

My Blood of the Covenant

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 26 January 2020

Preacher: Bill Story

[0 : 00] Do you have a last will and testament?

Have you thought about a last will and testament? Perhaps your parents had a last will and testament? Before they died, my father and mother made a will.

They wanted to provide for their children after they were gone and provide in a way that would be divided among the four children. So all their life savings, all their investments, all their possessions were put into the will.

They were thinking ahead. They were hoping to ensure a better advantage for their children. Now, dad died back in 2003, the same year I came here.

Mom lived another 15 years. And a lot of that savings, a lot of that investment went to take care of her.

[1 : 18] And it needed to take care of her. I'm glad that it took care of her. We allowed her to be in her house for as long as she could. Put her in a nice facility where they could care for her memory issues and give her good life.

But what my father had intended was no longer quite available after 15 years.

Mom died just a couple of years ago. And remarkably, there was still some left. Still some left that they could divide between the four greedy children.

I mean the four children. My two older brothers and my younger sister. We were still given an inheritance.

And it wasn't all that my father had intended. But it was still a blessing that we had no longer expected. And it was a blessing because my parents had thought ahead.

[2 : 29] And had the resources, had the ability to do that. Not everybody has that ability. But they had been able to think ahead and have that ability. And so we were blessed.

We were greatly blessed by it. It was a great gift to their children. Do you know that Jesus also planned ahead for us and made a will?

He made a will for us to ensure our inheritance and our future. It's wrapped up in this word covenant.

Where Jesus says this. Taking the cup. He said this. Cup symbolizes. My blood of the covenant.

Which is poured out. For many. So I want us to look at this. We've been looking.

[3 : 33] Last time we looked at the words. Jesus says my body. My blood. We began to trace those words. His body and his blood. Through the New Testament.

So Jesus simply mentions. This is my body. This is my blood. What does he mean by that? And we're to take. And we're to remember. And we're to drink. And we're to taste. What did he want us to understand?

What did they signify? And so we kind of unpacked a little bit. What the apostles then told us about his body and his blood. How they related to the gospel.

And what we learned. And what we saw is. The satisfaction of Christ's death. How his death satisfied. All of our.

Issues. And God's. Judgment. We learned four things. There were four results of Christ's death. In other words. His body and his blood. There was a supernatural result.

[4 : 34] That the believer is redeemed. We're redeemed by the blood of Christ. Which means. The bondage of our sin. Has been removed.

And in its place. We are given a free will. Now. All men already possess a free will. But this is a much freer will. Is now we've been enabled to do what God wants.

Not just what we want. Yeah. Changed. So. And I call that a supernatural result. Because. We're literally changed.

We're transformed. We're made new. Old. Taken away. Something brand new. Coming in. Changing us. A new heart. New desires. Then secondly.

There's a legal result. So we have the word. Justification. We're justified. Which means. That God. Had. Has removed. The wrath.

[5 : 33] Towards sin. Through Jesus's death. And satisfied. His law and justice. So when Jesus died. He not only forgave our sins.

But he. Took care of God's wrath. And satisfied. His law and justice. Jesus. So we are justified. We are declared innocent.

Because Christ paid the price. So he took our sins. And paid the price. And then he gave. In exchange. For our sins. His righteousness. So we are truly righteous.

In God's eyes. By the death of Christ. Thirdly. There's a relational result. We are reconciled. We are reconciled. To God. The hostility.

We had. Toward God. Has been removed. Before we were saved. We are. If we're honest. Hostile with God. We are enemies.

[6 : 29] Of God. We are haters. Of God. God. Because he has. Demanded. Perfection. And we can't do that. And so in his death.

Not only has he. Legally justified us. And supernaturally redeemed us. But he has. Relationally. Reconciled us. To God. He's removed. The hostility.

Between us. And God. Removed the wall. And. And generated peace. With God. Now we are at peace. Now we. We are free of guilt. Not just.

Forgiven. But. Freed of guilt. And then there's one more result. The scriptures talk about. By his body. And blood. Jesus. Produced a moral result.

Which means we are sanctified. We are set apart. Sin's power has been removed. And we have been enabled. To do good works.

[7 : 30] By means of the Holy Spirit. So it's more than just forgiven. We're reconciled. We're justified. We're redeemed.

We're sanctified. All of those terms. Come from a different angle. And talk about the effects of Christ's death. How he satisfied. So many things.

And now. I want to look at one more thing. That relates to the death of Christ. When he talks about my body. My blood. Now he says. This is my blood of the covenant. Verse 24.

What is the new covenant. That Jesus establishes. Now in Mark's text. As you see. It simply says. This is my blood of the covenant.

Which is poured out for many. If we compare this with Matthew. In Matthew 26. Who's talking about the same event. Matthew records the words.

[8 : 26] It is for many. For forgiveness of sins. And we compare Luke's gospel. Which also records the same event. He adds the word new.

