

- THE NEW COVENANT PERSON -

Christ's Glorious Covenant Treasuring Christ Fellowship Camp 2007 Session 5

1. Christ is our New Covenant
2. Isaiah 42:6, 49:8
 - As God-incarnate He is the New Covenant person.
 - All of what I am as a believer is rooted and perfectly expressed in Him.
 - I am birthed by **Him**, sustained by **Him** and kept by **Him - not an it**

To understand the New Covenant person I must understand Christ.

It is not about understanding who I am in Christ first, but who He is

Then I must know who I am in Him

Many believers really do not know who they are in Christ because they do not pursue growing in the grace and knowledge of Christ as a priority

Christ is the New Covenant person - He is the priority

An example of how this priority can be lost: Gal.2:20

Some teach that this is the believer surrendering to Christ

That certainly changes how I view Christ and His work as the New Covenant person and how it applies to me

How is Christ, as a person, the New Covenant.

It begins with a decree and a promise from God

Isaiah 42:6

6 "I am the LORD, I have called you in righteousness, I will also hold you by the hand and watch over you, And I will appoint you as a covenant to the people, As a light to the nations 7 To open blind eyes, To bring out prisoners from the dungeon And those who dwell in darkness from the prison.

8 "I am the LORD, that is My name; I will not give My glory to another, Nor My praise to graven images. 9 "Behold, the former things have come to pass, Now I declare new things; Before they spring forth I proclaim them to you."

Luke 4:15 And He *began* teaching in their synagogues and was praised by all.

16* And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. 17* And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written, 18 "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, 19 TO PROCLAIM THE FAVORABLE YEAR OF THE LORD." 20 And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. 21 And He began to say to them, "Today this Scripture has been fulfilled in your hearing."

Is. 49:7-10

7 Thus says the LORD, the Redeemer of Israel and its Holy One, To the despised One, To the One abhorred by the nation, To the Servant of rulers, "Kings will see and arise, Princes will also bow down, Because of the LORD who is faithful, the Holy One of Israel who has chosen You." 8 Thus says the LORD, "In a favorable time I have answered You, And in a day of salvation I have helped

You; And I will keep You and give You for a covenant of the people, To restore the land, to make them inherit the desolate heritages;9 Saying to those who are bound, 'Go forth,' To those who are in darkness, 'Show yourselves.' Along the roads they will feed, And their pasture will be on all bare heights. 10 "They will not hunger or thirst, Nor will the scorching heat or sun strike them down; For He who has compassion on them will lead them And will guide them to springs of water.

Christ is the fullest revelation of God in these last days Heb.1:1-3

Without Christ there is no God to be known (outside of General Revelation) salvifically
The New Covenant in fulfillment cannot be seen without Christ

The Old Covenant was written on tablets of stone - The New is written on the heart
The Old had no life and was an inscription - The New is living and a living inscription (Torah)

The person of Christ is this covenant by Christ's own words.

Mr 14:24 And He said to them, "This is My blood of the covenant, which is poured out for many.

Lu 22:20 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.

1Co 11:25 In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me."

The New Covenant Person gives life.

2Co 3:6* who also made us adequate as servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

The Old Covenant had no power to do anything
The Living New Covenant Person has the power to do everything

The Old Covenant had a limited purpose for a limited time to a specific people
The Living New Covenant Person has an eternal purpose for all people

The OC gave conditional guarantees of blessing and curse
The Living New Covenant Person is the guarantee of blessing and curse

Under the OC God was known by the written Covenant and the witness of Gods acts.
Under the NC God is known in and through Christ and His life

All of our hope is in Him . We are born again to LIVING HOPE

The OC was a ministry of death by the written code of the letter
The NC person is life and liberty

The New covenant Person is these things spoken of in the Old Covenant

Christ is the Servant

Service of God involves justice and righteousness (Is 32:17) as well as worship, and the Servant of the Lord (Christ) is the one who particularly portrays those characteristics.

The servant concept is turned on its head because of Jesus. Jesus is Lord (Jn 13:13; Acts 10:36; 1 Cor 12:3), and to be a servant of Christ is to confess him as Lord. Yet also "the Son of man came not to be served but to serve" (Mt 20:28). This service was not just symbolic; it involved low-status tasks like washing feet (Jn 13:1-17) and led eventually to his death. The Master voluntarily puts himself in subjection to his own disciples, and the concept of servant leadership is born.

Christ is the Manna - "This is the bread which came down out of heaven; not as the fathers ate, and died, he who eats this bread shall live forever" (Jn 6:58 NASB).

Manna—the name invites all to taste and touch and smell and see that the Lord is good, his gifts delicious, nutritious, abundant and free, unearned and undeserved. But one sense is missing—hearing. Or is it? The only sound associated with manna is negative, Israel's complaints: "Who will give us meat to eat? We remember the fish There is nothing at all to look at except this manna" (Num 11:4–6 NASB).

Manna imagery spreads throughout Scripture, sensuous multiple references to God's ability—and willingness—to provide for his children (even complaining ones) in their wilderness experiences. Jesus stresses that he himself is the ultimate manna, the true manna sent from heaven, capable of sustaining both life on this earth and life eternal.

Christ is the Temple - John 2:19 Jesus answered them, "Destroy this temple, and in three days I will raise it up."

God's Dwelling Place. The temple in its most basic sense symbolizes the dwelling place of God. This is underscored by numerous references to the temple as the "house of God" or the "house of the LORD." Its other titles include "the sanctuary" or at times simply Zion—as the psalmist emphasizes, "For the LORD has chosen Zion; he has desired it for his habitation" (Ps 132:13; cf. Ps 9:11; 74:2; 76:2; Joel 3:17)

Symbol of Divine Victory. Jesus is our ultimate victory over the enemies of sin and death and He is our peace.

