Dispensation as beginning with Abraham, finding fulfillment in Jesus (climaxing at the cross), and the New Covenant beginning at the Cross,

continuing through the Church Age, but not fully manifest or realized until the King comes and establishes His future earthly kingdom (see Psalm 2, Isaiah 2:1–4, Matthew 6:10, 25:31–46, Revelation 19:11–20:6).

Patterns and Similitudes

Of interest is the fact that in the timeline we note a pattern: The call of Abraham and the developing nation of Israel, the captivity in Egypt followed by deliverance via plagues and miracles under the leadership of Moses, and then the giving of the Mosaic Law also known as the Old Covenant described above. In parallel we see the inaugural application of the New Covenant with the call and development of the Church in the Church Age (made up of Jews and Gentiles), and the Tribulation, wherein God, by plagues and miracles, brings Israel to their knees in order to cause them to call upon the Lord (see Hosea 5:15, Zechariah 12:9–10). At that time, Jesus, The Messiah, will rescue and save Israel, and the fullness of the New Covenant will come to fruition.

Where We are in The Timeline of History

We are in the Church Age!

As the result of Jesus' declared New Covenant inauguration coupled together with the author to the Hebrews commentary on the death of Jesus, (Hebrews 9:16–17), we know that the New Covenant had a “soft opening” beginning at the death, burial, and

resurrection of Jesus. Moreover, we know that all Church Age believers (both Jews and Gentiles in the dispensation we presently enjoy) are recipients of the earliest applications of the New Covenant and are therefore recipients of the promised future Kingdom (see Romans 11:16–18, 1 Corinthians 3:21–23, Ephesians 1:13–14, Revelation 5:8–10). However, the anticipated “grand opening” will not occur until Jesus comes again to rule and reign in Israel (see Revelation 19:11–20:4). The dispensation where this will occur is the Millennial Kingdom.

Salvation and The Inheritance—In Jesus Christ Alone!

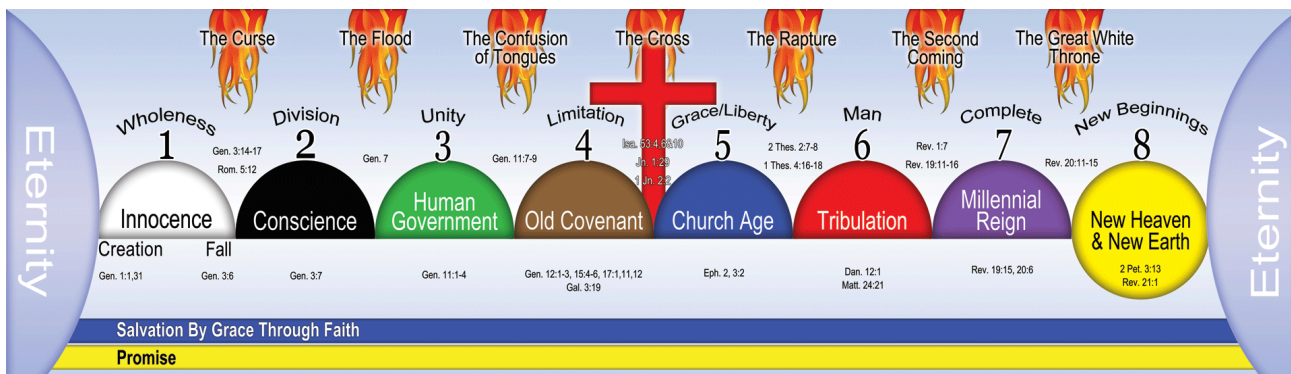
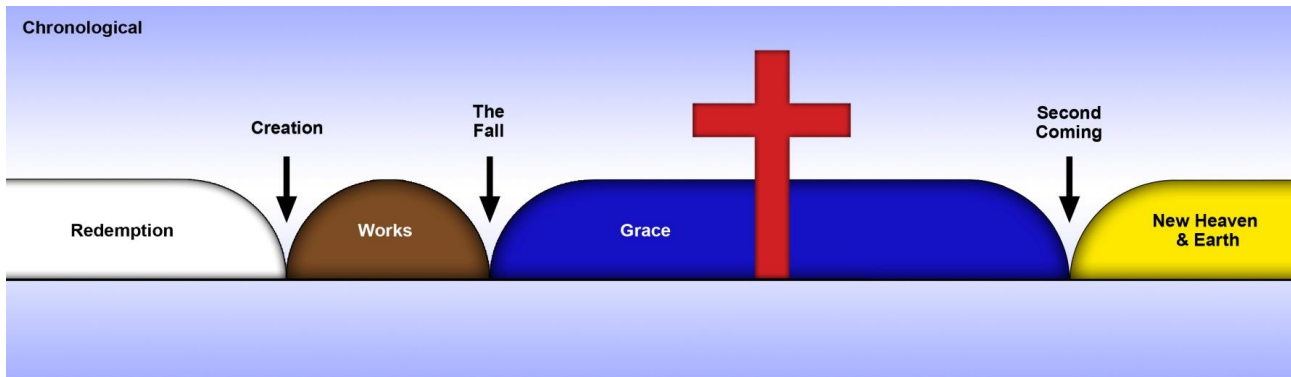
All believing Jews inherit the Kingdom as the result of multiple unconditional covenants through faith in Jesus their Messiah. The engrafted Gentiles will inherit the Kingdom through the blessings of the New Covenant the same way—by grace alone, through faith alone, in Christ alone.