That Jesus not just said. This is my blood of the covenant. But my blood of the new covenant. Now I want you to have in mind.

That when Jesus says these words. What context. In which he says them in. This is during a Passover meal. Which is highly significant.

During a Passover meal. The Jews were to remember every year. The Passover. They were to have a Passover meal. They were to go through the same experience.

That the original Passover was. Back in Exodus 12. When they were still slaves in Egypt. They were to wait for the very last plague. What was the last plague?

[9 : 23] Remember God sent. A destroying angel. Who would kill every firstborn. Of man and beast. God would require the blood of every firstborn.

And in order to protect his own people. When he sent this judgment. They were to. What? Kill a lamb. Take the blood of the lamb. Put it over the doorway.

So that when the death angel came. He would see the blood and. Passover. Before we call it Passover. And so the. People inside the home. Are saved by the blood.

Of the lamb. They are redeemed. And shortly after that. As the judgment takes effect. In Egypt. The Israelites. Are to eat a quick meal.

Eat that lamb. And not wait for the bread to rise. So they have unleavened bread. They're to eat the meal really quickly. They're already ready to go. Soon as they're done. They are to get out of town. They are to move.

[10 : 24] And of course. We know the story goes on. How they are. Get through the Red Sea. And God. Saves them there. And they go to the mountain. And make a covenant with God. At Mount Sinai. So this is what they're remembering.

And in Exodus 6. 6. God makes some promises. Four statements of I will. He says I will bring you out. Of Egypt.

I will deliver you. From slavery. I will redeem you. With acts of judgment. And I will take you. As my own people. I will be your God. And you will be my people.

And you will know that I am Yahweh. So four I wills there. And as the Jews. Over the centuries. Began to do this meal.

This Passover every year. They began to develop. Its structure a little bit more. And so they took these. Four I will statements. In Exodus 6. And made the four cups.

[11 : 20] Of the meal. So the meal. Now. And in the first century. Was arranged around these four cups. Based on the four I wills. So the first cup. Was a cup of. Of. I will bring you out.

So I will separate you. I will set you apart. So they call it the cup. Of sanctification. Set apart. And then secondly. The second I will. Is I will. I got a cheat.

That'll look. I will deliver you. From slavery. I had to look. So it's the cup of deliverance. And then the third I will. I will redeem you. With acts of judgment.

So I will redeem you. By somebody else. Paying the price. I will set you free. By. Judging the Egyptians. That's how you will get out.

And so I will redeem. So third is the cup of redemption. And finally the last cup is. I will take you. And I will be your God. You will be my people. So it's.

[12 : 19] What they. What they called the fourth cup. Was a cup of praise. Hallel. Because. After the last cup. They would sing a hymn. And the hymn.

Literally was. The Hallel. Psalm 111. Through Psalm 118. The hallelujah. Hallelujah. Every psalm. In that sequence. Begins with. Hallel.

Luiah. Praise the Lord. Mark can sing it for us. Right. Sing it in the original for us. Hallelujah. So they would say.

And so we. So we read. In verse 26. Right. After they were done. When they had sung a hymn. They went out to the Mount of Olives. The hymn they sang. We know. For sure. Was. The hallel.

Psalms 111. To 116. And throughout the meal. They would have some different songs. They would sing. Parts of the hallel. And. And. They would read.

[13 : 16] Parts. Members. Psalm 118. Is the one that talks about. He's the cornerstone. That's rejected. So that was on the mind.

And that's on the mind. Of the Jews every year. As they celebrate. This. This Passover. So it's in the midst of that. That Jesus makes these statements.

It's in the middle of the meal. Because we see. Right. They're already eating the meal. When Jesus reveals a betrayer. Then in verse. 22.

As they were eating. He took bread. So we know. They've already done the first cup. They've already done the second cup. Because after the second cup. They start to introduce. The bitter herbs. And the meaning of the lamb.

And the meaning of the bread. So remember. Jesus said. He takes the bread. After the second cup. And now he's saying. Here. This bread. Is no longer the bread of affliction. That you remember.

[14 : 13] Coming out of Egypt. Now this bread. Is my body. So. You have to realize. That in this meal. The disciples are waiting.

For the traditional words. Wait a minute. What did he say? My body. Oh.

Okay. Move on. Through the meal. Come to the third cup. Now comes the cup of redemption. I've redeemed you. By an act of judgment. Now this cup.

Represents God's. Passover lamb. Whose blood was shed. So that we might be freed. And redeemed. And Jesus says. Now this cup.

Of wine. We drink wine. Four times. As a symbol of joy. Now this cup is. My blood. It had to. As they heard it. They had to just go.

[15 : 15] And notice the sequence. They'd already actually drunk of it. Because Mark tells us. In verse 23. He took the cup. And when he had given thanks. He gave it to them. And they all drank of it.

