The New Covenant, Communion, and the Dispensation of Grace

Exactly what the New Covenant covenants for

A 12-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

This study deals first and foremost with exactly what the New Covenant covenants for, and then with communion, the Lord's Table. It all really comes down to the fundamental matter of holding an erroneous understanding about the new covenant; it also bears the fruit of grace folks either placing very little emphasis upon the Lord's table or not participating in it at all. The new covenant covenants totally for spiritual things: justification and sanctification, total spiritual fitness. The land, the throne, the kingdom and material blessings are all taken care of in other covenants. Paul was made an able minister of the New Testament; God's reserved legal right (Romans 9:15) is the legal base upon which he is able to make us, and has made us, beneficiaries of the New Covenant. The series closes with the naturalness of observing the Lord's table as beneficiaries, and the impact it makes upon the principalities and powers in heavenly places.

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Lesson Summaries

L1

Totally, Completely, Absolutely for Spiritual Things *II Corinthians 3; I Corinthians 11; Jeremiah 31:31–34; the Covenants Plural*

Why This Study

- The study states from the outset the understanding that we are beneficiaries of the new covenant in this dispensation of grace — not declared in Jeremiah 31, but part of the revelation of the mystery committed to Paul
- God has a designed impact for communion, the Lord's Table, to be made in the heavenly places throughout the duration of this dispensation of grace
- It all really comes down to the fundamental matter of holding an erroneous understanding about the new covenant; when folks see what it is really about, more times than not they change their mind

An Able Minister of the New Testament (II Corinthians 3)

- In II Corinthians 3, in a sense, a defense is being made of Paul's unique apostleship; if he is a minister of the New Testament, you are benefiting from his ministry and are a beneficiary of it
- Some make it a new agreement or a new arrangement; that argument is not accepted here — you don't need to manipulate the text, but accept what it says
- The New Covenant is the only way God can make anybody, in his program with Israel or in this dispensation of grace, fit to be utilized by him in his plan and purpose

The Lord's Table Received of the Lord (I Corinthians 11)

- Paul did not go into Israel's program and rob them of the Lord's table; the Lord is responsible for Paul delivering it, and gave him an additional understanding not made known when the Lord gave it
- The memorial concept is connected with both programs; verse 26, showing

the Lord's death till he come, is especially unique to this dispensation of grace

Totally Spiritual (Jeremiah 31:31–34)

- Nothing is said in this covenant about Israel's land, kingdom, or material possessions, prosperity or blessings; everything mentioned is a spiritual issue
- It covenants totally, completely, absolutely for spiritual things that affect the beneficiary in the inner man, and establishes a relationship between God and the beneficiary
- It is called a new covenant because it replaces the Old Covenant, the Law Covenant; unless you understand what the Old Covenant covenanted for, you will never fully appreciate what the New Covenant covenants for

Covenants Plural: Four Other Covenants

- Paul speaks of the covenants, plural (Romans 9:4; Ephesians 2:12), and keeps the covenants and the law distinct; just about all the other covenants are unconditional, but the law was a conditional covenant
- The Abrahamic Covenant (Genesis 12:1–3) covenants for the land in particular; Deuteronomy 29 is often called the Palestinian Covenant, a term let stand for now
- In the Davidic Covenant (II Samuel 7) the kingdom and throne are especially emphasized; the covenant of peace (Isaiah 54), yet to be made, holds material blessings, prosperity and physical blessings
- Before an Israelite could have any of those things, the spiritual problem he had as a child of Adam needed to be taken care of

L2

The Other Covenants: Land, Throne, Kingdom, Blessings

Abrahamic, So-Called Palestinian and Davidic Covenants, and the Covenant of Peace

The Abrahamic Covenant: the Land

- It refers in latent form to the kingdom and to material prosperity and blessings, but what it covenants for in particular is the land
- In Genesis 15 God takes Abram out of the picture: not a conditional covenant depending on the faithfulness of two parties — getting the land is totally dependent on God's faithfulness to his promise
- Of verse 18: no more is it I will, I will, I will; the issue now is I have — by the nature of a covenant, once it is established the thing is fixed

A Gesture of Possession

- Abram walking through the land (Genesis 13:14–17) is what is called here a gesture of possession — the same gesture the adversary, who became usurper possessor of the earth in getting Adam and his wife to sin, had been flaunting in God's face
- The nation of Israel is the mechanical means by which God repossesses the earth; only with the revelation of the mystery to Paul did God say anything about repossessing the heavenly places as well
- Confirmed with Isaac and then to Jacob (Genesis 28:13), the essential issue is the land — the land God says he is going to dwell in

The So-Called Palestinian Covenant (Deuteronomy 29–30)

- Keith says what he says here is out of order: this covenant is really the notice of replacement of the law covenant, in view of God's foreknowledge of

Israel's absolute failure to perform the law contract

- It picks up the name Palestinian because they'll be brought back into the land, but that is only part of the issue
- From Deuteronomy 30:6, God will do for them what they couldn't do for themselves: this covenant covenants for God to put his Jehovahness and grace into effect for them — and that's what the new covenant is

The Davidic Covenant: the Throne and the Kingdom of Heaven

- What makes Israel a great nation isn't the size and the population; the mechanical means by which the throne and the kingdom of heaven will be established is Adonai Jehovah enfleshing himself in the line of the seed of David
- The Davidic covenant particularly covenants for the throne and the kingdom of heaven established in the land given to Abraham and his seed

