

The Death of the Testator

Jesus' Last Will and Testament

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As I thought this week about those texts of Scripture that describe Jesus' blood of the New Testament, and thinking upon the mention, the repetitive mention, of the blood of Jesus in Hebrews 9 this week, suddenly it hit me that there is one key idea missing from most people's understanding of the new covenant and the death of Jesus.

Now, last Lord's day, we spoke about Psalm 50 as a prophecy of the new covenant, the second coming of the Savior. It's a call to judgment which will be executed by Christ when he next comes into this world. His judgment will be righteous, and will be seen over the whole face of the world. The wicked's doom will then come to pass as he cleanses his world of all sin and sorrow.

But notice how the Lord declares that he will not treat with his people according to the Mosaic law. He will not require of them the blood sacrifices of the Old Testament. Rather, they will offer praise and thanksgiving, and they will trust in him for their salvation. These sacrifices are those laid out in the New Testament for believers today who are under the new covenant.

The Psalmist exults, "Out of Zion, God hath shined." Our Lord Jesus is a light unto the Gentiles, and when he came the first time, that promise was fulfilled, "The people that walked in darkness have seen a great light." Jesus is the brightness of God's glory. There is no greater perfection of beauty than Christ and his Gospel of redemption for sinners!

Then the command goes forth from the Savior, "Gather my saints together unto me, those who have made a covenant with me by sacrifice."

Scripture tells of various covenants between God and man. God's covenant with Abraham to inherit the land was sealed with a sacrifice. The Mosaic covenant was sealed by a sacrifice at the base of Mount Sinai. But this old covenant cannot be the one mentioned by the Psalmist, because it was broken and God declared he would not hold his people to those sacrifices.

But there is a new covenant, in which God promises to forgive the sins of his people, convert their hearts unto him and remember none of their iniquities against them forever.

It is set forth in Jeremiah 31 and described as a better covenant that will set aside the old covenant which his people broke.

What a promise it is, a promise of unilateral forgiveness by God! The old covenant demanded obedience and promised judgment to all those who broke it; but the new covenant promises that God will provide us the obedience when he makes us to know him and puts his law into our hearts. He calls us to love his commandments and keep them, and he will forgive all of our disobedience.

But where is the sacrifice for the new covenant? There is no mention of one in Jeremiah 31, yet the Psalmist clearly states that we have made a covenant with God by sacrifice.

Abram offered a sacrifice, Moses offered a sacrifice, so what is the sacrifice that seals the new covenant?

It reminds us of little Isaac's question to his father, "Where is the lamb for a sacrifice?" Abraham's answer rings down through the ages: "God will provide himself a lamb for a sacrifice." It is the sacrifice of Jesus at Calvary that executes the new covenant! In Jesus, we have a covenant with God by his sacrifice.

Our Lord plainly claimed to be the sacrifice of the new covenant when he spoke those words just hours before he died, "This is my body broken for you, this is my blood of the new covenant shed for many for the remission of sins."

Thus we see that the sacrifice of the new covenant doesn't merely seal that covenant, but rather it provides the very basis and power for the execution of its central promise, the free forgiveness of our sins by God. At Calvary, God showed the world his fulfillment of the promise Abraham repeated to Isaac all those years ago: God provided himself a lamb for a sacrifice.

Abraham had further declared that it would be seen in the Lord's Mount just how he would provide the lamb. Sure enough, on Mount Calvary, God's Lamb was slain for us. Mark well that in the previous sacrifices, men provided the offerings, but not under the new covenant.

The reason God didn't specify the sacrifice for the new covenant in Jeremiah 31 was that man had no possible way to provide an adequate sacrifice for that far better covenant. After all, the promise of forgiveness didn't depend upon obedience because nothing we could do, would do.

As we consider this issue of the missing concept that most people have, the difference between the old covenant and the new covenant, one might review the centrality of the blood of the covenant. As we mentioned, the old covenant was sealed by a sacrifice and when the sacrifice was made, we read in Exodus 24:8, "Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words."

And so we see here that this blood of the covenant, as Moses described it when he sprinkled it upon the people, sealed that covenant and marked it out as having been properly executed. And yet a realistic view of that blood of the covenant, if you will, was that it was only a ceremonial act sealing the covenant.

