

The Church & Doctrines

The Lord's Supper as a Suzerain Covenant

In The Old and New Testament - Part 2

Introduction

It may seem to some that considering in some depth the Old Covenant is irrelevant to the heading of the paper. I deem it is important to get a grasp of the character and solemnity of the ratification and commitment of the Old Covenant to understand the solemnity of salvation and the drinking the cup of the New Covenant.

It is a stupendous truth that God is a covenanting God, for it goes beyond God giving His word. By making a covenant God binds Himself to that which He pledges. Because God is a covenant keeping God, every promise is a binding of God to His character. Due to Him being manifest as the God of truth (Deut. 32:4; Psa. 31:5; Isa. 65:16), it is not possible for any covenant of God or promise to be broken (2 Cor. 1:20).

- a) The covenant could be the pledge of His divine intentions depending on the response of men, such as the flood and the message of Jonah to the people of Nineveh.
- b) The covenant also could be the offer of salvation (1 Tim. 2:4); the way of salvation (2 Tim. 3:15); the eternal blessedness of salvation, and the eternal damnation on those who reject it (Jn. 3:16).
- c) Whatever the revealed purposes of God are, they give the unwavering confidence regarding the fulfillment. The unbeliever, like the Egyptian firstborn, had the assured confidence that if no blood was on the lintel and side posts of the door, he would be dead in the morning. Likewise, the firstborn of the house where blood was put on the lintel and side posts had the assurance that he would be alive in the morning.

The last article was finished by considering the truth that the Holy Spirit uses two words to describe the "New Covenant". It was observed that The Kings James uses one word to translate four Greek words translated "New". Unfortunately, the English word "new" fails to distinguish between the two Greek words most relevant to our study, "Kainos" and "Neos".

- a) "Neos" indicates that which is new in age, and in such a way is used of "new wine" (Matt. 9:17); the "new man" (Col. 3:10); and the "new covenant" (Heb. 12:24). In this case it indicates the covenant the Lord ratified was not old because of the passing of time as the Mosaic covenant was.
- b) "Kainos" indicates a different nature or quality as "new bottles" (Matt. 9:17); "new tomb" (Matt. 27:60); "new heavens" (2 Pet. 3:13); and the "new testament / covenant" (Heb. 8:8; 9:15). Because the covenant we have been brought into is new in quality, being contrasted with that which is of lesser quality, it answer the question, "In what way is it better?"

It is an elementary observation but an important one that there are only these two covenants specifically spoken of as the "old" and the "new".

What does ratification mean and when was the old covenant ratified?

Clarification

There are two sorts of covenants, one is a two party covenant and the other is a one party covenant. If the covenant it is a two party, then for the covenant to be ratified both party's had to have had a previous understanding and agreement. If it is a one party covenant then it is an unconditional pledge made without any stipulations.

Illustration: A one party covenant is that which God made with Abraham (Gen. 15:17-21) when God promised the seed of Abraham the land. A two party covenant is in marriage. An agreement has been reached between two people that they want to spend the balance of their lives together. They may review the pros and cons of that decision and then if so inclined, carry on with it. Then comes the day of the espousals. The young man is asked, "Do you take this woman to be your wife?" to which he answers "Yes". Then he is asked, "What token do you give her to indicate your sincerity?", and he says "A ring". Now, so far it has been his ratification, sealing,

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confirming of his desires. However, at this minute she may say “No”. Thus, while it was decided upon and from his side sealed, yet she upon thinking upon it changed her mind. It was not bindingly agreed upon. When God had the children of Israel stand before Him at Sinai, He made great preparations for that ratifying moment.

a) The preparations and proposal:

- i) The preparation of Israel for hearing the commitment of the Lord and intelligently enter into the unapproachableness of Himself (Ex. 19:9-15).
- ii) The presentation of the Lord to the people (Ex. 19:16-25).
- iii) The precepts to be adhered to (Ex. 20:2-17).
- iv) The presentation of the glory of the Lord with whom they were making the covenant (Ex. 20:18-21).
- v) The precepts expanded (Ex. 20:23-22:19).
- vi) The promises of God (Ex. 23:20-23).
- vii) The precepts reiterated (Ex. 23:24).
- viii) The promises (Ex. 23:25-31).
- ix) The precepts to be obeyed (Ex. 23:32-33).

b) The acceptance:

- i) Two times over the people solemnly declare, “All that the Lord hath said/spoken we will do” (Ex. 19:8; 24:7).

c) The ratifying and binding ceremony:

- i) The ratification:
 - 1. The animal is killed and Moses takes half the blood and sprinkles it on the altar (Ex. 24:6).
 - 2. Blood is sprinkled on the book of the covenant (Heb. 9:19).
- ii) The binding solemnization, blood is sprinkled on the people (Heb. 9:19).

The new Covenant was ratified when the Lord shed His blood, sealing the “Covenant” from God’s side. The sinner then decides if they are willing to accept the terms of the new covenant, in a nutshell to be changed, and not just have sins forgiven but to have a changed life of conforming to God and Christ. If they are willing then at the moment they accept the Person of the Lord as Saviour, the blood of the Lamb is spiritually sprinkled upon them, the covenant is sealed, ratified, and both parties are bound to it’s commitments.

The contrasts and superiority of the new covenants

Among my father’s writings I found a paper on the contrast and superiority of the New covenant over the old. The following are ones which have been brought to my attention:

- a) The Old covenant is called “the first covenant”; the new one is called “the new covenant” (Matt 26:28; 2 Cor 3:1-18; Heb 8:13), or “the second covenant” (Heb 8:7; 9:1-18; 10:1-9).