The Covenant of Peace: Material Blessings

- Made in promised form in Isaiah 54, it holds forth the material blessings and prosperity they could not produce for themselves, held like a carrot on a stick in the law contract
- The Messiah functions first as the Redeemer, then the Deliverer, then the Avenger, then their King and their Blesser in that kingdom — as Blesser through a covenant of peace

Something Else Entirely

- If you have ever thought of the new covenant as having to do with Israel's land, throne, kingdom and material blessings, you need to change your mind; when you see it doesn't, the stumbling block is gone
- A twice-dead Gentile also needs it, to be made fit for God's plan and purpose in this dispensation of grace; that's why Paul was made an able minister of the New Testament

L3

Oath-Bound Covenants, the Old Covenant, and God's Jehovahness *Hebrews 6 and 8; Exodus 3; Exodus 15 — the Waters of Marah*

A Covenant Settles the Issue (Hebrews 6)

- A covenant, once made, affirms and settles forever the issue set forth in it; there is no need for God to make another covenant, or a new covenant, encompassing the land, throne and blessings
- Hebrews 6 is spelled out to the members of the remnant of Israel: oath-bound covenants are based upon the simple integrity of God, and once an oath for confirmation is there, there ought to be no doubt
- Thinking the new covenant covenants for things already taken care of in unconditional covenants flies in the face of this and is an offense to God; to think he had to replace a covenant staked upon his own integrity is an offense to God's justice

The New Covenant Replaces the Law Covenant (Hebrews 8)

- In Hebrews the New Covenant is also called the Second and the Better Covenant — three terms in contrast to three ways the law contract is described
- It replaces the Old Covenant, the law, not the Abrahamic or the Davidic Covenant; there are two parties in the Law Covenant, and the fault is with the plural party, "them"

- God knew by foreknowledge the failure under the Old Covenant and, within the very confines of its establishment, made way for its replacement

Israel's Education and Their Choice

- Though the physical seed of Abraham, they are sons of Adam — sinners, unrighteous, unholy and unsanctified by nature; through five trials between Egypt and Mount Sinai God educates them in who they are by nature
- The choice is to be dealt with on the base of God's Jehovahness and grace or on the basis of their works; they opt for the law contract, and God's entire demeanor changes

I AM THAT I AM and "I am blank" (Exodus 3)

- The full name, I AM THAT I AM, involves in particular God's timelessness; then the shift takes place in Israel's education to the abbreviated portion of the name, I AM
- "I am blank" means "I am whatever you need me to be": recognize you can't be it, and on the base of his simple grace he'll be it for you

Jehovah Compound Names and the Five Mandates

- In a Jehovah compound name God fills in the blank himself, a process begun in Genesis 22 with Abraham; Adonai Jehovah fleshing himself in the line of the seed of David is the mechanical means by which God's Jehovahness and grace go into effect for Israel
- Redeemer, Deliverer, Avenger, King, Blesser are the five mandates of the Davidic Covenant; all seven Jehovah compound names are wrapped up in those five mandates

The Waters of Marah (Exodus 15)

- God directs them to a place with no water, and the water they find is bitter; the law contract hasn't been made yet, but he begins to speak of dealing with them on the basis of their performance
- "I *am* the LORD that healeth thee" — Jehovah Ropheka — is the first Jehovah compound name they are confronted with as a nation; they have a spiritual disease inherited all the way back from Adam
- If they have the same diseases the Egyptians had, then they are no different than the Egyptians

L4

What the Law Contract Contracted For *The Five Trials (Exodus 15–18); Exodus 19; Hosea 13–14; Self-Justification and Self-Sanctification*

Why the Law Contract Must Be Understood

- Until you understand what the law contract contracted for, you cannot properly understand what the new covenant covenants for, because it replaces the old covenant
- The new covenant provides what the old covenant could not, by the implementation of God's Jehovahness and grace — the spiritual fitness Israel needs, and that we in this dispensation of grace need as well

Five Trials for Israel's Education (Exodus 15–18)

- The five trials: Exodus 15:22–26; Exodus 16; Exodus 17:1–7; Exodus 17:8–16, Amalek coming out; and all of Exodus 18, their influence upon the Gentiles
- The second trial puts on display that they refuse to keep God's commandments and laws; Amalek showed they have no capacity to deal with

the adversary against them

- Put together, the label on the whole package is Israel's natural spiritual unfitness: by nature they are complaining, rebellious people, with the same rebelliousness as any natural man

Exodus 19 and the Words of Hosea 13–14

- The appropriate answer would have been "No. We can't do this." The very thing Israel should have said at this time, they will say out there (Hosea 13–14)
- They thought God was doing all this because of who they are; no — he was doing all this in spite of who they are
- "All that the LORD hath spoken we will do" were not the words they should have sent back; choosing the law contract was a spurning, scorning and rejecting of God's Jehovahness and grace

Under the Law Contract

- The law contract is designed to destroy, because one's own performance in the eyes of God's holiness, righteousness and justice demands destruction; a child of Adam merits death by nature
- God reserved the right to put his Jehovahness and grace into practice for them even though they rejected it, and in so doing laid the foundation for a new covenant
- The stones were put in the ark, "that coffin," because the contract is a dead issue

