

Message Two

Redemption in the New Covenant

I. “I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore”—Heb. 8:12:

- A. In the new covenant four blessings are promised:
 - 1. Propitiation for our unrighteousnesses and the forgetting (forgiveness) of our sins (v. 12).
 - 2. The imparting of the law of life by the imparting of the divine life into us (v. 10a).
 - 3. The privilege of having God as our God and of being His people (v. 10b).
 - 4. The function of life that enables us to know Him in the inward way of life (v. 11).
- B. According to the covenant that God consummated, these four blessings are His promise. But according to the testament that the Lord bequeathed to us, they are His bequests.
- C. Since forgiveness of sins is only a procedure by which to achieve God’s purpose, Scripture puts forgiveness of sins at the very end. However, according to our spiritual experience, we first obtain the cleansing which comes from forgiveness; then we become God’s people in the law of life, and then we possess a deeper knowledge of God in an inward way.
- D. *Propitious* in Hebrews 8:12 is the root of the Greek word for *make propitiation* in 2:17. Christ made propitiation for our sins, thereby satisfying the demand of God’s righteousness, that we may be reconciled to God:
 - 1. God first judged the Lord Jesus for our sins (Isa. 53:5, 10, 12); then He forgives us our sins.
 - 2. In the Old Testament God’s economy was to cover man’s sins (Lev. 16:2—“mercy seat,” literally, propitiation cover); in the New Testament God’s economy is to take away man’s sins (John 1:29; Heb. 10:4-6).
- E. Once God forgives us, He erases our sins from His memory and remembers them no longer.:
 - 1. Forgiveness of sins means the removal of the charges of sin against us before God that we may be delivered from the penalty of God’s righteousness—John 3:18; 5:24.
 - 2. When God forgives us of our sins, He causes the sins which we have committed to depart from us—Psa. 103:12; Lev. 16:7-10, 15-22.
- F. God’s forgiveness of our sins results in our fearing Him and loving Him in our restored fellowship with Him—Psa. 130:4; Luke 7:47.

II. The blood of Christ is not only the redeeming blood but also the blood of the covenant and the blood of the eternal covenant:

- A. The blood of the God-man, Jesus Christ, by which the new covenant was enacted, is not merely the redeeming blood (1 Pet. 1:18-19), typified by the blood of the Passover lamb in Exodus 12; it is also the blood of the covenant (Matt. 26:28), typified by the blood of the sacrifices for the enactment of the law in Exodus 24:

1. In typology the sprinkling of the propitiating blood ushered the sprinkled people into the old covenant (Exo. 24:6-8). Likewise, the sprinkling of Christ's redeeming blood brings the sprinkled believers into the blessing of the new covenant, that is, into the full enjoyment of the Triune God (1 Pet. 1:2; Heb. 9:13-14).
 2. The Lord's blood, having satisfied God's righteousness, enacted the new covenant; in this new covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings (Eph. 1:3).
 3. When God gives us the new covenant, this covenant is a cup (Luke 22:20), called "the cup of blessing" (1 Cor. 10:16); in it are all the blessings of God and even God Himself as our portion (Psa. 16:5).
 4. In Adam our portion was the cup of God's wrath (Rev. 14:10). Christ drank that cup for us (John 18:11), and His blood constitutes the cup of salvation for us (Psa. 116:13), the cup that runs over (23:5). By partaking of this cup we have the fellowship of the blood of Christ (1 Cor. 10:16).
- B. The blood of Christ is also the blood of an eternal covenant (Heb. 13:20), typified by the blood by which the high priest entered into the Holy of Holies in Leviticus 16:
1. The new covenant is an eternal covenant; it is eternally effective because of the eternal efficacy of Christ's blood, with which it was enacted.
 2. The blood of the eternal covenant brings us into the fullness of God as our eternal enjoyment:
 - a. This blood enables us to enter into the Holy of Holies (Heb. 10:19-20) to enjoy God and to be infused by Him.
 - b. Our ultimate enjoyment of God as our portion is to enjoy Him as the water of life (Rev. 7:14, 17) and the tree of life (22:14) and to enter into the New Jerusalem (22:14).

III. Redemption in the new covenant is the judicial aspect of God's complete salvation:

- A. God redeemed the sinners judicially by the blood of Christ (Rom. 3:24-25) on the cross (1 Pet. 2:24a) from their sins (Rev. 1:5b), God's judgment and condemnation (Rom. 2:5-6; John 3:18b), eternal perdition (Rev. 21:8; 22:15), and the accusation of God's enemy (12:10-11).
- B. For the believing sinners to be forgiven before God (Luke 24:47), washed (Heb. 1:3), justified (Rom. 3:24-25), reconciled to God (5:10a), and sanctified unto God positionally (1 Cor. 1:2; Heb. 13:12).
- C. As a procedure of the complete salvation of God for the believers to participate in God's organic salvation, including regeneration (1 Pet. 1:3), dispositional sanctification (Rom. 6:19, 22), renewing (Titus 3:5b), transformation (2 Cor. 3:18), conformation (Rom. 8:29), and glorification (8:30), as the purpose of the complete salvation of God.
- D. The precious and efficacious blood of Christ solves all our problems that we may be maintained in our continual fellowship with God to constantly enjoy His organic salvation (1 John 1:7-9; 2:1-2).
- E. The redemption accomplished in time by Christ as the redeeming Lamb will be carried into eternity, where there will be a memorial of redemption (Rev. 22:1).