Old Covenant	New Covenant	References
The law of Moses	The law of Christ	Acts 13:39; Gal. 6:2
The law of Sin	The Law of righteousness	Rom. 7:7-25; 8:1-4; 9:31
The law of the flesh	The law of the Spirit	Rom. 7:5-6; 8:1-4; Gal. 5:16-26
Not of faith	The law of faith	Gal. 3:12; Rom. 3:27

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Old Covenant	New Covenant	References
The yoke of bondage	The law of liberty	Gal. 5:1; Jam. 1:18-25
Is brought to an end by Christ	Is established by Christ	Rom. 10:4; 2 Cor. 3:14; Heb. 10:9 Heb. 8:6; 9:15; 10:9; 2 Cor. 3:6-18; Matt. 26:28
Brought death	Brought life	2 Cor. 3:6-18; Rom. 8:1-4; Gal. 3:21; Heb. 9:15; 10:1-18
Makes guilty	Justifies or makes not guilty	Rom. 3:19-20 Acts 13:39; Rom. 3:21-31; 5:1-11
A shadow of things to come	The reality	Col. 2:14-17; Heb. 10:1-18
Demanded righteousness	Gave righteousness	Lk. 10:28; Rom. 8:1-4; Gal. 3:1-29; 5:1-26
Made nothing perfect	Made perfect	Heb. 7:19
Was glorious	Was more glorious	2 Cor. 3:1-18
Had a priest who was powerless to save from sin	Has a priest who saves to the uttermost	Heb. 7:11-28; 8:7-13; 9:9-28; 10:1-18
Had many sacrifices	Only one sacrifice	Heb. 9:9-14; 10:14; Rom. 6:6-13
Had a changeable priesthood	Not a changeable priesthood	Heb. 7:23-28; 4:14-16; Rom. 8:34
Came by Moses	Came by Jesus Christ	Jn. 1:17
Was ended by Jesus Christ	Was established by Jesus Christ	Rom. 10:4; Heb. 8:6
Enslaves	Makes man free (gives freedom)	Gal. 5:1; Jn. 8:32, 36
Leaves man imperfect	Leaves man perfect	Heb. 7:19
Exposes sin	Covers sin	Gal. 3:19; Rom. 4:1-8
Given under the Levitical priesthood	Given under the present Melchisedec priesthood	Heb. 7:11-12 Heb. 6:20; 7:11-21, 24
An earthly tabernacle service of animal sacrifices	A heavenly tabernacle service of spiritual salvation	Heb. 9:1-10 Heb. 4:14-16; 7:25; 8:1-5; 9:11-15
Had a sinful mediator	Has a sinless mediator	Gal. 3:19 1 Tim. 2:5; Heb. 7:26; 1 Pet. 2:22
Was abolished	Is in force	Eph. 2:15
Brings a curse	Redeems from a curse	Gal. 3:10; 3:13
Was ratified by animal blood	Ratified by the blood of Christ	Ex. 29:1-8; Heb. 9:16-22; Matt. 26:28
A law of works	A law of grace	Jn. 1:17; Rom. 3:24-31; Gal. 3:10-12; Eph. 2:8-9

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Old Covenant	New Covenant	References
Couldn't satisfy God's demands	Satisfied God's demands	Gal. 2:21; Heb. 7:22; 8:6; 10:5-18
Living was by works	Living is by faith	Gal. 3:10-11
Is a shadow	Is the reality	Col. 2:14-17; Heb. 10:1-18
Is a covered glory	Is glory uncovered	2 Cor. 3:13
Prophecy foretold the abolishing of one and the establishing of the new covenant		Isa. 51:4; Jer. 31:33; Acts 3:22; Heb. 8:7-13; 10:4-18; Rom. 11:25-29
Had many high priests	Has only one high priest (Jesus Christ)	Heb. 7:23; Heb. 7:24-28
Had an earthly priest	Has a heavenly priest	Heb. 5:1-4; Heb. 9:24
Made priests by law	Makes priests by oath	Heb. 7:12, 28
Had an earthly tabernacle	Has a heavenly tabernacle	Heb. 9:2; 8:2
Had a representative and a seasonal access to God	Has a personal and daily access to God	Heb. 9:7-10 Heb. 4:14-16; 7:25; 10:19-20; Eph. 2:18
Was in the lineage of Aaron (Aaron priesthood)	Is in the Melchisedec lineage	Heb. 7:11, 21
Priests (high priest) were sinners	The priest has no sin (Jesus Christ)	Heb. 5:1-4 Heb. 7:26
Was fulfilled	Is now in force	Matt. 5:17-18; Heb. 8:6; 10:9
Law was written in stone tablets	Law is written in people's hearts	Jer. 31:33
Demanded works (doing)	Only demands faith	Ex. 20:2-17; Lk. 10:28; Gal. 2:16
Moses and prophets were mediators	Jesus Christ is the mediator	Heb. 8:6; 9:15; 12:24
A covenant of letter	A covenant of spirit	2 Cor. 3:6
Needed offering for sin	Jesus is the perfect sin offering	Heb. 9:14
Tabernacle was made with hands	Tabernacle is made without hands	Heb. 9:11, 24
Remembrance of sin was done yearly	Forgiveness and washing away of sin was done once and for all	Heb. 10:1, 12
Results in the remembrance of sin	Provides the basis for God to remember them no more	Heb. 10:3 Heb. 8:12, 10:17

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Old Covenant	New Covenant	References
Was written with ink	Is written with the spirit of God	2 Cor. 3:3
Is for Israelites only	Is for all men	Deut. 4:7-8; Lk. 22:20

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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