Self-Justification and Self-Sanctification

- There are two major categories to Israel's natural unfitness, which really come down to two major categories to any son of Adam's natural unfitness; a son of Adam is unrighteous by nature and unholy by nature, and so naturally spiritually unfit
- By choosing the law contract, Israel opts to justify and sanctify themselves; Deuteronomy 6:24–25 is about justification — self-justification, actually
- They need justification and sanctification, but it will come from Jehovah, not from self; only then are they spiritually fit to be utilized by God in his plan and purpose
- Israel needs that spiritual fitness to be what is set forth in the Abrahamic Covenant, the Davidic Covenant, the Covenant of Peace; until they are spiritually fit, none of those things can be possessed by them

L5

No Self-Justification, No Self-Sanctification Under the Law

Romans 3 and 8; Hebrews 7 and 9; Deuteronomy 29–30; Numbers 23; Micah 6

What the Law Covenant Covenants For

- The Law Covenant covenants for a tremendous number of things, but its fundamental and essential issue is self-justification and self-sanctification
- Though it contracts for making one spiritually fit, it puts on display that it is humanly impossible to self-justify and self-sanctify — showing the need for a new covenant in which justification and sanctification are given by God on the base of His grace

The New Covenant Covenants for Spiritual Fitness

- The spiritual things the new covenant covenants for are the two components that comprise spiritual fitness; it covenants for God by His Jehovahness to do

what is necessary to give justification and sanctification as an absolutely free gift

- Formerly twice dead Gentiles in this dispensation of grace need to be made spiritually fit, as an Israelite did in God's program with them; a believing Jew or Gentile in this dispensation of grace, when he believes the gospel of God's grace, is made a beneficiary of the New Covenant
- Once the New Covenant is appreciated, and that we are beneficiaries of it, communion can be properly looked at

No Self-Justification, No Self-Sanctification (Romans 3 and 8)

- "by the deeds of the law there shall no flesh be justified in his sight" (Romans 3:20): the law educated the individual that there is no such thing as self-justification
- There are two components to spiritual fitness, justification and sanctification, and two to natural spiritual unfitness, unrighteousness and unholiness; the law was never designed to justify or to sanctify anybody
- In Romans 8 Paul is dealing with sanctification, not justification, which he settled in the first five chapters; in verse 3 he is talking about "what the law could not do" when it came to sanctification
- Just as there is no self-justification under the law, there is no self-sanctification under the law; the law is a fleshly performance system that calls on the flesh as its only means

No Perfection by the Law (Hebrews 7 and 9)

- Hebrews teaches the necessity of the New Covenant to members of the remnant of Israel; the program in focus there is Israel's — the spiritual fitness necessary for an Israelite in particular
- There is no perfection to be obtained under the law contract (Hebrews 7:11); the better hope is all wrapped up in the Melchisedec priesthood and the new covenant, and by that being brought into effect the spiritual perfection is there
- The perfection of Hebrews 9:9 is an inner man perfection that allowed them to draw nigh unto God; God made provision for a new covenant giving perfect justification and perfect sanctification on the basis of His grace

God's Jehovahness Covenant (Deuteronomy 29–30)

- The covenant made "beside the covenant which he made with them in Horeb" (the law covenant) is commonly called the Palestinian covenant; that is not its proper name: it is God's Jehovahness covenant
- The law covenant is put in the ark as a dead issue; this covenant is on the outside as a living issue, looking forward to God putting His Jehovahness and grace into effect for Israel; its key issue is Deuteronomy 30:6

God Reserved Himself the Right (Numbers 23; Micah 6)

- What Israel merited under the law contract would demand their extermination; yet, though they signed that contract, God reserved Himself the right to deal with them on the basis of His Jehovahness and grace
- "He hath not beheld iniquity in Jacob" (Numbers 23:21); Micah tells Israel (Micah 6:5) to look back to that time and learn something about the righteousness of God in how He told Balaam to respond to Balak — righteousness God will give Israel on the base of not having to behold their iniquity; the one who will do it all is God himself, not they by the law contract, and the foundation of that whole thing is a new covenant

L6

What the New Covenant Covenants For *Jeremiah 31:31–34; Hebrews 7, 10 and 13: Total Spiritual Fitness; the New Covenant Is of Force*

Every Issue an Inner Man Issue (Jeremiah 31)

- Every issue the New Covenant covenants for is an inner man issue, and therefore a spiritual issue; all the spiritual items mentioned deal with remedying spiritual unfitness
- When Jeremiah 31 is stated, and to whom, Israel's program is the only program in view
- The problem was not the Lord but Israel — they broke the covenant; it is called a new covenant because it is "not according to the covenant that I made with their fathers"

Justification Foundational, Sanctification Because of It

- The foundational component is listed last — "I will forgive their iniquity, and I will remember their sin no more": justification, the forgiveness of sins and the imputation of righteousness
- The three issues mentioned first, which Israel will possess because they have justification, are the three components of sanctification

Total Spiritual Fitness as a Free Gift

- It covenants for God, on the base of His Jehovahness, to give as an absolutely free gift of His grace justification and sanctification, which provide for total spiritual fitness; to talk about the New Covenant any other way is not to talk about it correctly
- Justification and sanctification were needed in this dispensation of grace to be made fit to be utilized by God in connection with the mystery of Christ; when you trusted Christ as your Savior, you were made a beneficiary of the New Covenant
- Paul was made an able minister of the New Covenant; the gospel of God's grace he preached ministered its benefits to you when you believed it
- The New Covenant makes the one who benefits from it fit to function in the program God has, whether Israel's program or the mystery of Christ's program in the dispensation of grace

