

The New Covenant - Part 4

Christ's Blood: Sealing the Glorious Covenant and Our Freedom in Him

1. Christ Is the Perfect Sacrifice (recap)

a) **Heb. 8:1 - 10:18** (*Christ is our high priest and is the perfect sacrifice once and for all. Through His blood He has made salvation "available" to all. All who believe in Him will be saved. He made a way through the cross!*)

2. A New Covenant Confirmed With Christ's Blood

a) **1 Cor. 11:23-25 (Specifically vs 25) (NLT)** "...an agreement confirmed with my blood." (**AMPC**) "*the new covenant [ratified and established] in My blood*" - ratified = sign or give formal consent to (a treaty, contract, or agreement), making it officially valid. (For further study see also: **Mat. 26:26-29; Mrk. 14:22-25; Lk. 22:19-20; 1 Cor. 11:17-33; Jn. 6:47-58.** **Jn. 6:47-58** covers this best. (Full context: **Jesus Is the Bread of Life Jn. 6:22-58**) Feed on Jesus! It's important to note that just before **Jn. 6:22-58** we are told about the miracle of feeding thousands in **Jn. 6:1-15**. So, Jesus is now talking about spiritual food.

b) **Also important to note:**

- **Old Testament Foundations:** Passages like **Exodus 16** (manna) and **Isaiah 55:1-3** foreshadow Jesus as the ultimate provider, contrasting temporary provision with eternal fulfillment.
- **New Testament Parallels:** **Jn. 4:13-14, 7:37-38; Mat. 5:6; 1 Cor. 11:23-29**

3. The Glory of The New Covenant

a) **2 Cor. 3:7-18; 1 Pet. 3:18 (AMPC)**. (also refer to **Heb. 8:6-13** which also refers to **Jer. 31-34** which spoke of this new and glorious way that was to come and is now here because of Christ's sacrifice) (*Old way replaced by a new more glorious way*)

b) ...back to **2 Cor. 3**. We are to be ministers of The New Covenant. **2 Cor. 3:4-6**.

c) Now let's read in full context: **2 Cor. 3:7-4:7**.

- This new glorious way (The New Covenant) is God's "free" gift leads to our being made right with God. This "free" gift is forgiveness to many through Jesus Christ. **Rom. 5:8-21**. Through the cross, Jesus Christ made salvation "available" to all. **Rom. 5:17**: "*But even greater is God's wonderful grace and his gift of righteousness, for all who receive it will live in triumph over sin and death through this one man, Jesus Christ.*"
- Only those who believe in Jesus Christ will be saved. **Acts 16:31 (AMP)**. All who believe in Christ (those who receive Him) will be saved. "...*you and your household [if they also believe]*." When one believes in Christ, they receive the finished work of the cross.

d) This also ties into **1 Cor. 15:22-23 (NLT)**: “*Just as everyone dies because we all belong to Adam, everyone who belongs to Christ will be given new life. But there is an order to this resurrection: Christ was raised as the first of the harvest; then all who belong to Christ will be raised when he comes back.*”

- All who belong to Christ is referring to believers. We will touch more on this in future studies.

4. Benefits of The New Covenant

a) Those who believe in Jesus Christ are united with Him in His death, raised to new life with Him, dead to the power of sin and alive to God through Jesus Christ. Sin is no longer their master. Believers no longer live under the requirements of the law. Now they live under the freedom of God’s grace. **Rom. 6:1-18 (AMPC)**. Those who have believed in Jesus Christ have been set free from the power of sin.

- Notice that this scripture does not say “*you have been set free from sin.*” It says “*you have been set free from the power of sin.*” There is a difference. We still have flesh (and the temptation thereof) to deal with, see (**Jas. 1:13-15**). However, sin is no longer our master.

Next meeting: Benefits of The New Covenant continued.

Homework:

1 Jn. 4:7-21

Full context: **Those who believe in Christ Abide in Him and Him in them.**

Jn. 6:22-59

Full context: **Jesus is the bread of life, feed on Jesus!**

Jn. chapters 14 – 17

Full context: **The work of the Holy Spirit and our union with the Father, Son and Holy Spirit.**

Rom. 8:5-6 (NKJV) What are you setting your mind on? - full context: **Rom. 8:1-17**. Note: when reading this remember that Paul is talking believers who are going through persecution.