So they all drank of the same cup. He poured the cup. He passes it. They pass it around. They all drink it. And then he says. This is my blood. Now going.

What did he say? You're going to just imagine. Trying to picture that. Wait a minute. His body. His blood. What is he talking about? And then he flows over.

And says. This is my blood. Of the covenant. Covenant. Oh. Now we know about covenant. They lived under a covenant. So what is this covenant?

Jesus talks about. How is this new covenant sufficient? While the old covenant is inadequate. So I want to give you two distinctions.

[16 : 14] About the new covenant. First of all. It ensures. An eternal cleansing. It's not temporary. It's eternal. Everlasting.

And secondly. It achieves. An empowerment. It achieves. An empowering. A transforming.

Advantage. That the old did not. So let's look at these. So first of all. Distinction one.

The new covenant. Ensures a comprehensive. And eternal cleansing. Not a temporary cleansing. Not an external. But a comprehensive. Eternal cleansing.

So I want to give you three basics. Of every covenant. Every covenant. Covenant has a promise. Every covenant makes a promise. Okay.

[17 : 12] Every covenant. Has a mediator. Somebody who is working. Between two parties. And third. Every covenant. In the Bible. Is initiated.

By a death. Blood must be shed. Now. We have covenants today. They don't require. Blood. Okay. You might live in a neighborhood. That is a covenant community.

Right. So you. You have made an agreement together. About. You know. How high your bushes can be. And. How dark your windows can go. And how many Christmas lights you can put up.

And whatever. Whatever. Are all the conditions of your covenant. And if you break the covenant. You. I don't know. Something happens. The covenant spells out. Whatever happens. If you have too many Christmas lights.

You will. Do something. I don't know. We're going to break them. I don't know. So. Covenants. So they are agreements. In a basic sense. But a biblical covenant.

[18 : 10] Is. Is not really between two people. It is one way. It is God says. Thus and shall. Thus and shall. And you will.

And I will. So. Here he makes a promise. So. Jesus hints at this. In verse 24. He said to them. This is my blood. Of the covenant. Which is poured out.

For. Many. On behalf of. Many. In the place of many. So it's. So it's. Reaching others. There's a promise. Of. This covenant. Coming.

And impacting. Many people. Matthew. Adds the words. Jesus says. This is. My blood. Of the covenant. Which is for many.

For the forgiveness. Of sins. So Matthew. Kind of adds in. Matthew's written. After Mark. And basically. Matthew was using Mark. As his. Starting point.

[19 : 08] And then he would add in. Things that he remembered. And he remembered. That Jesus said. Not just. My blood. Of the covenant. For many. But. It was for forgiveness. That's what it promised.

It promised. Forgiveness. For many. Okay. The question is. Who are the many? Notice it doesn't say all. It says for many.

Who are the many? Well. Well. We're not going to do a whole study of that right now. We're not going to. Try to answer all those. Side questions. But the many. We know. In effect. Is. Those who come to trust in Jesus.

Those who believe in him. Those who trust him. Right. Those who have turned. To him. Those are the many. And it's not all. Many are called.

Few are. Chosen. Right. God calls everybody. Yes. It says. Everyone who. Calls on the name of the Lord. Will be saved.

[20 : 08] Not everybody calls on the name of the Lord. So every. Covenant has a promise. There are. Previous covenants. Before. This covenant. There was a covenant with Noah.

Did you know that? Genesis 9. Talks about. The first covenant. God. Deliberately made. With man. Was with Noah. It was after the flood. And there was a promise.

What. Did Moses. Prom. Moses. Excuse me. What did the Lord. Promise. Noah. On. And Noah. Was on behalf of everybody.

He promised. Never again. Flood the entire earth. Didn't say never again. Flood an area. But I would never again. Flood. Over the tops of every mountain.

As Genesis describes. The flood. And as by the way. Science. Proves. I will never again. And what did he give us. A sign of that promise.

[21 : 05] We still see it today. Every time after rain. You see a rainbow. Genesis 9. God said. He would always give that sign. That he's not going to flood. The whole earth again. He made a promise.

To Abraham. He made a covenant. With Abraham. In. In Genesis 15. And 17. What did he promise Abraham? A son.

And through that son. As many offspring. As stars in the sky. In Genesis 15. He took him outside at night. Said. Can you count the stars? Count the stars.

Because that's how many offspring. You're going to have. Which at that point. Abraham was. Childless. By Sarah. And he's already 90.

He's like. What? But that's where he came to faith. It was actually that little illustration. Genesis 15. Says. Abraham. Believed. He saw the stars.

[22 : 05] And said. Okay. I believe it. And it was reckoned to him. As righteousness. He became. A true believer. At that point. So that was the promise.

What was the sign? It's not a rainbow this time. But a. Cutting. A circumcision. Of flesh.