It didn't really perform anything, and as we read in Hebrews 9, in the end it really couldn't perform anything, could it? It wasn't good enough, it wasn't pure enough, it wasn't powerful enough to take away the sin of the people.

But this is not so with Jesus' blood shedding. Jesus' blood shedding is no mere ceremonial act. It's not merely a necessary repetition of the formula we execute when we make a covenant. This is an important point, that Jesus' blood shedding doesn't merely ceremonially seal the new covenant.

Rather, it's the power of the new covenant! It might even be said that it is the operation of the new covenant. It's the means by which the promise of forgiveness is carried out, or even can be carried out. It's the act that executes the promise of unilateral forgiveness. It's the sine qua non of the new covenant. It's the indispensable sacrifice by which the new covenant operates on us.

You know, the Lord could have told Moses, "You can just forget that sacrifice at Mount Sinai, we'll just take that as read. I can tell you how to execute a covenant, it's my covenant, and these are my terms. Do y'all agree? And this is what's going to happen if you don't obey. Do y'all agree with that too? Okay, fine, we have a covenant." But, no, the Lord was setting up a pattern, you see, even though the real substance of the sacrifice was negligible in the old covenant. It didn't perform any lasting benefit or purpose.

Not so with the blood of the new covenant, the Lord Jesus' blood. It is the indispensable sacrifice by which the new covenant operates upon us and for us, and without which the new covenant could never be fulfilled by God.

You know, God could have fulfilled the old covenant regardless of whether a sacrifice had been made. He could have chosen to do that; he could have chosen to reorder the means by which a covenant was typically executed.

But when you think about the terms of the new covenant – unilateral forgiveness for sinners – and you couple that with an understanding of God's justice, then you are forced to realize that the sacrifice of Christ is indispensable. It would have been impossible that God could abide by such a covenant, absent the blood of Jesus. He would never have entered into such a covenant had there not been an available sacrifice to satisfy the demands of divine justice.

Of course, this is what Paul says in Romans 3, that it's by the blood shedding of Christ that God can be just and justify sinners who trust in Jesus!

So there is that difference: the blood of the covenant in the case of the new covenant is mandatory, obligatory, is, in fact, the seat of the power and of the execution of the promise of the covenant, while in the Old Testament, the blood sacrifice was merely ceremonial in nature.

And this blood of the new covenant is hinted at by the prophet Zechariah in the chapter that we read this morning. You remember that Zechariah 9 describes a coming of the Lord Jesus the first time, as being a King who is full of righteousness, bringing righteousness and salvation. What does the text say? "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." This describes the meek and gentle Lord Jesus, who came into this world the first time not to call the righteous but sinners to repentance; to save his people from their sin.

I wonder how many people who read Zechariah 9 before the sacrifice of Christ and came away with a grasp of the insoluble problem: how can Messiah be just and bring salvation to people who have offended God? How could those two characteristics be reconciled with each other? By all rights the text should read, that he is just and brings destruction to poor sinners but, no, it says he is just and brings salvation!

Of course, the answer is that he was going to provide himself as the object of the wrath for the sin of the people whom he would save, so that he could be just and bring salvation at the same time.

But then notice that it talks about the rescue of the Lord's people from the judgment of the grave and of hell in verse 11: "As for thee also," that is, speaking unto his people, "by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." By the blood of the covenant I have sent forth the prisoners. This is the promise that Zechariah makes on behalf of the Lord, how it is that Messiah will save his people. They will be rescued from judgment and from death and from a dry and thirsty place by the blood of the covenant. By the blood of the covenant.

So you see that when the Lord Jesus announces at the Lord's table, "This is my blood of the new covenant shed for many," we must recognize that he is harkening back to verses like this, verses like we found in Psalm 50, back to Jeremiah 31, back to all the places where there is a promise of salvation based upon the blood of the covenant, based upon the new covenant that God would make with his people.

So note well that when Jesus proclaimed, "This is my blood of the new covenant shed for many for the remission of sin," he was announcing the fulfillment, imminent fulfillment of these promises that Messiah would come meek and lowly, a King bringing justice, righteousness and salvation, who would save his people from death by the blood of the covenant.