Deeper study on Adam

A note on believers being in Christ. Universalists like to point to 1 Cor. 15:22 as all being in Christ. Such as just as all are in Adam all are in Christ. 1 Cor. 15:22 is not saying that, especially when you bring in vs 23 for more context. Let's read this in multiple translations:

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

1 Cor. 15:22-23 (KJV)

"Just as everyone dies because we all belong to Adam, everyone who belongs to Christ will be given new life. But there is an order to this resurrection: Christ was raised as the first of the harvest; then all who belong to Christ will be raised when he comes back".

1 Cor. 15:22-23 (NLT)

"For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ".

1 Cor. 15:22-23 (ESV)

"For just as [because of their union of nature] in Adam all people die, so also [by virtue of their [union of nature] shall all in Christ be made alive. But each in his own rank and turn: Christ (the Messiah) [is] the firstfruits, then those who are Christ's [own will be resurrected] at His coming".

1 Cor. 15:22-23 (AMPC)

We can see above that only those who belong to Christ will be raised to new life. Only believers "belong to Christ." All of humanity is in Adam, but only believers are in Christ. All of humanity is not automatically in Christ because of the finished work of the cross. As noted above, the finished work of the cross made a way all of humanity to come to Christ and to be in Christ but that only way is by believing in Christ and as a result receiving the finished work of the cross. Being in Christ is outcome of believing in Christ.

"Because mankind is in Adam, all of mankind die (both physically and spiritually). However, in Christ all who have believed in Him for eternal salvation shall be made alive (both physically and spiritually). Paul in this passage is referring only to the believers in the Church and not the unbelieving dead" (1 Cor. 15:22 – The Grace New Testament Commentary).

"Adam and Christ are presented as federal heads. This means that they acted for other people. And all who are related to them are affected by their actions. All who are descended from Adam die. So in Christ all shall be made alive. This verse has sometimes been taken to teach universal salvation. It is argued that the same ones who die in Adam will be made alive in Christ, and that all will eventually be saved. But that is not what the verse says. The key expressions are in Adam and

in Christ. All who are in Adam die. All who are in Christ shall be made alive, that is, only believers in the Lord Jesus Christ will be raised from the dead to dwell eternally with Him. The all who shall be made alive is defined in verse 23 as those who are Christ's at His Coming.” (1 Cor. 15:22 Believer’s Bible Commentary)

“As in the first Adam all men, that were in him, became subject both to temporal death, and all the afflictions and miseries of this life, which are so many little deaths, Rom. 8:36, and forerunners of natural death, or attendants upon it; and also to that eternal death, which is the consequent of the guilt of sin, Rom. 6:23: so in Christ, that is, through the merits of his death, and through his resurrection, all that are in him, being chosen in him, given to him, and by faith implanted into him, are not only spiritually made alive, (being passed from death unto life, 1 Jn. 3:14), but shall be raised from the dead unto eternal life. But though this text doth not prove the general resurrection, (being only intended of believers, that are members of Christ), yet it doth not oppose it. But that the all here mentioned is no more than all believers, appeareth not only from the term in Christ in this verse, but from the whole following discourse; which is only concerning the resurrection of believers to life, not that of the wicked to eternal condemnation.” (1 Cor. 15:22 Matthew Poole’s Commentary)

Now I want to take all I just said above regarding “in Adam” and “in Christ” and break it down into a simpler and easier way to digest summary.

Here is my breakdown of 1 Cor. 15:22-23 highlighting the stark contrast between “In Adam” and “In Christ” and who belongs to Christ:

In Adam (all who are “born” – natural birth) = Second death – the lake of fire; eternal separation from God.

In Christ (all who are “born again” by faith – new life) = Eternal life – no part in the lake of fire; forever belonging to God. All who belong to Christ (Belonging to Christ is conditional on belief)

Everyone begins “in Adam.” However, only those who, by faith, receive Christ are transferred to being “in Christ”, i.e. belong to Christ and are no longer separated. (**Rom 5:12–21; Jn. 1:12–13; Rom 8:1, 9; Gal 3:26–29**).