Blood. And finally. When God. Made covenant with Israel. After he. Redeemed them from Egypt. He took them out of Egypt.

They crossed the Red Sea. They went into the desert. Three days. And they came to a mountain. And Moses went up on that mountain. Forty days and forty nights. And came back down. With tablets.

Of. The covenant. Words. Written by the finger of God. On. These two. Tablets. These tablets.

[23 : 04] Which were put into the. Into a box. What'd they call that box? The Ark. Of the covenant. Covenant. It's a covenant.

The Ten Commandments. Are. A covenant. An agreement. A terms. Of relationship. Here's the thing about the first covenant. At Sinai.

What was his promise to Israel. With that covenant. If. You. You. Walk. In my ways.

And do my words. And keep my covenant. I will. Bless you. I'll give you land. Milk. And honey. Free. And. Fruit bearing.

I will give you security. From all your enemies. I will give you. Health. Beyond. With no worry. Of disease. Or pestilence. Or anything. I will bless you. You. But.

[24 : 05] If you fail. To keep. My covenant. I will curse you. I will kick you out of your land. I will take away your health.

And I will put your enemies. On your neck. That's our agreement. And Moses didn't get to say.

Lord I'd like to amend that. Covenant. It was. Thus. And so. One way.

Promise. A blessing. If. So there's the promises. Element of.

The covenant. Now in the new covenant. What's the condition of the new covenant. By the way. What are the terms of relationship. Because the covenant spells out the terms of relationship. So the old is.

[25 : 03] If you obey. I'll bless you. If you disobey. I will curse you. What's the. What. What. What is the promise of the new covenant. Well we have a mediator.

Well we don't need a continuing one. Believe. Trust. So the condition is faith. Trust. Whoever believes. Will be saved.

Will be forgiven. Will be. Redeemed. Justified. Reconciled. Sanctified. Safe. Okay.

So secondly. Basic of the covenant. Is it involves a mediator. So the first covenant. Mediator was Noah. Noah was the one. Between God. And the rest of mankind. In the.

In the second one. Abraham is the. Mediator. Between God. And all of his offspring. Which included. All the families of the earth. By the way. And.

[26 : 00] Then in the Sinai. Who's the mediator. Who's the one. Right between God. And everybody else. Moses. One of the most. Unique men. Of the. Entire Bible.

Who had a. Face to face. Relationship. With God. How do you do that. When God's. Burning. Right. No one can approach him. God.

Set. Moses apart. And not because. He was perfect. We know he had a little bit. Of an anger problem. Kind of killed somebody. In his past. Right.

Had a few issues. So did they all. Our best heroes. Have big warps. So.

Who's the mediator. Of the new covenant. Jesus said. This is my. Blood. Of the new covenant. I'm the mediator.

[26 : 59] I'm the one. That intercedes. Between God. And you. You don't need. A priest anymore. I'm it. The only way. To come to the father.

Is through. Me. That's it. No other way. I mean. This is what Jesus is claiming. Very unique. Absolutely. Deliberate.

My blood. I will intercede. Jesus deals directly. With the father. On our behalf. This is my. Blood. Blood. Of the covenant. Which is poured out.

For. Many. On behalf of. Many. In the place of. Many. My blood. In place of your blood. My body. In the place of your body. I pay the debt.

I bear the sin. You get the forgiveness. You are justified. You are. Redeemed.

[27 : 57] You are. Reconciled. God. So there is a promise. A mediator. And there is also a death. A covenant. Is initiated. By a death. My blood.

Is poured out. Now. In this way. The covenant. Is similar. To a last will. And testament. So.

We say covenant. But the Bible. Also uses the word. Will. You ever heard of God's will. And testament. Where have we heard the word.

Testament before. You open your Bible. And there is an old section. Called the old. Testament. And a. New.

Testament. Wait a minute. Old Testament. New Testament. Old Testament. Which was under. Old covenant. New Testament. Which is under. A new covenant.

[28 : 54] Oh okay. Connect a dot there. The ark. The ark is called. The ark of the. Covenant. Also the ark of testimony. Which is.

Testament. The tablets. Are the tablets of. Testimony. This is thy will. And this.

Last will. And testament. It's not exactly. Like a last will. Testament. But it's similar to it. In that. The inheritance. That is promised.

Is given upon a death. And not until a death. I could not inherit. My father's. Will.

Because he already said. Mom's first. Before you. Boy. Mama gets taken care of. With you dad.

[29 : 54] Right. Right. Then. So until. She dies as well. So God declares his will. He makes promises.

To his children. And when does this. Will come into effect. It takes. Takes effect. At Jesus's death. When Jesus died on the cross. Not only did he.

Redeem you. Not only did he. Justify you. And reconcile you. And sanctify you. You also. Became.

A child. With an inheritance. You became an heir. What do I get?