Sanctified Through the Offering of His Body (Hebrews 10 and 13)

- Hebrews is written to the remnant of Israel, educating them as beneficiaries of the New Covenant; this is all said in God's program with Israel
- Sanctification is used as the all-encompassing term for total spiritual fitness — in this context you cannot be sanctified without being justified; a saint is a sanctified one
- "By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*" (Hebrews 10:10); being sanctified as a beneficiary is not temporary — you are perfected forever
- When He suffered without the gate He established the new covenant, to sanctify the people (Hebrews 13:12); to the remnant, verse 20 speaks of their justification and verse 21 of their sanctification

Established with Christ's Death: Of Force

- The first of three things to have in our frame of reference before II Corinthians 3: the New Covenant was established in connection with Christ's death
- "the bringing in of a better hope *did*" (Hebrews 7:19) — it doesn't say "will"; the perfection the law was not able to produce has now been brought in
- Following the death of the Lord Jesus Christ as testator the testament is of

force: established, in effect, and God is operating on the basis of it

L7

God's Reserved Right to Be Merciful and Gracious *Hebrews 7 and 10; II Corinthians 3; Romans 9:14–15; Exodus 32–33*

Three Matters in Paul's Understanding

- Turning now to us being beneficiaries of the New Covenant in this dispensation of grace: three matters pertaining to that were resident in the Apostle Paul's understanding
- The first, from the last lesson: the New Covenant was established in connection with the death of the Lord Jesus Christ, the testator

The Second Matter: Fitness Only Through the New Covenant

- Spiritual fitness — perfect justification and perfect sanctification — only comes through being a beneficiary of the New Covenant
- It is not something that will be established; it is established, of force, and we in this dispensation of grace are being dealt with on the basis of it
- The law made nothing perfect (Hebrews 7:19) and gave no capacity to draw nigh unto God; they got that capacity from the New Covenant, what the better hope brought in
- The only way anybody can draw nigh unto God, in God's program with Israel or in this dispensation of grace, is to be a beneficiary of what the better hope provided for
- The "new and living way" (Hebrews 10:20) involves both justification unto eternal life and sanctification unto functional life

"the spirit giveth life" (II Corinthians 3)

- Had God not made Paul an able minister of the New Testament, you would not have any spiritual fitness to be utilized by God in the plan and purpose now revealed in the mystery of Christ
- Paul contrasts the two covenants, just as they were contrasted in Hebrews; you get life, eternal and functional, by being a beneficiary of the New Testament — the only place you get it

The Third Matter: God's Reserved Right (Romans 9)

- Even in Israel's program God declared He reserved the right to be merciful and gracious to whomsoever He will, including Gentiles — really the basis on which we become beneficiaries, and the foundation on which the dispensation of grace is legally built
- Jeremiah 31 does not declare that God will make the New Covenant with the Gentiles; the program is Israel
- You are not a spiritual Israelite in this dispensation of grace; God has suspended His program with Israel, and this dispensation is a different, distinct and unique program
- To the verse 14 question, Paul goes back to Moses when the Law Covenant was being made: God reserved Himself the right to operate outside the law contract, and so outside Israel's program
- "I will have mercy on whom I will have mercy" (Romans 9:15) sets forth God's legal right for bringing in this dispensation of grace; until He is done showing mercy to the Gentiles, Israel's program remains suspended

The Law Contract and God's Goodness (Exodus 32–33)

- The Law Contract gave God the legal right to consume them (Exodus 32);

Israel legally deserved to be wiped out, but God was being good to them

- Exodus 33:19 is God operating on His Jehovahness and grace in spite of the law contract; that verse also includes His right to do that even to Gentiles outside Israel's program — where Paul brings it in Romans 9

L8

Paul's Gospel: New Covenant Benefits to the Gentiles *Romans 9:15; Hebrews 5, 8, 10; II Corinthians 3; Romans 16:25; I Corinthians 2; Romans 1; I Timothy 2*

The Legal Base (Romans 9:15)

- What God declared to Moses gave Him the legal right to deal with Israel outside the law contract; Israel's program is suspended, not canceled, and that is the legal base on which He has made us beneficiaries of the New Covenant
- Mercy, compassion and grace are spoken about repeatedly in connection with the New Covenant; God shows them by offering its benefits to the ones He is being merciful, gracious and compassionate to

Compassion, Mercy and Grace (Hebrews 5, 8, 10)

- Writing to the remnant in Hebrews 5, the apostle deals with Christ's priesthood after the order of Melchisedec, operating in accordance with the New Covenant — the issue of compassion
- Hebrews 5, 8:12 and 10:29 show that dealing with the New Covenant is dealing with compassion, mercy and grace; He offers its benefits to anybody who will believe upon His Son

"*this is* the sum" (Hebrews 8:1)

- Borrowing the expression to summarize: the new covenant provides perfect spiritual fitness, justification and sanctification, given graciously by God to its beneficiary, and that fitness only comes through being a beneficiary — that is where God has vested it
- How can we possess it when God never said anything about making us such? God's reserved legal right is the legal right for the dispensation of grace and for making us beneficiaries; we Gentiles had the exact same spiritual problem