Why call it **second death** in lieu of just death? Great question—calling it the second death is deliberate and theologically crucial because Scripture itself uses that exact term four times in **Rev. 2:11; 20:6, 14; 21:8**. Here’s why it matters:

There is already a **first death** – Everyone “in Adam” dies physically because of sin (Rom. 5:12; Heb 9:27). That’s the first death—the separation of body and soul. The **second death** is far worse. It is

the final, eternal separation of the whole person (body and soul) from God in the lake of fire after the resurrection and judgment. **Rev. 20:14–15** and **21:8** make clear that death and Hades (i.e., the state of the unbelieving dead) are thrown into the lake of fire. That final casting is called “the second death.”

Believers are exempt from the second death: **Rev. 20:6**: “*Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power.*”

That’s why the contrast is so stark and comforting:

- **In Adam** → first death and second death.
- **In Christ** → first death only (physical), then resurrection to life; no second death.

Double bonus – even deeper into 1 Cor. 15:22-23

This is a significant passage in Pauline theology, specifically regarding **Federal Headship**—the idea that Adam and Christ represent two different “humanities.”

Your focus on the phrase “**those who belong to Christ**” (Greek: *hoi tou Christou*) aligns with the majority of historical and grammatical commentaries. In this context, “all” does not necessarily mean every human being who ever lived, but rather “all who are within the sphere” of the person being discussed.

Here is a breakdown of commentaries and insights focused on your specific area of interest.

1. The Greek “Possessive” Case

The phrase “those who are Christ’s” (*hoi tou Christou*) is in the genitive case in Greek, which denotes **possession or relationship**.

- **Gordon Fee (New International Commentary on the NT):** Fee argues that the “all” in verse 22 is qualified by the “in Christ” relationship. Just as “all” who are “in Adam” (his descendants) die, so “all” who are “in Christ” (believers) will be made alive. He notes that Paul’s focus here is not the general resurrection of all people, but the **soteriological** (salvational) resurrection of the church.
- **Insight:** The text implies a boundary. If you are not “of Christ,” you are not included in this specific “rank” or “turn” of the resurrection of life.

2. The Concept of “Tagma” (Order/Rank)

Verse 23 uses the word *tagma*, a military term referring to a company of soldiers or a specific sequence.

- **The Pillar New Testament Commentary:** This commentary emphasizes that the "order" is strictly chronological and relational.
- 1. **The Commander:** Christ (the Firstfruits).
- 2. **The Troops:** Those who belong to Him (the Church).
- **Charles Hodge:** A classic Reformed commentator, Hodge points out that the resurrection of the wicked is not the subject of this chapter. Paul is writing to comfort believers about their future. Therefore, "those who belong to Christ" are the only ones in view during this specific sequence of the "harvest."

3. The Contrast of Representative Heads

To understand why "belonging" is the prerequisite for this life, commentators often look at the "Adam vs. Christ" parallel in verse 22.

- **David Guzik (Enduring Word):** Guzik highlights that being "in Christ" is a choice of faith, whereas being "in Adam" is a matter of birth. He notes: "*We don't have to do anything to be 'in Adam.' We are born into him. But we must choose to be 'in Christ.'*"
- **Albert Barnes:** Barnes' Notes on the Bible explains that the "all" who are made alive must be restricted to the same class of people who are "in Christ." He argues that if "all" meant every human in the second half of the verse, it would contradict the many other places where Paul speaks of the "perishing" of those who reject the Gospel.

Summary Table: "In Adam" vs. "In Christ"

Feature	In Adam (Unbelievers)	In Christ (Believers)
Relationship	By Natural Birth	By Spiritual Rebirth (Belonging)
Status	"All" who are in the flesh	"All" who belong to Him
Outcome	Death (Separation)	Life (Resurrection)
Timing	Not the focus of v. 23	At His Coming (<i>Parousia</i>)

Key Takeaway: The "belonging" is the defining characteristic. In the logic of 1 Corinthians 15, the resurrection to eternal life **is a benefit of the "New Covenant" relationship.** If one does not belong to the "company" (rank) of Christ through faith, they are not part of this specific "harvest" described by Paul.