Yeah. We kind of sit and wait. You know. I remember waiting for. You know. After mom died. And we're grieving. And everything. And then. You know. It kind of comes through. Yeah. I wonder what we get.

[30 : 52] Is there anything left? Are we going to. Oh. You know. So you don't know. You don't know. Right. Until the reading of the will. God's already revealed his will.

What do we get? Well. Let's see. What do we get? Some of it we get now. We get peace with God. We get. We get eradication of.

Sin. And we get all kinds of things. But we also get promised what? Eternal life. And that's already begun. We get something I'm really looking forward to.

A new body. None of this. Ow. Stuff. And. Temptation is gone.

Can you. Burdens are. You're at rest. So much. So much. This isn't a time. But. So much. And Paul uses that word.

[31 : 56] We have an inheritance. Beyond measure. Glorious. You know. Paul talks about. The sufferings of this present time. Are just like a. It's like a twinkling of the eye.

Compared to the eternal weight of glory. Waiting for us. You know. When you're feeling overwhelmed. Just. Look forward. Is it worth it? Oh.

It's going to be so worth it. So. Let me ask this other question. So. This. New covenant.

Ensures a comprehensive. Eternal. Cleansing. We're. Not just forgiven on the outside. We're forgiven on the inside. So. Let me ask the question. Why is there a need for a new covenant?

What was wrong with the old one? The old one was holy. The law of God was holy. And righteous. And good. Nothing wrong with the law. Right?

[32 : 51] The law is the law. It's God's word. Thus and shall. It's unrealistic. No. It's just. It's holy.

It's hard. It has to. It's hard. No. It's impossible. Thank you. I didn't want to say that. All right. Well. Let's see what God says. Let's look at the book of Hebrews.

Helps give us a clear answer. Hebrews 9. 8. He gives some clarity to this. He says. By this. The Holy Spirit indicates. That the way into the holy places.

Remember. Talking about the temple. Going into the holy of holies in the temple. The way into the holy places. Is not yet open. As long as the first section. Is still standing.

So in other words. When the writer of Hebrews wrote this. The temple was still there. The temple is still standing. So this. Hebrews was written. Before 70 AD. When the temple was destroyed.

[33 : 50] So he says. This is symbolic. The temple still stands. Symbolic of the present age. According to this arrangement. Gifts and sacrifices are offered. Watch. That cannot perfect.

The conscience of the worshiper. All the sacrifices of the Old Testament. Every sacrifice described in the Old Testament. Could not perfect. The conscience of.

The worshiper. Couldn't do it. Couldn't take away their guilt. In other words. And as they did.

The offerings. Every day. As they did. The Passover. Every year. As they did. The Day of Atonement. Every year. Hebrews says. That these sacrifices.

Were simply. A reminder. Of sin. You're still a sinner. You still can't do it. Can you? You still have failed.

[34 : 48] You still have missed the mark. You best efforts. You still fail. You still have. So.

These sacrifices are offered. Cannot perfect. The conscience of the worker. But deal only with food and drink and various washings. Watch this. Regulations for the body.

External. Imposed. How long? Until the time of reformation. When is that? Well. Next verse. When Christ appeared. As a high priest.

Of the good things that have come. Then through the greater and more perfect tent. Which means the one in heaven. Where Jesus went. Not made with hands. That is not of this creation. He entered once for all.

Into the holy of. The real holy of holies. Before the father. He did that. Not by the means of blood of goats and calves. But by the means of. His own blood.

[35 : 45] And what did he secure? He secured. An eternal. Redemption. Eternal. Not a temporary. Not just for this year. Not just for this week.

An eternal. Redemption. For if the blood of goats and bulls. And the sprinkling of defiled persons. With the ashes of a heifer. If the blood of animals. Sanctified for the purification of the.

Watch the words he uses now. Of the flesh. In other words. The external. See the sacrifices. Covered. Sin. They didn't take away sin.

They covered. They covered. They're still there. But they set them apart.

In the flesh. How much more. If animal blood can do that. How much more. With the blood of Jesus. The blood of Christ. Who through the eternal spirit. Offered himself.

[36 : 42] Without blemish to God. What does he do? Not just sanctify the flesh. He purifies. Our conscience. He takes away.

Our guilt. See the difference? Big difference. Big difference. You're not just.

Richly. Okay. Okay. You are. Really. Okay. Really. Okay. Purify our conscience.

From dead works. To serve the living God. Therefore he. Jesus is the mediator. Of a new covenant. So that those who are called. May receive the promised. Eternal inheritance.

Since a death has occurred. That redeems them. From the transgressions. Committed under the. First. First covenant. In other words. All your guilt. Under the first covenant. All the vow shouts.

[37 : 39] That you did not. Or that you did. Are forgiven. Under the new covenant. What the old could not forgive.