And not only so, but the blood of Jesus fulfills the other promises of the new covenant. I wonder if you have ever noticed that there is not only forgiveness promised through the

blood of the covenant of Christ. Look at Hebrews 13 in the benediction: "Now the God of peace, that brought again from the dead our Lord Jesus," (that describes the Father raising the Son), who is "that great shepherd of the sheep," (describing the Lord Jesus as our shepherd, the one who rescues the wandering and the lost), "through the blood of the everlasting covenant, Make you perfect in every good work to do his will." Here we see that by the blood of the new covenant, which the Lord Jesus shed, he's not only the shepherd of the sheep, but we are made perfect in every good work to do his will.

But isn't that the other promise of the new covenant? The new covenant promises not just unilateral forgiveness of our sin; it also promises that we will know the Lord; that his law will be written in our hearts; that we will be conformed to his law and we will obey it, doesn't it? That's the part of the new covenant where obedience is promised by God to his people. It's not demanded by God as a condition of the covenant, it's promised as a benefit of the covenant!

Here you see that the blood of the everlasting covenant of Jesus shed for our forgiveness makes us perfect in every good work to do his will, "working in you that which is well pleasing in his sight." This is a recasting, a re-statement of the promises of the new covenant, "through Jesus Christ; to whom be glory for ever and ever."

And the result of the fulfillment of the new covenant in the lives of the saved ones of God, is that God is glorified by the great transformation and the great salvation wrought in his people: in their lives, in their conduct, in their hearts and by their forgiveness, all through the blood of the everlasting covenant shed by the Lord Jesus!

Now, there is still something missing, I believe, in our understanding of how Jesus' death executes and powers the new covenant, but it is explained fully in Hebrews 9. I suspect that the force of it is missed by most believers, and I have to confess that it was always missed by me. I always read the second half of Hebrews 9, and there was always something about it that puzzled me, that just didn't seem to fit. Maybe this isn't true of other people, maybe everybody else in this room already saw this and gloried in it, but I'm going to preach it anyway!

The hint of the thing that is missing, I believe, is something that I suppose the translators of the Scriptures must have fully grasped, and that's what makes it all the more humiliating how it seems to pass by so many people, so many believers. The hint is that all through the New Testament, have you ever asked yourself: why do the translators call the Mosaic covenant the old covenant but they don't call the new covenant the new covenant in the New Testament? They call it "the new testament."

That just naturally confuses all of us, from the time we were little children onward, into thinking that it's referring to the Gospels in the second half of the Scriptures when it's not. The phrase "the new testament" is a reference to the new covenant of Jeremiah 31. But then why do they translate it "new covenant" in Jeremiah, and why do they call it a "covenant" in Psalm 50 and in Zechariah 9? Why do they call it "the covenant" in the Old

Testament, but now when they get to the New Testament, they style the word differently, they call it "a testament," instead of "a covenant."

This change of words between "new covenant" and "new testament" confuses people, and it causes them not to make the connection between the new covenant of Jeremiah 31 and the new testament which Jesus spoke about, when he said his blood is the sacrifice of the new testament, meaning the new covenant.

For many years I didn't even realize that Jesus was referring to the new covenant of Jeremiah 31, because in the King James Version, he uses the phrase "the new testament," and yet the words really translate the same idea, more or less. Then I noticed just this week, while reading and thinking about Hebrews 9, that actually the writer of Hebrews explains a crucial difference between the old covenant and the new covenant that fully justifies the choice by the translators to call it "the new testament" and not "the new covenant."

First of all, Hebrews makes clear the truth of all that we've said about the sacrifice of Jesus executing the new covenant. For example, Hebrews 9:7, "But into the second," that is, the Holy of Holies, "went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing," because everybody couldn't go in, the believers couldn't go in, only the priests, only with blood, because the people were bound and under the load of sin.

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

So here the writer of Hebrews is making it clear that Christ's offering for sin on the cross accomplishes what the Old Testament offerings only pictured and could never bring about, that is, the absolute, final cleansing of the Lord's people from all guilt; and that only one such sacrifice is needed; and that he has made this presentation not in an earthly tabernacle, but later in Hebrews 9 we'll see, in heaven itself, the real tabernacle, the eternal glorious tabernacle. This is the way in which Christ's offering for sin executes the promise of forgiveness by God made in the new covenant.

Then notice in verse 13, he underlines it, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh," that is, a ceremonial thing, a temporary thing, "How much more shall the blood of Christ, who

through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Notice how in this contrast, the writer of Hebrews is bringing in, sweeping in, not just the forgiveness of sin, not just the purging of it, but also the changing of the hearts of the people and of the minds of the people, not to seek after righteousness according to dead works, which cannot save and cannot make righteous, but rather a changing of the heart to service toward the living God.

And isn't this a promise of the new covenant? The writing of the law on the heart; the changing of the heart; the knitting of the people in truth to God; not just outwardly but inwardly; the writing of the law on the fleshy tables of the heart, and the forgiveness of sin, and the purging of all guilt, and the remembering of guiltiness for our sins no more.

So this is the argument, that Christ's sacrifice has got all the power that the Old Testament sacrifices didn't, that it has all the power to execute the promises of the new covenant, and that it is superior in every way. So in Hebrews we are left with no doubt that the forgiveness of the new covenant is purchased by the blood of Jesus, that Jesus' blood of the new covenant is no mere ceremonial act sealing it, it's no mere temporary carnal act, but it is rather the infinite and eternal empowering of that new covenant.

Then in verse 15: "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." So here is the final description of the fact that Christ therefore moderates, applies, executes, administers, promotes before the throne of God, all of the aspects of the new covenant.

But he calls it the new testament, doesn't he? And it is the means by which the debt for our sin is paid. What does he call it? Redemption: that is, all of the guilt that poor sinners faced for their sin or their crimes has been paid in full by this blood sacrifice by the Lord Jesus. All the sins that couldn't be taken away by the Old Testament offerings are taken away by the offering of Christ.

But notice, again, that he calls it the new testament. Notice also he calls it "receiving the promise of eternal inheritance."

There is the key, there is the tip off, as to what we've been missing, I believe, in the distinction between the old covenant and the new covenant, for you notice that then follows this astounding verse, verse 16: "For where a testament is, there must also of necessity be the death of the testator." Where a testament is, there must also be the death of the testator.

Now, the thing that ought to strike us about that is, that this is not true of most covenants, is it? Most covenants are between living parties, "You do this and I'll do that. You don't do this, I won't do that. Here is our agreement. Do you agree to that?" "Yes." "Well, I agree to this," and so forth and so on. And this verse always caused me trouble because I

thought, "Well, there are plenty of covenants that go into effect, without one party having to die. One of the parties doesn't have to die, does he?"

But then it hits us hard, doesn't it? The new covenant isn't like those covenants in this final crucial way, not just that it's unilateral versus conditional, not just that it's not dependent upon our obedience, but rather obedience is promised, not just that both types of covenants, the old and the new, are executed by a sacrifice, and not just that the new covenant is more than merely ceremonially executed, it is empowered, it is brought into effect by the sacrifice of the Lord Jesus.

All of these other covenants, whether they be reciprocal agreements or not, are distinguished from this new covenant, which might be properly called the new testament, because the new covenant acts as that peculiar type of promise, as the last will and testament of a person who leaves, who bequeaths goods and valuable things to others upon his death.

And that is why the New Testament translators substituted the word "testament" for the word "covenant" when they described the new covenant. It turns out that the new covenant is different from the old covenants in that additional crucial distinction, that it, in fact, operates like a last will and testament. The beneficiaries only enter into the blessings upon the death of the testator.

This is why the Lord Jesus' death executes the new covenant. Though it wasn't obvious in Jeremiah 31, it was, in fact, a promise of salvation from sin, of justification of poor sinners, of redemption through the blood of the Lord Jesus. It was, in fact, an inheritance triggered by the death of the one who made the promise. The new covenant operates like a will which grants to the inheritors the goods and property and rights left to them in that will upon the will-maker's death.

When you think about this fact about wills, that we call them the "last will and testament," and we call them "letters testamentary" in the law, then this is why the translators chose this word "testament." They were trying to underscore this crucial, unique difference between this covenant and all the other covenants, that it requires the death of the promisor, the death of the testator, in order for the benefits to accrue to the beneficiaries.

Now, this of course is not an uncommon arrangement. We have wills and last wills and testaments all the time in our society, don't we? When you think about the meaning of the word "will," you'll understand that it's an expression of the determination of the person who executes it, that this is how his valuable properties and goods are to be disposed of at his death. They are to be turned over to the benefit of the people who are named in the will.

You know, the other covenants are really limited only to take effect during the life of the grantor, aren't they? Any covenant that the Lord makes can be open-ended because God, our Father, never dies, does he? He can always fulfill his covenant. Surely the benefits

that accrue to the recipients only can accrue while they are alive; after they are dead, they can no longer benefit from the agreements of the old covenants, can they?

But the new covenant is actually a statement that, "When I die, this is what you get. When I die, this is what you get." When Jesus died for us, that's when we got redemption. That's when we got salvation. That's when the valuable thing left for the inheritors devolves upon them away from the one that purchased it, and that conceived it, and that promised it.

And that's why the writer of Hebrews said just now that "he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." You see how he is using the language of a will there; that the people, the beneficiaries, the people who are denominated to benefit from this will, this testament, that they inherit when he dies. They receive an eternal inheritance, eternal salvation, eternal life, when the testator dies.

No wonder the translators substituted the word "testament" for "covenant," because the true force of the new covenant as explained by the Lord Jesus is not that of a regular contract, but rather in the nature of a will. "When I, the Messiah, die on the cross, you my inheritors, will finally receive forgiveness of sins, relief from everlasting judgment."

But I imagine that perhaps the Jewish believers who read Hebrews understood all this a little more than we might because, you see, they didn't think Messiah ought to have died, the disciples didn't. They didn't see why that was necessary to fulfill the promises found in the Old Testament, did they?

But the writer of Hebrews is explaining to them (and to us) that only by his death could they receive the promised precious gift of forgiveness and of everlasting life. And this explains the harsh warning that the writer of Hebrews later delivers in Hebrews 10, "if we sin willfully after that we have received the knowledge of the truth," by which he means turning away from Christ, turning away from the Gospel, deciding to go back to the old Jewish system, "there remaineth no more sacrifice for sins."

You see, this is because a will only takes one death to execute and transfer the benefits. You don't go back three years later and get some more stuff, do you? You can't count on a will being executed over and over again. It is executed once on the death of the testator and that's it. What you got from that is all he's got to give to you. There isn't any more.

Continuing reading: "But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

So, you see, if you have learned the Gospel, and you have appeared to accept the Gospel, you can't go back and say, "Well, I decided that's not really for me. I don't think it's enough. I think I need some law works for righteousness." What you're doing then is, you are trampling underfoot the Son of God, and you are counting as nothing the blood of the covenant. You are counting as nothing the fact that the testator of the promised covenant has died, and you have received the legacy of what his death accomplished for you, and now that's not good enough for you, and you're not satisfied with it, and you want something else; you want to go back to some old agreement, when the best has already been executed and has already been received.

If you reject the inheritance bequeathed upon the death of Messiah, then there is nothing left for your salvation. That's all the provision he made for it. If it's not good enough for you, then you are doomed to judgment forever.

But look further than that. We read Hebrews 9:16, "For where a testament is, there must also of necessity be the death of the testator." Look at this, verse 17, "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

No strength at all. Do you see what he's saying here? The promises of the new covenant were just promises. They are like the promises made in a will. You don't get to claim the stuff promised in the will until the testator dies, so the will doesn't have any effect until the testator dies. It hasn't been executed.

And so it is with the new covenant, with the new testament. It had no strength, it had no power, until Christ died. And when Christ died, it all went into force, it all went into effect. The promised gift of forgiveness, of eternal life, is then made available, obtained and applied to all the people that are listed as the inheritors under the last will and testament.

And remember that all this is a one-time event which every will and testament depend upon. One death in some place and in some time, executes and appropriates and dispenses all the benefits of the promises of the will. It's not a repeated event. It's not to be repeated. There is no continuing sacrifice, there is only the one death, and that's what the writer of Hebrews makes clear in verse 24, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

Do you see how that is consistent with the way a will operates? A covenant, a contract may require continuing ongoing acts by the grantor to the grantee, but the will executes the agreement by the grantor to the grantee upon the death of the testator, and that only happens one time. So you see that there is no repeating sacrifice, there is no repeating death of Christ. Having died once, the will is in effect. The will is ready to execute. The

beneficiaries are ready to receive the promises made in the will and testament of the Savior!

But one final thing, look again at what verse 15 says, "for this cause he is the mediator of the new testament." For the first and last time in the history of man, the Lord Jesus gets to be the executor of his own will!

He gets to be the executor of his own will. Now, this word "mediation" carries with it a lot of meaning, but part of the meaning is that he makes sure the terms of the will are complied with. He makes sure the benefit is dispensed. He makes sure that all the parties are on the same page as to the distribution of the promise made in the will.

How can this be? Because our Lord Jesus, when he died, when he went to the ground, he was buried, but in three days he rose again, didn't he? "And now he ever liveth to make intercession for us," the Scriptures tell us, "that no man can condemn us because Christ, the one condemned in our place, is risen again and seated at the right hand of the throne making intercession for us." So, you see, the one who made the promise, the one who died to execute the terms of the last will and testament of the new covenant, is also the very one who is now alive again forevermore, to make sure that the terms are executed properly according to the agreement.

Our Lord Jesus is the executor of his own estate, praise God!

So hopefully all of this will clear up what always was a puzzle to me: why does it say that a testament doesn't have any force until the death of the testator? Well, it's because the new testament, the new covenant, is a different type of agreement. It's a different type of covenant than the old covenants were, in this additional sense, that it's like a will, it's like a last will and testament, and upon the death of the testator, all the benefits flow to the inheritors.

And who inherits from this new testament? Why, it's all the Lord Jesus' younger brethren, isn't it? It's all the adopted children of the Father. We are the ones named in the will! We are the ones that receive the benefit. We are the ones to whom accrues salvation, forgiveness and everlasting life.

So when the Lord Jesus said, "This is my blood of the new testament, shed for many for the remission of sin," he was telling his disciples, "Watch it, I'm about to die for the sin of my people, and when I do, the promises of the new covenant, of the new testament, will be executed and ready to be distributed to all those who put their trust in me." He is the offering that executes the promises of the new covenant, praise God!

I'd like to ask Brother Whitten if he could give thanks for the bread that pictures the body of Christ broken for us.

The Scriptures tell us that on the night our Lord was betrayed, he took the bread and he blessed and he broke it, and he said, "Take and eat. This is my body which is broken for you. Do this in remembrance of me."

Let's give thanks for the cup that pictures the blood of the Lord Jesus shed to make atonement for our sin.

O God, our Father in heaven, we rejoice in your goodness to us, and that you have delivered up your Son, your only Son, in whom you were well pleased, to be the sacrifice, to be the Savior of your people, and that you loved us so much that you spared him not but delivered him up for us.

Lord, we thank you that his offering was sufficient to take away our sin, and that we enter into the promise that you made not to remember our sins against us. Upon the death of the Lord Jesus, his death executes that promise, and makes available for distribution all the goods of that promise.

Lord, we thank you that he has risen again in power, and that he is able to be the executor of his own estate, Lord, that his estate is never ending, that it is a full supply, and that it is available to everyone that puts their trust in him.

Lord, we thank you that you have brought each of us to love the Lord Jesus and to trust in him. We thank you that we don't have to wait like the Old Testament saints did for the execution of the will and testament but, praise God, it's already been executed at Calvary!

Lord, we pray you would help us to be satisfied with the inheritance, and that we would be eager to enter into all its benefits, that we would rejoice in the promises that were made and that are being kept and will be kept for all eternity.

We thank you so much for this cup that pictures the blood of the Lord Jesus shed for the remission of our sin. We pray in Jesus' name. Amen.

The Scriptures tell us that after they had supped, he took the cup and he blessed it, and he said, "Drink ye all of it. This cup is the new covenant in my blood for the remission of sin. Do it as often as you do it in remembrance of me."

And the Scriptures tell us that as often as we eat this bread and drink this cup, we do preach the Lord's death until he comes.

Let's stand and sing #124 in the black book,

"The Holy One who knew no sin,
God made Him sin for us.
The Savior died, our souls to win,
Upon the shameful cross."