An Able Minister of the New Testament (II Corinthians 3)

- Paul was made an able minister of the New Testament; what he ministers to us in his gospel is the benefits of the new covenant, and the Corinthians were beneficiaries of it
- "not of the letter" — that is the Old Testament; Paul contrasts the two, and whoever believes his gospel becomes a beneficiary of the New Testament and its features
- The study will end with the naturalness of God having given Paul the observance of the Lord's Table — a celebration among ourselves, with an impact to be made on the principalities and powers in heavenly places

Paul's Twofold Message: My Gospel and the Mystery of Christ

- Romans 16:25 names two message components of Paul's ministry: "my gospel" and "the preaching of Jesus Christ, according to the revelation of the mystery", abbreviated here the mystery of Christ
- "My gospel" is God making Paul a minister of the New Testament to the Gentiles; it is the message that offers the benefits of the New Covenant, and

he is a minister of that gospel to every creature which is under heaven

- The mystery is made manifest to His saints, not to every creature under heaven; they are made spiritually fit for what is revealed in the mystery of Christ — God making a new creature, a new creation, for the purpose of reconciling the principalities and powers
- Until you understand you are spiritually fit, there is no business talking about what you are fit for; in I Corinthians 2 Paul determined nothing among them but the issues of his gospel, and the Corinthian epistles do not have the doctrines of Ephesians, Philippians and Colossians

The Gospel of God Promised Afore (Romans 1; I Timothy 2)

- Romans 1:2 shows not everything Paul talked about was kept secret: the good news is about a new covenant by which spiritual fitness that could not be obtained by works is provided for by God's Jehovahness and given by His grace
- It was promised to Israel because the program was Israel's; that is Paul's gospel, not the preaching of Jesus Christ according to the revelation of the mystery — and you became a beneficiary by God's reserved legal right (Romans 9)
- In Israel's program the mediator's work is spoken of only with Israel as beneficiary; to Paul it was revealed He "gave himself a ransom for all" (I Timothy 2:6), so the New Covenant's benefits are made available to all

L9

Partakers of the Remnant's Spiritual Things *Romans 15; Romans 9–11; I Peter; Galatians 4; II Corinthians 3: Paul, an Able Minister of the New Testament*

Total Spiritual Fitness — and Where the Series Is Going

- God forgave you your sins and imputed the righteousness of the Lord Jesus Christ unto you, justifying you — the first component of the new covenant's spiritual fitness; you were also given a sanctified position in Christ — the second component
- You became the beneficiary of total spiritual fitness because Paul was made an able minister of the New Testament; his "my gospel" message was not new — what is unique is that it went to the Gentiles with Israel's program in suspension
- The series will end with an examination of the appreciation we ought to have for communion, the Lord's table; one component unique and distinctive to this dispensation of grace is the impact God designed the observance to make — upon the principalities, powers, mights, dominions in the heavenly places

Romans 15: Partakers of Their Spiritual Things

- The poor saints at Jerusalem are members of the remnant of Israel; they possess spiritual things on the basis of the new covenant, and we possess the same spiritual things on the same basis
- The Macedonian and Achaian saints recognized the poor saints at Jerusalem weren't members of the body of Christ, and that as Gentiles in their natural state they were without Christ, without hope and without God (Ephesians 2)
- The "if" of Romans 15:27 is the if of provocation — that is the way it is; and it is not Israel's spiritual things: apostate Israel doesn't possess any spiritual things except natural unfitness
- The spiritual things that make them saints are the two components of the

New Covenant, justification and sanctification; you can't be a saint unless you're a beneficiary of the blood of the New Covenant

Romans 9–11: Made Partakers, Not Fulfillers

- The spiritual things Paul dealt with before Romans 9–11 were justification (Romans 1–5) and sanctification (Romans 6–8); Paul could offer them only by being made an able minister of the New Testament
- On the basis of His legal right God has made the Gentiles partakers of justification by grace through faith, and in Romans 11 of holiness, sanctification
- He hasn't made you an assumer or a fulfiller of their program today, but a partaker of their spiritual things, fitting you for the completely distinct program going on today — no natural right and claim is involved

I Peter: the Remnant, Beneficiaries of the New Covenant

- The members of the remnant Peter writes to understood they were beneficiaries of the New Covenant: redemption and justification unto eternal life, and a sanctified position in Christ
- Being in Christ is not unique to this dispensation of grace; an identity in Christ has three components in either program — justification, sanctification, exaltation — and it is in the exaltation that the programs differ

Galatians 4: Two Covenants, Two Cities, Two Mountains

- Mount Sinai is the bondage covenant, the law and Jerusalem on the earth; the other covenant is associated with Jerusalem which is above — free, operating on grace, "the mother of us all"; Hebrews 12 sets forth the same thing to the remnant
- The only fitness you and I would ever have would be natural spiritual unfitness, and the only thing that ever fit us for was the lake of fire; our inheritance as saints in light differs from Israel's, but we needed the same spiritual fitness

II Corinthians 3: Two Names for Each Testament

- Paul names each testament twice; both deal with spiritual fitness — the old is a minister of death (no justification) and a minister of condemnation (no sanctification), and the new covenant is the exact opposite
- Paul, made able minister of the New Testament, ministers the two components of spiritual fitness the law covenant could not provide; the Holy Spirit Himself bestows its benefits