The new. Wipes clean. For where a will. Is involved. The death of the one. Who made it. Must be established.

For a will takes effect. Only at death. So see scriptures. Connecting. Jesus's death. And the covenant. Like a will. But when Jesus died.

Boom. Inheritance. Boom. All the blessings. Boom. All the changes. Now. And forever. I don't know.

I kind of like that. So the new covenant. Promises an eternal. Redemption. Not just a temporary. It promises a comprehensive. Cleaning. From the inside out.

[38 : 39] Not just. Kind of a. Ceremonial. So there's a second distinction. The new testament.

New covenant. Achieves something. It achieves. An empowering. And transforming. Advantage. It's not only an eternal. Cleansing.

It's an empowering. Advantage. It actually. Changes you. This is how it's connected. With that redemption thing. That. That.

That supernatural result. So. Let me give you three contrasts. We're going to contrast. The old with the new. So. It's a better covenant.

First of all. The new covenant. Is a better covenant. The old covenant. Was conditional. Based on. Human. Obedience. If you obey.

[39 : 31] You're blessed. If you disobey. You're cursed. Simple as that. People under the law. Every person under the law. Fell short. Every one of them.

Missed the mark. Every one of them. Failed. Even our best examples. Abraham. Moses.

David. Scripture exposes our greatest. Examples of godliness. Men of immense faith.

Women of immense faith. The scripture tells honestly. No they didn't do well either. They did well sometimes. When they were trusting God. And then they failed.

Tragically. Abraham almost blew it. From the beginning. Puts his dear wife. Who is the vessel. Of the promise. In a harem. To save his own skin.

[40 : 35] Oh. What a hero. Abraham is. Right? No. What a chicken he is. He did it again. Yeah. Later. He did it twice. And who had to rescue him.

Both times. God intervened. Twice. Abraham. Didn't we talk about this. You knucklehead. I really am going to bless you.

But I've got to keep doing. I've got to keep rescuing you. No. It's. Our best fall. Because they're all unable to keep the covenant. If you ever thought.

That the law is given. Because the law says. Thou shalt not. Thou shalt not. Thou shalt not. Thou shalt not. That that implies. You have the ability to do it.

You misunderstand. You shall love the Lord your God. With. All of your heart.

[41 : 37] With all of your. Soul. With all of your. Mind. With all of your. Strength. Well since God said that.

Assume you must be able to do it. Right? As soon as you try. As soon as you try. As well meaning. And sincere. And. Prayed up.

And whatever. You know. How far do you get? Well. I got farther this time. You know. Because I prayed more. But yeah. I.

You know. I get tired. And this little girl. You know. Peter syndrome. I'm strong. No.

I don't know. I'm strong. We'll get to that next week. We all fall. So it has better promises. The old covenant promised.

[42 : 32] Physical blessings. If you obey. I will give you what? I'll give you a physical land. And that land will. Bear fruit.

And will bless you. It'll be great. By the way. If you go there. And look at the land. Not so great. What the Jews did. Industrially. With the land. Is amazing.

But by itself. Not that spectacular. I'll give you a land. I'll give you health. I'll give you security. From your enemies. All physical.

All temporary. When they got into the land. What'd they get? Remember. They had to go in the land. There were giants to deal with. Or fortified cities.

So God says. Okay. Yeah. Jericho. Pretty impressive. Isn't it? Walk around seven times. And the walls will fall down. What? What? No.

[43 : 28] Shouldn't we do a strategy? Walk around. Blow a trumpet. Blow a jar. The walls will fall down. Just do it. Okay.

Walls fall down. Well. God keeps his promise. They start to take possession of the land. Start to take possession of the land. Start to take possession of the land. God's promises are all coming true. In fact.

You read through Joshua. You come to the 22nd chapter. At the end of the. Or 21st chapter. Joshua. It says God fulfilled all of his promise. He. Not one word failed. He did it.

Keep reading. And it goes. Well. He did. But. They didn't. Because. They started making treaties. They weren't supposed to make.

Didn't go conquer these people. Like they were supposed to. So yeah. They didn't end up. Possessing the whole land. But as far as God's promise. Done.

[44 : 26] Done. So it's physical. The new promises. Are eternal blessings. We have eternal forgiveness. Eternal peace. Eternal.

Heavenly inheritance. And eternal security. And then third contrast is. The new has a better purpose.

The old. Covenant was based on justice. It's just a legal. Covenant. It is something. The old covenant is simply something you earn.

That you deserve. You get what you earn. You get what you deserve. You merit. You merit. And so. Paul tells us very clearly.

In Romans 3. The purpose of the law. Was not to give you life. The purpose of the law. Was to kill you. For the wages of sin.

[45 : 22] Is death. The purpose of the law. Was to reveal your sin. The purpose of the law. Was to condemn you. And kill you. Because you can't keep it. See.