David is securely settled in his house; 2 Sam 7:1 but wants to build God a temple; 2 Sam 7:5). God rejects David's plan but tells him he will build for David a dynasty; 2 Sam 7:11. The one who follows David in his dynasty will be the one to build the "house of God." This one of course is Solomon, whose name means "peace." The point is that the temple symbolizes victory over the enemies of God and peaceful settlement in the land. David was the conquest completer, but he was also "a warrior" (1 Chron 28:3); so the time was not right for the temple. His son Solomon built it.

Place of Communication. We meet with God in Christ. Our heavenly communication is in by and through Christ and His Spirit (note—we are also the temple of God) Its priests had access to the mind of God (Deut 33:8) and instructed the people in the law. In Luke's infancy narrative the temple is the place where the pious receive revelation concerning God's coming salvation and where Jesus, even as a child, expounds God's Word. In Acts the early church does not abandon the temple but preaches in its precincts.

The Temple and Holiness. Christ is holiness - Re 4:8 And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, "HOLY, HOLY, HOLY is THE LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS AND WHO IS TO COME."

Because the temple represented the dwelling place of God on earth, it was a symbol of holiness. The deeper one penetrated the temple precincts, the greater the sanctity one encountered. Unlike a synagogue or church, the inside of the temple itself was not a place of public worship. The spread wings of the cherubim on the ark of the covenant in the holy of holies suggest a picture of divine sanctity and protection (1 Kings 8:6–7; cf. Gen 3:24; Is 6:2–3).

The Temple and Community. Since sacred concepts of boundaries, holiness and God's presence under gird the identity of the people of God, the temple often symbolizes God's people. For Isaiah the restoration of the temple mount and of the people are synonymous (Is 51:16); Ezekiel's vision of the restoration of the temple is a vision of hope for Israel (Ezek 40:1–43:12). Numerous biblical authors employ the temple as a symbol of the rise and fall of God's people according to their moral, ethical and spiritual condition (Ps 79:1; 114:2; Jer 24; Ezek 9:6; 43:10; Dan 8:13; 11:31; Rev 11:1).

Similarly, the disciples' discussion of the temple in the Gospels sets the stage for Jesus' prophetic discourse concerning the nation of Israel (Mt 24:1; Mk 13:1; Lk 21:5). John in particular emphasizes the function of the community, Jesus' body, as the temple that bears God's presence (e.g., Jn 2:19–21; 4:21–24).

Paul as well understands the redeemed community, the church, as the dwelling place of God: "Do you not know that you are God's temple?" (1 Cor 3:16). Accordingly, it has implications for separation from the unholy and ungodly (cf. 1 Cor 3:17; 6:19; 2 Cor 6:16; Eph 2:21). 1 Peter speaks of Christ and believers as "living stones" that are "built into a spiritual house" (1 Pet 2:4–5). Revelation addresses the faithful as pillars of the temple (Rev 3:12) but also emphasizes that there is no longer any need for a temple because of the unmediated presence of Christ in the New Jerusalem (Rev 21:22)

The Temple and Justice and Peace. The temple is pictured as the embodiment of God's people's longing for justice, peace and blessing. All justice is now to be meted out by Christ.

The temple also symbolizes peace and rest. And in Christ the temple we have our Sabbath rest for all of eternity.

Conclusion. Given such a richness of imagery surrounding the house of God, it is little wonder that God's people have always passionately yearned for life inside its courts: "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD my whole life long" (Ps 23:6) And we as His New covenant people shall dwell with and in Him forever.

Christ is true Israel - the true vine John. 15:1

I am the vine (1) is the last of the great 'I am' sayings in John's gospel. Its significance can be appreciated against the background of the OT idea of Israel as a vine or vineyard (Ps. 80:8-16; Is. 5:1-7; Ezk. 15:1-6; 19:10-14). Jesus was the true vine in the sense of being genuine as compared with Israel which had not acted in harmony with its calling.

Christ is our Sabbath – Hebrews 4:1-3

The Sabbath was the sign of the Old Covenant. It served two purposes. One to remind Israel that that they were delivered from Egypt Dt. 5:15 and another that was tied to the land and rest associated with the Creation and God's rest Ex. 31:14, 15, 16

In its final setting, then, the fourth commandment is no longer a commandment for God's people, but its intent remains. The 'law of Christ' anticipates rest through belief, but now rest has been realized.

Christ is our Passover Lamb – John 1:29; Rev.5:12

The Passover Lamb's blood was an atoning sacrifice that spared the first born of Israel. The emphasis on the firstborn is noteworthy (Exod. 13:2–15; 22:29b–30; 34:19; Num. 3:12–13, 40–45; 18:15). First, the plague against Egypt is in response to Pharaoh's attempt to destroy Yahweh's firstborn, Israel (Exod. 4:22). Secondly, it demonstrates that Yahweh alone is the great King who creates and sustains life. According to the requirements of tribute, not only do Israel's firstborn, both human and animal, belong to him, but Israel is the first fruits of Yahweh's harvest (Jer. 2:3) Christ blood has delivered us from the bondage of our sins.

Jas 1:18 "In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of first fruits among His creatures."

There are more: Prophet, Priest, King, Lawgiver, Mediator.

The New Covenant person is Christ himself represented by the agency of the Holy Spirit in the regenerated life of those who are Christ's as His new people

Ephesians 1:1-13

1 Peter 1:1-5

2 Peter 1:1-8