Why Point This Out?

I point this out to help distinguish the Kingdom from the New Covenant. I point this out to show that we in the Church Age are not in the Kingdom, we are not advancing the Kingdom, nor are we working for the Kingdom. These expressions have muddied the covenantal, dispensational, soteriological, eschatological waters. Let's clean it up.

There is a distinction between the Kingdom Age and the New Covenant.

I love you all,
Pastor Paul



Jeremiah 31:31–34 (NKJV)

³¹ “Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah—³² not according to the covenant that I made with their fathers in the day *that* I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. ³³ But this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will

be their God, and they shall be My people. ³⁴ No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."

Ezekiel 36:22–38 (NKJV)

²² "Therefore say to the house of Israel, 'Thus says the Lord GOD: "I do not do *this* for your sake, O house of Israel, but for My holy name's sake, which you have profaned among the nations wherever you went. ²³ And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I *am* the LORD," says the Lord GOD, "when I am hallowed in you before their eyes. ²⁴ For I will take you from among the nations, gather you out of all countries, and bring you into your own land. ²⁵ Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. ²⁶ I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. ²⁷ I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them*. ²⁸ Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God. ²⁹ I will deliver you from all your uncleannesses. I will call for the grain and multiply it, and bring no famine upon you. ³⁰ And I will multiply the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of famine among the nations. ³¹ Then you will remember your evil ways and your deeds that *were* not good; and you will loathe yourselves in your own

sight, for your iniquities and your abominations. ³² Not for your sake do I do *this*,” says the Lord GOD, “let it be known to you. Be ashamed and confounded for your own ways, O house of Israel!”

³³ ‘Thus says the Lord GOD: “On the day that I cleanse you from all your iniquities, I will also enable *you* to dwell in the cities, and the ruins shall be rebuilt. ³⁴ The desolate land shall be tilled instead of lying desolate in the sight of all who pass by. ³⁵ So they will say, ‘This land that was desolate has become like the garden of Eden; and the wasted, desolate, and ruined cities *are now* fortified *and* inhabited.’ ³⁶ Then the nations which are left all around you shall know that I, the LORD, have rebuilt the ruined places *and* planted what was desolate. I, the LORD, have spoken *it*, and I will do *it*.”

³⁷ ‘Thus says the Lord GOD: “I will also let the house of Israel inquire of Me to do this for them: I will increase their men like a flock.

³⁸ Like a flock *offered as holy sacrifices*, like the flock at Jerusalem on its feast days, so shall the ruined cities be filled with flocks of men. Then they shall know that I *am* the LORD.”””