When we go into the thing. Thinking. Well. Since God says. I should do it. I must have the ability to do it. No. That's human thinking. If you experiment with it.

If you simply try to do. What God says to do. You will realize. You cannot. You can do some of it. I haven't murdered anybody yet.

Haven't. The last 40 years. Stolen anything. I got to qualify that. Coveting.

No. Let's not talk about coveting. Sabbath. I've kept that once or twice. You know. On Saturday. Can't.

[46 : 19] Can't. Can't. The purpose of the law. Is to condemn you. The new covenant. On the other. On the other hand.

Is not based on justice. Is based on mercy. It's not based on what you earn. Not based on what you deserve. Not based on what you merit. It is based on mercy.

Your failures are forgotten. Your debt is paid. Your slate is wiped clean. Though you do not deserve it. The purpose of the new covenant.

Is to give life. Paul says in 2 Corinthians 3.6. He says. God has made us sufficient. To be ministers of a new covenant. A new covenant. Not of the letter.

But of the spirit. For the letter kills. But the spirit gives life. The old testament. Based on a. Letter of the law. Written on stone. Kills you.

[47 : 20] The new covenant. Based on mercy. Fulfilled by the Holy Spirit. Gives you. Life. The old and new covenant. Are actually opposite. In their intention. They're opposite.

Their purpose is totally different. So what makes. Finally. What makes the new covenant. So much better than the old. Well. Again. Hebrews chapter 8.

Clarifies this for us. He makes this comparison. He says in Hebrews 8.6. But as it is. Christ has obtained a better. Has obtained a ministry.

That is much more excellent. Than the old. Just as the covenant. He mediates. Is better. Since it is enacted. On better promises.

So there you go. First of all. How is the new covenant better? Has better promises. The old one promises. Based on a condition. Of your obedience. The new one promises. Eternal.

[48 : 18] Cleansing. Achievement. And power. Not based on your performance. Better promises. Four.

Listen to this. If the first covenant. Let's talk about the one at Sinai. Had been faultless. There would have been no occasion. To look for a second. So why does God do a second.

A new covenant. He explains. For God finds fault with them. Not with the covenant. He finds fault with them. The people.

When he says. Behold. This is a quote from Jeremiah 31. Behold. The days are coming. Declares the Lord. When I will establish. A new covenant. So he already talked about. In the Old Testament. I will establish a new covenant.

With the house of Israel. And with the house of Judah. Not. Not like the covenant. That I made with their fathers. On the day. I took them by the hand. And led them out of Egypt. Not like the Sinai covenant.

[49 : 14] Not like the one. With the Ten Commands. I will make a new covenant. Not like the old one. Not conditional. Not temporary. Not.

Impossible. For. Why will I do a new covenant? For they did not continue. In my covenant.

He finds fault with them. For they did not continue. They did not abide in the covenant. They did not persevere. They did not keep the covenant. So I showed no concern for them. Declares the Lord. Now this is the covenant.

That I will make with the house of Israel. After those days. Here's the new one. Declares the Lord. I will put my laws. Not on stone. But into their hearts. Into their minds.

And I will write the laws. On their hearts. And I will be their God. And they shall be my people. And they shall not teach. Each one his neighbor. And each one his brother. Saying. You need to know the Lord.

[50 : 14] Because that's a command there. For. Why. Why don't we have to be taught. To know the Lord. For they will already know the Lord. They will all know me.

And the word for know there. Means the intimate relationship. Knowledge. Not know about God. They will know me personally. From the least of them to the greatest. Why will they know him personally?

For I will be merciful. Toward their iniquities. Oh. And I will remember their sins no more. By the way. How does God. How does God not remember something?

By a declaration. I will not bring it to mind. I will not bring it back up. I will not remind you.

How bad you used to be. I'm not going to remember what you did. It's already forgiven. It's done.

[51 : 18] Now. I'm going to help you grow. Yeah. I'm going to put you in situations. Where you got to trust me. Okay.

But that ain't. That ain't retribution. That's daddy. Getting kitty to grow up. I will not remember. So in speaking of a new covenant.

He makes the first one. Obsolete. Interesting. The Greek word is paleo. Like paleolithic. Like really old.

Like looking at fossils. The old is so old. It's fossilized. And it's become.

What's becoming obsolete. Is growing old. Greek word. Geriatric. It's paleolithic. It's geriatric. The law is so much toast.

[52 : 16] It's turning to dust. Because fossils turn to dust. And it's ready to. Aren't you grateful?

Now. That doesn't mean the God. The law. In its essence is gone. God is still God. Jesus still calls us to holiness.

But as a term of relationship with God. You're only okay with me. If you shall do. And shall not do these things.

No. You know what? You're okay with me. If you have a relationship with me. If you trust me. Not perfectly.

Not every second. Because it's impossible for you. And I know that. Because I made you. I know. My son went and experienced it. He really knows.