L10

Beneficiaries of Each and Every Component *Jeremiah 31:33–34; Romans 3–4; II Corinthians 3 and 6; I Corinthians 2: Sanctification and Godliness*

The Components of the New Covenant (Jeremiah 31:33–34)

- The new covenant has two major issues, perfect justification and perfect sanctification; sanctification is able to be given predicated upon possessing something else the new covenant covenants for — God's ability to forgive iniquity and remember sin no more; that's justification
- Justification has two components, forgiven iniquity and sin not remembered; sanctification has three — heart writing; God and people; and being taught by God, with intimacy of fellowship, for all beneficiaries of the New Covenant
- Often we are just deficient in our understanding of what God says sanctification really is

Justification: Romans 3 and 4

- You can't earn or merit spiritual fitness when it comes to justification; iniquity describes the offensiveness of sin to the character and essence of God, and He forgives it so the offensiveness is not there
- Sin can be remembered no more because righteousness has been imputed; David never mentioned justification in Psalm 32, but Paul says that is what he was talking about — you became a beneficiary of the same thing David possessed (Romans 4:6–8)

Paul Declares Us Beneficiaries of All Three

- Heart writing: Christ is writing an epistle in your heart through Paul's epistles, and the Holy Spirit is doing it in you (II Corinthians 3:3); the law of Jeremiah 31 is not the if-then law of the Old Covenant
- God and people: you are the temple of God, with Him dwelling in you and walking in you (II Corinthians 6)
- Taught by God: God takes over the teaching, with intimacy of fellowship; in I Corinthians 2 Paul teaches we are beneficiaries of this in connection with the revelation of the mystery — "we have the mind of Christ"

What Sanctification Is For

- Sanctification is set apart unto God — but for what? The first use of the word, of the seventh day in Genesis 2, sets the definition: God declared it for His use and set it apart for His use
- The most fundamental issue in sanctification is setting the beneficiary apart for God's original intended use: man's ultimate purpose is dominion, but his fundamental purpose is to be like God (Genesis 1:26) — godliness means God-likeness

Three Components of Godliness

- There are three components to godliness — think like God does, do things like God does, labor like God does in what He is doing — which is why there are three components to sanctification
- Romans 1: three times Paul says God gave them up, because there are three components to godliness: ungodly man thinks, does and labors in opposition to God
- Justification is so the individual can live forever with God; sanctification is so they can functionally live unto God — and functional life in God's eyes is godliness

Same Sanctification, Different Programs

- Hebrews through Revelation produces those three things in the members of the remnant of Israel; God's plan and purpose is reconciling the heavenly places back unto Himself through a new creation, the church, the body of Christ
- He gave you the same new covenant sanctification that made an Israelite fit in God's program with Israel, making you fit in this dispensation of grace; heart writing provides for you to think like God does, and the adversary knows that will produce God-likeness in a member of the body of Christ and an impact in the face of his principalities and powers
- Walking after the Spirit is doing things like God does; knowing the Lord is knowing what He is thinking and doing and what His program is — and the knowledge given us so we can labor with God accords with the new program

L11

Communion, the Lord's Table — Not the Lord's Supper I

Corinthians 10–11; II Corinthians 6: Identity, Fellowship and Separation

Two Things: the Naturalness and the Impact

- Two things are named: the naturalness of observing the Lord's table in this dispensation of grace, and especially the impact God designed it to have, both in His program with Israel and with us
- The memorial service memorializes the Lord Jesus Christ, Adonai Jehovah, enfleshing himself, putting God's Jehovahness into effect and establishing the New Covenant; when you understand you are a beneficiary of the New Covenant, the naturalness of observing it is just there
- We ought to see the impact as part of the privilege of the total impact God enables us to make, especially upon the principalities, powers, mights, dominions in the heavenly places; there are creatures that observe our observance

The Corinthians and Their Sanctification

- In I Corinthians, establishment truth, Paul deals primarily with conduct out of line with their sanctification; the issue is living consistent with their sanctified position in Christ, received as beneficiaries of the New Covenant
- As Israel, sanctified and brought out of Egypt, rebelled against their sanctification, Paul is concerned that this is the issue with the Corinthians (I Corinthians 10)

Communion, Fellowship and Identity

- Being all partakers of the one bread is a communion issue, a fellowship partaking issue; fellowship and communion are akin words that generally go together, and the Lord's table designation comes in at 10:21
- The testimony the Corinthians portray is not consistent with the testimony they are supposed to portray; anytime communion and fellowship come up, the issue is consistency with the identity you possess

Not the Lord's Supper: Together for the Worse

- It is proper to call the observance the Lord's Table or Communion, but if I Corinthians 11 is understood correctly here, it wouldn't be proper to call it the Lord's Supper — never what it was designed to be
- A supper is an appetite-satisfying meal, had at home (11:34); the Corinthians treated the observance as if it was an idol feast, and calling it the Lord's Supper is a red flag for Keith that the speaker doesn't understand what the Corinthians were doing with it
- Coming together "not for the better, but for the worse", they cancelled the Lord's table's good impact and replaced it with an impact of mockery; Paul calls the Lord's stern response a chastening of the Lord
- Partaking "unworthily" was not worthy of who they were in Christ, nor a worthy testimony and impact to the principalities and powers in heavenly places

