

Sermon: March 21, 2021

The New Covenant

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Jeremiah 31:31-34; Hebrews 5:5-10; John 12:20-33

Jeremiah 31:31-34;

“Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah— not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts, and I will be their God, and they shall be My people. No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the LORD, ’for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more.”

Jeremiah 31:31-34 NKJV

<https://www.bible.com/114/jer.31.31-34.nkjv>

Hebrews 5:5-10;

“So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: “You are My Son, Today I have begotten You.” As He also says in another place: “You are a priest forever According to the order of Melchizedek”; who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death and was heard because of His godly fear, though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him, called by God as High Priest “according to the order of Melchizedek,”

Hebrews 5:5-10 NKJV

John 12:20-33

“Now there were certain Greeks among those who came up to worship at the feast. Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we wish to see Jesus.” Philip came and told Andrew, and in turn Andrew and Philip told Jesus. But Jesus answered them, saying, “The hour has come that the Son of Man should be glorified. Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, he

My Father will honor. "Now My soul is troubled, and what shall I say? 'Father, save Me from this hour? But for this purpose I came to this hour. Father, glorify Your name.'" Then a voice came from heaven, saying, "I have both glorified it and will glorify it again." Therefore the people who stood by and heard it said that it had thundered. Others said, "An angel has spoken to Him." Jesus answered and said, "This voice did not come because of Me, but for your sake. Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all peoples to Myself." This He said, signifying by what death He would die."

John 12:20-33 NKJV

LEXTIONARY INTERPRETATION

Jeremiah 31: 31-34

The "New Testament" takes center stage in this passage. Because that statement is a summary of all of Jeremiah's prophecies and preaching about God's judgment for the unfaithfulness of the people of Israel. They broke the agreement and insisted on rebelling against God and His word. That is why Jeremiah was sent to remind him of the sins and mistakes of his people. The Israelites' disobedience to the covenant with God brought heavy penalties, namely destruction, and exile.

Even though God through His justice punished the Israelites who had violated the covenant and turned loyal, in His love the work of restoration was done by God to restore His relationship with the Israelites. Not only did Jeremiah deliver prophecies about God's judgment, but instead the strong message that Jeremiah wanted to convey was God's love which transcends His condemnation. That is why the "New Testament" is a theological concept which asserts that God gave the Israelites hope and comfort regarding the work of restoration. If Israel repented, God provided forgiveness and restoration, as well as returned them to the Promised Land. It means the "new covenant" refers to the commitment and sincerity that God asked the Israelites to live in obedience and faithfully keep their covenant with God. The ability to live as God's people is not based on their strength but on God Himself who gave them strength and renewed their lives through His Holy Spirit.

LEXTIONARY INTERPRETATION

Hebrews 5: 5-10

The high priest played an important role in the life of the Jewish people. Once a year, only the High Priest was allowed into the Holy of Holies to offer a sin offering. The sacrifice of the blood of the lamb as a substitute for the sins of the whole people before God. In Hebrew theology, Jesus is called the high priest. He did not offer the blood of a lamb for the redemption of sins, but He gave Himself as an atoning sacrifice and penance for sin itself. In Christ, the people are reconciled to God and their sins are forgiven. Jesus is the subject of salvation for every believer. The salvation that is given goes with the path of

suffering and death. The perfection of God's love that gives forgiveness, makes humans no longer live in the shadow of death due to sin, but live in peace with God who brings life. That is new hope, God's covenant of salvation found in Christ.

LEXTIONARY INTERPRETATION

John 12: 20-33 TB

Messiah who suffered and died was not the theological concept lived and understood by the Jews at that time. For them, the Son of Man (Messiah) who was promised and sent by God, is someone who is not invincible, to bring political liberation and victory for the people of Israel. However, Jesus did not come as the Messiah who took up arms and fought, for He came as the suffering Messiah. This proclamation was heartbreaking news; it disappointed, and led many people to reject Jesus. On the other hand, for those who believe, the suffering of the Messiah is the way to enter God's restoration and forgiveness.

The preaching of the suffering Messiah begins with Jesus' statement: "The time has come for the Son of Man to be glorified." (v.23). This statement was not a call to take up arms and fight as the Jews hoped at that time, but a call that confirmed the time had come for Jesus to go through a time of suffering and tribulation. His glory is earned not by victorious battles, but through the cross and death.

That is why after saying this, Jesus preached 3 paradoxical things:

- 1) through death comes life (v.24);
- 2) through sacrifice people get eternal life (v.25);
- 3) through service, someone gets the greatness/respect of God.

These 3 things explain how God's work of salvation is accomplished in a way that is beyond the human mind and thought, namely through the death, sacrifice, and obedience of a Servant.

Salvation is the path of light offered by Jesus to every person who decides to entrust his life to Jesus; the decision to accept Him as Lord and Savior was not done with fear but joyfully and voluntarily. In due time, a person must decide to follow or deny Jesus; believe it or not.

Therein lies the understanding of the meaning of the new covenant. The New Covenant is:

- Whoever receives him receives life, whoever rejects Him does not have life.
- Whoever decides to respond to God's grace will be among the people who live in the light.

-People who walk in the light are freed from the shadows of darkness and death so that they become children of light (v.36).

-People who know the final destination. Children of God who know where to go and where to end their life. The children of light led by God came out of the darkness and walked toward His miraculous light.

My brother and sister. My sermon today again is: what is the meaning of the new covenant?
The New Covenant is:

- Jesus Comes to give a new sign through His Body and Blood
- The Law of the Law is the Law of God for His people
- The Law of God in the New Testament is the Law of Love.

We cannot say that we received the new covenant but we are not live with the love of Jesus. We are always filled with hatred, anger, strife, jealousy, resentment, hypocrisy, racism, etc. If we live in the New covenant the old is past and the new has come. It means we have a New Life in Christ, a life full of love. Love is sacrifice. Receive the new covenant from now until the end of your life.