[53 : 21] Okay. But do you have a connection with me. At the end of the day. Do you have a trust. And a relationship with me. And you're okay.

When you fall. What do I want you to do? Just come to me. You don't have to get all cleaned up first.

You don't get it up and make it all right first. You'll never come if you do that. Just come all. Bring all your dirt. I got the washing machine. So come. Right?

You're okay. You're already forgiven. I just need to clean your feet. We need to get that. We need to hear that. So why is the new covenant better?

Because it's got a better promise. Promise that goes inside. Not outside. A promise that empowers. And transforms us. And makes us into a new being. A new terms of relationship with God.

[54 : 18] Because Jesus died. Because we're redeemed. And justified. And reconciled. Because this is a covenant. That's not of flesh.

It's of the Holy Spirit. Who gives us life. And makes us adequate. Everybody feel adequate? No.

But do you trust God to make you adequate? Yeah. So that makes you adequate. I don't mean perfect. I mean some of the good deeds.

Well many of the good deeds. Probably more than you think. Of the good deeds you do. Because you're depending on him. God sees us. Woo! Peter did you see that? Did you see that?

Susan look what she did. She waited for me. She waited for me. Was it perfect? Absolutely not. But look what she did.

[55 : 15] Look what she did. And Bill. Can you believe it? Good grief. Been waiting on that guy. Look.

He actually trusted today. Oh. Praise the Lord. I like to picture Jesus sitting next to Peter up in heaven. Hey.

Hey. Hey. Hey. We can do that in the men's group. Look what I'm going to do to James today. Watch. Watch. Watch how James responded. Hey. I'm going to love him. He's going to fall.

But I'm going to love him. We got to see how that's how God looks at us. Do you see what Christ's death has done for you?

Have you received the promises of this covenant? Are you changed? That's how you know.

[56 : 13] How do I know if I'm a real child of God? Well. Not because you prayed a prayer. Starts with praying a prayer. Pray the prayer.

But because you prayed the prayer does not make you new. It's when he answers that prayer. When he says.

Now. Speak. Live. Revive. When he speaks. So have you been changed?

Do you have new confidence? Do you see this covenant that gives you great confidence? Are you speaking to your heart instead of listening to your heart? Who's talking to you when you get up in the morning?

Who's telling you that this day. Man. No way this day. You know what I got in front of me today? Oh. Something's talking to you. It's trying to get you down.

[57 : 17] Someone's saying to you. Oh. You're going to be as bad as you were yesterday. Are you listening? Or are you talking? Say to your soul. Why are you disturbed?

Oh my soul. Hope in God. Get preached to yourself. Are you confident? Do you see that you're not just forgiven.

But you're also transformed. You're new. You're empowered. And the power comes by faith in Christ through the work of the Spirit. Is anyone here missing this?

You missed this? I'm not talking to you. I'm talking about somebody that's missed it. You haven't received these promises.

If you've missed it, turn to Jesus. Turn to Him. Just talk to Him. Ask Him. To change your heart. Ask Him to make these promises real for you.

[58 : 16] Just talk to Him. Pour out your heart to Him. There's no special words. He knows your heart. So just, even if you mumble, just get it out.

And Christian, Christian, are you feeling inadequate today? My hunch is most here do.

You feel inadequate. Renew your faith. Trust the words that God has said.

Make those words your shield. Not about me. It's about what He said. Those words protect me. Rely on the Holy Spirit, huh?

Stop relying on yourself. Rely on the Holy Spirit. I mean, just start simple. It doesn't have to be complicated. Just start simple. Jesus helped me today. That's a good start.

[59 : 21] I learned that when I was in depression. Because the first time I went through depression, I learned to pray these long prayers. And I was able to do that. Next time I got depression here, I didn't have the ability to even do that anymore.

I didn't even want to do that anymore. And I went to a therapist. He said, well, what can you say? I was like, oh, I can't even pray the prayer that helped me so much. What can you say?

Could you say, help me, Jesus? I said, I think I could. I think I could actually get that far. Good. Like best word, best advice I had.

And that's okay. I don't have to do this long Psalm 119 thing. No, you can just say, help me, Jesus. Can't even get that far.

Just say, Jesus. He'll know. Can you do that? One step, I thought. And that one step will empower you to make another step.

[60 : 24] But just worry about the first step. Jesus said, this is my blood of the covenant, which is poured out for you for forgiveness of sins.

Let us pray. Father, we thank you for this word of Jesus, which as we unpack it is big and significant.

And Lord, we don't understand every aspect of all that you do. There's much mystery in what you do. But Lord, what you have stated so clearly that we can hear is the good news that you have established a new covenant which is based on mercy, which asks us only to believe and trust.

And you do the rest. You change us. You renew us. You empower us. Thank you, Father, for that. In Christ's name we pray. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen.