



Jesus' Death

Ratification of the New Covenant

Luke 22:20

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“And when the hour came, he reclined at table, and the apostles with him. And he said to them, “I have earnestly desired to eat this Passover with you before I suffer. For I tell you I will not eat it until it is fulfilled in the kingdom of God.” And he took a cup, and when he had given thanks he said, “Take this, and divide it among yourselves. For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.” And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” **And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood.** But behold, the hand of him who betrays me is with me on the table. For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!” And they began to question one another, which of them it could be who was going to do this” (Luke 22:14–23)



Luke's Allusion to the New Covenant in Jeremiah 31:31–34

- “this is my blood of **the covenant**, which is poured out for many” (Matt 26:28)
- “This is my blood of **the covenant**, which is poured out for many” (Mark 14:24)
- “This cup that is poured out for you is **the new covenant** in my blood” (Luke 22:20)

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Luke's Allusion to the New Covenant in Jeremiah 31:31–34

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Luke 22:20

τοῦτο τὸ ποτήριον ἡ **καινὴ διαθήκη**
ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν
ἐκχυννόμενον.

“This cup is the **new covenant** in my blood, which is poured out on behalf of you” (Adam’s translation)

Jeremiah 31:31

(Jeremiah 38:31 in the LXX)

Ἴδου ἡμέραι ἔρχονται, φησὶν κύριος,
καὶ διαθήσομαι τῷ οἴκῳ Ἰσραηλ καὶ
τῷ οἴκῳ Ἰουδα **διαθήκην καινὴν**.

“Behold, the days are coming, says the Lord, when I will make a **new covenant** with the house of Israel and the house of Judah” (Adam’s translation of the LXX)



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“Behold, the days are coming, declares the LORD, when I will make a **new covenant** with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. For **this is the covenant that I will make with the house of Israel** after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more” (Jeremiah 31:31–34).



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“And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. Then he took the Book of the Covenant and read it in the hearing of the people. And they said, ‘All that the LORD has spoken we will do, and we will be obedient.’ And **Moses took the blood and threw it on the people and said, ‘Behold the blood of the covenant that the LORD has made with you in accordance with all these words’**” (Exodus 24:5–8).



The Blood of the Sinai Covenant (Exodus 24:5–8)

1. The blood used is the blood of bulls and oxen (Ex 24:5)
2. The shed blood is “sprinkled” (זָרַק; κατασκέδαννυμι) on the people with whom the covenant is being made (Ex 24:8)
3. The blood ratifies the covenant (Ex 24:8)

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“Therefore not even the first covenant was inaugurated without blood. For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, ‘This is the blood of the covenant that God commanded for you’” (Hebrews 9:18–20).



The Blood of the Sinai Covenant (Exodus 24:5–8)

1. The blood used is the blood of bulls and oxen (Ex 24:5)
2. The shed blood is “sprinkled” (זָרַק; κατασκέδαννυμι) on the people with whom the covenant is being made (Ex 24:8)
3. The blood ratifies the covenant (Ex 24:8)
4. The blood of the bulls and oxen sanctifies the people, making the people holy and setting them aside for service to God (Ex 24:7–8; Heb 9:13–14)

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The Blood of the New Covenant (Luke 22:20)

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The Blood of the New Covenant (Luke 22:20)

Blood and the Sinai Covenant (Ex 24:5–8)

**Blood and the New Covenant (Luke 22:20;
Heb 8–10)**

Blood comes from bulls and oxen (Ex 24:5)

Blood comes from Jesus, the Son of God (Lk 22:20)

The shed blood is physically sprinkled on the people with whom the Sinai Covenant is being made (Ex 24:8)

The blood ratifies the Sinai Covenant and marks the entry into the Sinai Covenant (Ex 24:5–8; Heb 9:18–20)

The blood sanctifies the people, making the people holy and setting them aside for service to God (Ex 24:7–8; Heb 9:13–14)

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“But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but **by means of his own blood**, thus securing an eternal redemption **Therefore he is the mediator of a new covenant**, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. **For where a covenant is involved, the death of the one who made it must be established.**” (Hebrews 9:11–12, 15–16)



The Blood of the New Covenant (Luke 22:20)

Blood and the Sinai Covenant (Ex 24:5–8)

Blood and the New Covenant (Luke 22:20;
Heb 8–10)

Blood comes from bulls and oxen (Ex 24:5)

Blood comes from Jesus, the Son of God (Lk 22:20)

The shed blood is physically sprinkled on the people with whom the Sinai Covenant is being made (Ex 24:8)

The blood ratifies the Sinai Covenant and marks the entry into the Sinai Covenant (Ex 24:5–8; Heb 9:18–20)

The blood ratifies the New Covenant and marks the entry into the New Covenant (Heb 9:15–22)

The blood sanctifies the people, making the people holy and setting them aside for service to God (Ex 24:7–8; Heb 9:13–14)

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“Therefore he [Jesus] is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. For where a covenant is involved, the death of the one who made it must be established. **For a covenant takes effect only at death, since it is not in force as long as the one who made it is alive.** Therefore not even the first covenant was inaugurated without blood” (Hebrews 9:15–18).



The Blood of the New Covenant (Luke 22:20)

Blood and the Sinai Covenant (Ex 24:5–8)

Blood and the New Covenant (Luke 22:20;
Heb 8–10)

Blood comes from bulls and oxen (Ex 24:5)

Blood comes from Jesus, the Son of God (Lk 22:20)

The shed blood is physically sprinkled on the people with whom the Sinai Covenant is being made (Ex 24:8)

The blood ratifies the Sinai Covenant and marks the entry into the Sinai Covenant (Ex 24:5–8; Heb 9:18–20)

The blood sanctifies the people, making the people holy and setting them aside for service to God (Ex 24:7–8; Heb 9:13–14)

The blood ratifies the New Covenant and marks the entry into the New Covenant (Heb 9:15–22)

The blood sanctifies the people, making the people holy and setting them aside for service to God (Heb 9:13–14; 10:9b–10, 14)

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“For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, **how much more will the blood of Christ**, who through the eternal Spirit offered himself without blemish to God, **purify our conscience from dead works to serve the living God**” (Hebrews 9:13–14).

“He [Jesus] does away with the first in order to establish the second. And by that will **we have been sanctified through the offering of the body of Jesus Christ** once for all For **by a single offering he has perfected for all time those who are being sanctified**” (Hebrews 10:9b–10, 14).



The Blood of the New Covenant (Luke 22:20)

Jesus' Death

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Jesus' Blood (His Death)

- Ratifies the New Covenant
- Causes those who have the blood of Jesus sprinkled on them to enter into the New Covenant
- Makes those who have the blood of Jesus sprinkled on them holy
- Sets those who have the blood of Jesus sprinkled on them aside to serve the living and true God



The Blood of the New Covenant (Luke 22:20)

Blood and the Sinai Covenant (Ex 24:5–8)

Blood and the New Covenant (Luke 22:20;
Heb 8–10)

Blood comes from bulls and oxen (Ex 24:5)

Blood comes from Jesus, the Son of God (Lk 22:20)

The shed blood is physically sprinkled on the people with whom the Sinai Covenant is being made (Ex 24:8)

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The blood ratifies the Sinai Covenant and marks the entry into the Sinai Covenant (Ex 24:5–8; Heb 9:18–20)

The blood ratifies the New Covenant and marks the entry into the New Covenant (Heb 9:15–22)

The blood sanctifies the people, making the people holy and setting them aside for service to God (Ex 24:7–8; Heb 9:13–14)

The blood sanctifies the people, making the people holy and setting them aside for service to God (Heb 9:13–14; 10:9b–10, 14)

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The Blood of the New Covenant (Luke 22:20)

Blood and the Sinai Covenant (Ex 24:5–8)

Blood comes from bulls and oxen (Ex 24:5)

The shed blood is physically sprinkled on the people with whom the Sinai Covenant is being made (Ex 24:8)

The blood ratifies the Sinai Covenant and marks the entry into the Sinai Covenant (Ex 24:5–8; Heb 9:18–20)

The blood sanctifies the people, making the people holy and setting them aside for service to God (Ex 24:7–8; Heb 9:13–14)

Blood and the New Covenant (Luke 22:20; Heb 8–10)

Blood comes from Jesus, the Son of God (Lk 22:20)

The shed blood is sprinkled on the people by the Holy Spirit with whom the New Covenant is being made (1 Pet 1:1–2)

The blood ratifies the New Covenant and marks the entry into the New Covenant (Heb 9:15–22)

The blood sanctifies the people, making the people holy and setting them aside for service to God (Heb 9:13–14; 10:9b–10, 14)

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“Peter, an apostle of Jesus Christ, **to those who are elect exiles** of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the predetermination of God the Father, **in the sanctification of the Spirit, for obedience to Jesus Christ and into the sprinkling with his blood:** May grace and peace be multiplied to you.” (1 Peter 1:1–2).



The Blood of the New Covenant (Luke 22:20)

Jesus' Death

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Jesus' Blood (His Death)

- Ratifies the New Covenant
- Is sprinkled on the one who believes in Jesus by the Holy Spirit
- Causes those who have the blood of Jesus sprinkled on them to enter into the New Covenant
- Makes those who have the blood of Jesus sprinkled on them holy
- Sets those who have the blood of Jesus sprinkled on them aside to serve the living and true God



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

1. Jeremiah 31:31–34 claims that the New Covenant is vastly superior to the Sinai Covenant

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“Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, **not like the covenant that I made with their fathers** on the day when I took them by the hand to bring them out of the land of Egypt, **my covenant that they broke**, though I was their husband, declares the LORD. For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ **for they shall all know me, from the least of them to the greatest**, declares the LORD. For **I will forgive their iniquity, and I will remember their sin no more**” (Jeremiah 31:31–34).



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

1. Jeremiah 31:31–34 claims that the New Covenant is vastly superior to the Sinai Covenant
2. Hebrews 8–10 correctly extrapolates from Jeremiah 31:31–34 that the New Covenant is vastly superior to the Sinai Covenant

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- “But as it is, Christ has obtained a ministry that is as much more excellent than the old as **the covenant he mediates is better**, since it is enacted on better promises. For **if that first covenant had been faultless, there would have been no occasion to look for a second**” (Hebrews 8:6–7).
- “**In speaking of a new covenant, he makes the first one obsolete.** And what is becoming obsolete and growing old is ready to vanish away” (Hebrews 8:13).
- “Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since **a death has occurred that redeems them from the transgressions committed under the first covenant**” (Hebrews 9:15).



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

1. Jeremiah 31:31–34 claims that the New Covenant is vastly superior to the Sinai Covenant
2. Hebrews 8–10 correctly extrapolates from Jeremiah 31:31–34 that the New Covenant is vastly superior to the Sinai Covenant
3. The New Covenant cannot be broken because those who are under it will be radically transformed from the inside out

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

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The New Covenant will:

- Put God's instructions on his people's hearts (Jer 31:33)
- Permanently make Yahweh God to his people and all those under the New Covenant Yahweh's people (Jer 31:33)
- Ensure that all of God's people will permanently know God (Jer 31:34)
- Permanently forgive all iniquity and sin once-for-all and forever (Jer 31:34)



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

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The child of God who is under the New Covenant . . .

- Has an advocate in Heaven with God (Heb 9:24)
- Has his sin permanently forgiven and put away (Heb 9:26; 10:12, 15–18)
- Receives eternal redemption from all sins and from transgressions committed under the Sinai Covenant (Heb 9:12, 15)
- Has his conscience cleansed/purified (Heb 9:14)
- Has been sanctified once for all (Heb 10:10)
- Has been perfected for all time (Heb 10:14)
- Is enabled to adequately serve God (Heb 9:14)
- Obtains the eternal inheritance (Heb 9:15)



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

The New Covenant is far superior to the Sinai Covenant in that it permanently forgives and puts away sin, permanently changes the person from the inside, enabling the person under the New Covenant to remain faithful to God all the days of his life and making it impossible for a person under the New Covenant to break the covenant, unlike the Sinai Covenant.

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