Flee from Idolatry: Identity on Display

- You flee from a trap, a snare, things detrimental and harmful to you; in verse 15 Paul addresses them as the sons they are in this dispensation of grace — the decision is theirs as sons
- The observance puts your identity on display, especially to the character and his cohorts in charge of idolatry, and God designed it to make an impact upon characters who hate the identity you have in Christ

II Corinthians 6: Light, Darkness and Separation

- Unequally yoked is not, in the immediate context, a marriage issue (which is not to say there's no application); there is no equality because the identity possessed by the two in the yoke is different
- Partakers of the blood of Christ and of the benefit of His sacrificial body are identified with God who is all light, with no identity whatsoever with the darkness they used to belong to
- Fellowship, communion, concord, part and agreement demand separation from those things in which there is none — the foundation to the impact issue, because separation always makes an impact

L12

Showing the Lord's Death: the Impact Issue *I Corinthians 11:23–26; John 15–16; Romans 11; I Corinthians 2; Ephesians 3; Colossians 2*

The Naturalness of Observing the Lord's Table

- We are beneficiaries of the New Covenant, just like the members of the remnant of Israel; in the Lord's table there is a commemoration issue with respect to the implementation of God's Jehovahness and grace
- Grace folks' difficulty observing it comes down to reasoning that it commemorates the New Covenant and we are not under it; get rid of the error about the New Covenant — Paul its able minister, we its beneficiaries
- It was not Paul's own idea; he received it from the Lord to deliver to the body of Christ (I Corinthians 11:23–26) — a remembrance, memorial and commemoration issue for the beneficiaries, natural in both programs

The Remnant's Impact and Their Table

- In John 15–16, because of their identity in God's program with Israel, the disciples merited hatred from the world; their identity is completely different from apostate Israel's and would be made manifest in many ways
- Laborers together with all three members of the Godhead, the remnant bear witness especially to what the apostate vain religious system is, who owns and controls it, and that it is not of God
- "let their table be made a snare, and a trap" (Romans 11:9) is Satanic policy of evil terminology; the Lord's Table is set in contrast to it, and by it the remnant make an impact upon apostate Israel and their vain religious system

Our Impact: Slightly Different

- The Lord's Table is delivered to us also because an impact is made by it, but our impact is slightly different: it is not made on Israel's vain religious system — the program is different
- Our impact is upon a realm, the heavenly places; in this dispensation of grace the angels are ministered to by us — the impact is the reverse of how things worked in Israel's program

Ye Do Shew the Lord's Death — to Someone Else

- Verse 26 begins with "For" and explains why Paul received this to deliver to us; it declares the impact issue for us today, which you won't find in Luke 22
- "ye do shew the Lord's death" is not reflexive — it doesn't say to yourselves; you show it to someone else, and not to men all around you: those we primarily impact are angelic beings

The Hidden Wisdom and the Manifold Wisdom of God

- The princes of this world are not men (I Corinthians 2:6–8); God kept it a mystery to keep it a secret from them, and Satan and his cohorts did the very

thing that sealed their own doom

- God has made us “a spectacle unto the world, and to angels, and to men”; He has designed things for us to do that deliberately have an educational impact upon the angels, and our sanctified position in Christ enables it
- The manifold wisdom of God (Ephesians 3) is manifested to the nth degree — to the greatest degree of chagrin and repulsiveness — to the principalities and powers in heavenly places in the cross, in the Lord’s death; by the Lord’s Table we visibly display the Lord’s death — what they thought was their triumph, which God turned into their doom
- The elect angels revel in the revelation of the mystery; Satan and his cohorts can’t stand to hear it

“he made a shew of them openly” (Colossians 2)

- Colossians 2 gives three components to our complete identity in Christ — justification, sanctification, exaltation; God made a show openly of the principalities, powers, mights, and dominions, and the Lord’s Table is a constant reminder of that show
- They have to observe it; as often as we eat this bread and drink this cup we show the Lord’s death — which they produced, and which is their doom — as constant testimony of their impending doom till he come

Key Doctrinal Distinctions

The New Covenant vs. the Other Covenants

The Abrahamic covenant: the land; the Davidic covenant: the throne, the kingdom; the covenant of peace: the material blessings and prosperity. The new covenant is dealing with something else entirely. Once God covenants for something, there is really no need for him to include it in another covenant; oath-bound covenants are based upon the simple integrity of God who said and made the covenant. The new covenant replaces the law; it doesn’t replace the Abrahamic or the Davidic Covenant.

The Law Contract vs. the New Covenant

The fundamental issue the Law Covenant covenants for is self-justification and self-sanctification; yet the law was never designed to justify anybody, nor to sanctify anybody. The new covenant provides what the old covenant could not, by the implementation of God’s Jehovahness and grace; it is a grace covenant in which God gives righteousness, justification, holiness, sanctification unto the beneficiary of it. It covenants for God to give, as an absolutely free gift of his grace, justification and sanctification — total spiritual fitness.

Fit to Function in the Program God Has

As the lesson puts it: “The New Covenant is what makes an individual who benefits from it fit to function in the program God has, whether it’s Israel’s program or the mystery of Christ’s program in the dispensation of grace”. The big difference in this dispensation of grace is that the plan and purpose of

God today is different than the plan and purpose he has with Israel; yet to be made fit to be utilized by God in connection with the mystery of Christ, we need the exact same spiritual fitness.

The Remnant and Us: Partakers, Not Fulfillers

Jeremiah 31 does not declare that God will make the New Covenant with the Gentiles — the program is Israel; the understanding here is that part of the revelation of the mystery committed to Paul is that God has made us beneficiaries of the new covenant. Hebrews is written to the members of the remnant of Israel, providing their education in being beneficiaries of the New Covenant. God has made us partakers of the remnant's spiritual things, not assumers or fulfillers of their program; we do not share their exaltation in Christ, and it is in the exaltation that the programs differ. God's reserved legal right in Romans 9:15 is the legal right for bringing in this dispensation of grace and for making us beneficiaries of the New Covenant.

Paul's Gospel vs. the Mystery

Romans 16:25 names two message components: "my gospel," and the preaching of Jesus Christ according to the revelation of the mystery. Paul's gospel is the issue of God making him a minister of the New Testament to the Gentiles — the message that offers the benefits of the New Covenant; when God promised it afore by his prophets, it was promised to Israel because the program was Israel's. The mystery is not made manifest to every creature under heaven; God makes it manifest to his saints.

The Lord's Table: Naturalness and Impact

When you understand you are a beneficiary of the New Covenant, the naturalness of observing the Lord's table is just there; the commemoration is natural in both programs. Verse 26 of I Corinthians 11, showing the Lord's death till he come, is especially unique to this dispensation of grace. Members of the remnant have got the Lord's Table, and they make an impact upon apostate Israel and their vain religious system; our impact is not made on Israel's vain religious system — the program's different. Showing the Lord's death is not reflexive — it doesn't say you do show the Lord's death to yourselves; we put the Lord's death on display to the principalities and powers in heavenly places. The elect angels revel in the revelation of the mystery; Satan and his cohorts can't stand to hear it. The observance is appropriately called communion or the Lord's table; it was never designed to be the Lord's supper.

Key Scripture References

Genesis 2:3	First use of sanctify: God set the seventh day apart for his use — the definition is set in that first use
Genesis 12:1–3	The Abrahamic Covenant: the fundamental thing covenanted for is the land
Exodus 3:14	Two issues in the name: "I AM THAT I AM" and the abbreviated "I AM" — "I am blank"
Exodus 15:22–26	The first trial, at the waters of Marah, before the law contract: "I *am* the LORD that healeth thee"

Exodus 33:19	God operating on the base of his Jehovahness and grace in spite of the law contract; “whom I will” includes his right to do that even to Gentiles outside of Israel’s program
Deuteronomy 29:1; 30:6	Often called the Palestinian Covenant — rather, the notice of replacement of the law covenant, God’s Jehovahness covenant; God will do for them what they couldn’t
II Samuel 7:12–17	The Davidic Covenant: the throne and the kingdom of heaven in the land
Isaiah 54:10	The covenant of peace, in promised form: the material blessings and prosperity
Jeremiah 31:31–34	Everything mentioned is a spiritual issue; God does not declare there that he will make the New Covenant with the Gentiles
Jeremiah 31:33–34	Two components of justification (forgiven iniquity, sin not remembered) and three of sanctification (heart writing; God and people; taught by God and intimacy of fellowship)
Romans 1:1–5	The gospel of God promised afore: good news of a new covenant — Paul’s gospel, not the preaching of Jesus Christ according to the revelation of the mystery
Romans 3:20	“by the deeds of the law there shall no flesh be justified in his sight”: no self-justification
Romans 9:15	“I will have mercy on whom I will have mercy”: the legal right for bringing in this dispensation of grace
Romans 11:7–10	“Let their table be made a snare, and a trap”; the remnant’s Lord’s Table in contrast to their table
Romans 15:25–27	Gentiles made partakers of the same spiritual things the remnant of Israel possesses
Romans 16:25	Paul’s two message components: “my gospel,” and the preaching of Jesus Christ according to the revelation of the mystery
I Corinthians 2:6–8	Two categories of creatures that possess wisdom and have an influence on this world: men, and the princes of this world, who are not men
I Corinthians 10:16–21	Partakers of the one bread: a communion, fellowship partaking issue; where the Lord’s table designation comes in
I Corinthians 11:20	The Corinthians turned the Lord’s table communion into a supper — never what it was designed to be
I Corinthians 11:23–26	Received of the Lord and delivered by Paul; a commemoration issue for the beneficiaries; verse 26 declares the impact issue for us today
II Corinthians 3:6	“able ministers of the new testament”: Paul is a minister of the New Testament, and you are a beneficiary of it
II Corinthians 3:6–9	The old covenant a minister of death (no justification) and of condemnation (no sanctification); the new covenant the exact opposite
II Corinthians 6:14–17	Communion as light and darkness; separation always makes an impact
Ephesians 3:7–11	The impact we make upon the principalities and powers in heavenly places
Colossians 2:15	He made a show of them openly; the Lord’s Table a constant reminder of that show

I Timothy 2:5–7	Revealed to Paul: a ransom for all — his mediating the new covenant is for all men to be beneficiaries now
Hebrews 6:13–18	Written to the remnant of Israel: oath-bound covenants based on the simple integrity of God
Hebrews 7:19	To the remnant: “the bringing in of a better hope *did*” — not will
Hebrews 8:7–13	The first covenant the Law Covenant, the second the New Covenant; the New Covenant makes the Law Covenant the old covenant
Hebrews 13:9–13	Spoken to the remnant of Israel: “We have an altar” — members of the remnant, who have the Lord’s Table