



# bb-TBC-34

☰ Column	
☰ Context	<span>Bible Study</span> <span>Deliverable</span> <span>NLR</span> <span>Preaching</span>
☑ DONE!	<input type="checkbox"/>
Σ Day	Thu
☑ Delivered	<input type="checkbox"/>
📅 Due Date	@November 11, 2021
# Duration	
☰ Gal 3:19 What purpose then, the law?	
☑ Hi-pri	<input type="checkbox"/>
📅 Last Contact	
☰ Libsyn-ced	
☰ Note:	
☰ Notes	
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☰ Property	
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☰ Status	Confirmed
🔗 What purpose then... the law?	
☰ Who?	
☰ Working Title	Three cups
Σ days to go	5
☰ with Allan H	
☰ with Ron B	

### ▼ The Cup in Gethsemane

#### ▼ Forseen

¶ But Jesus answered and said, "You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" (Matthew 20:22 NKJV)

#### ▼ Accepted

His Jordan baptism

#### ▼ Gethsemane

¶ He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You *will*." (Matthew 26:39 NKJV)

¶ Again, a second time, He went away and prayed, saying, "O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done." (Matthew 26:42 NKJV)

¶ So He left them, went away again, and prayed the third time, saying the same words. (Matthew 26:44 NKJV)

#### ▼ Musings...

Jehovah is God, and he hath given us light:  
Bind the sacrifice with cords, even unto the horns of the altar.  
(Psalm 118:27 ASV)

And if a man prevail against him that is alone, two shall withstand him;  
and a threefold cord is not quickly broken. (Ecclesiastes 4:12 ASV)

▼ Embraced

¶ So Jesus said to Peter, “Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?” (John 18:11 NKJV)

***He received that cup in Gethsemane... and drank it at Calvary***

▼ **What is this cup?**

What did he drink? and into what was he baptised?

For in the hand of the LORD *there is* a cup, And the wine is red; It is fully mixed, and He pours it out; Surely its dregs shall all the wicked of the earth Drain *and* drink down. (Psalm 75:8 NKJV)

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. (Matthew 20:22–23 KJV)

▼ He drank it, he was baptised into it. He became 'one' with it, in those moments inseparable from sin.

¶ Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ's behalf, be reconciled to God.

For **He made Him who knew no sin to be sin for us**, that we might become the righteousness of God in Him. (2Corinthians 5:20–21 NKJV)

¶ The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world! (John 1:29 NKJV)

how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? (Hebrews 9:14 NKJV)

For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became **poor**, that you through His **poverty** might become rich. (2Corinthians 8:9 NKJV)

▼ digging deeper - destitute

▼ Liddell & Scott

πτωχός, ἢ, ὄν, and ὅς, ὄν, (πτώσσω) *one who crouches or cringes, a beggar* (v. πτώσσω 1. 2), Od., Hes., etc.; πτωχὸς ἀνὴρ *a beggarman*, Od., etc.; πτωχή *a beggar-woman*, Soph., N.T. II. as Adj. *beggarly*, like πτωχικός, Soph., N.T.: c. gen., *poor in* a thing, Anth. 2. Comp. πτωχότερος, irreg. πτωχίστερος, Ar.: Sup. πτωχότατος, Anth. 3. Adv. -χῶς, *poorly, scantily*, Babr. - Liddell & Scott

*ptōcheia* (πτωχεία, 4432), “destitution” (akin to *ptocheuo*, see POOR), is used of the “poverty” which Christ voluntarily experienced on our behalf, 2 Cor. 8:9; of the destitute condition of saints in Judea, v. 2; of the condition of the church in Smyrna, Rev. 2:9, where the word is used in a general sense. Cf. synonymous words under POOR.¶

#### ▼ Trench

§ xxxvi. πένης, πτωχός. IN both these words the sense of poverty, and of poverty in this world's goods, is involved; and they continually occur together in the Septuagint, in the Psalms especially, with no rigid demarcation of their meanings (as at Ps. xxxix. 18; lxxiii. 22; lxxxi. 4; cf. Ezek. xviii. 12; xxii. 29); very much as our “poor and needy;” and whatever distinction may exist in the Hebrew between יָבִיחַ and יָנֵץ, the Alexandrian translators have either considered it not reproducible by the help of these words, or have not cared to reproduce it; for they have no fixed rule, translating the one and the other by πτωχός and πένης alike. Still there are passages which show that they were perfectly aware of a distinction between them, and would, where they thought good, maintain it; occasions upon which they employ πένης (as Deut. xxiv. 16, 17; 2 Sam. xii. 1, 3, 4), and where πτωχός would have been manifestly unfit. Πένης occurs but once in the N. T., and on that one occasion in a quotation from the Old (2 Cor. ix. 9), while πτωχός between thirty and forty times. **Derived from πένομαι, and connected with πόνος, πονέομαι, and the Latin ‘penuria,’ it properly signifies one so poor that he earns his daily bread by his labour;** Hesychius calls him well αὐτοδιάκονος, one who by his own hands ministers to his own necessities. The word does not

indicate extreme want, or that which verges upon it, any more than the 'pauper' and 'paupertas' of the Latin; but only the 'res angusta' of one to whom πλούσιος would be an inappropriate epithet. What was the popular definition of a πένης we learn from Xenophon (*Mem.* iv. 2. 37): τοὺς μὲν οἴμοι μῆρικανὰ ἔχοντας εἰς ἃ δεῖ τελεῖν, πένητας· τοὺς δὲ πλείω τῶν ἱκανῶν, πλουσίους. It was an epithet commonly applied to Socrates, and πενία he claims more than once for himself (Plato, *Apol.* 23 c; 31c). What his πενία was we know (Xenophon, *OEcon.* 2.3), namely, that all which he had, if sold, would not bring five Attic minae. So, too, the Πενέσται in Thessaly (if, indeed, the derivation of the name from πένεσθαι, is to stand), were a subject population, but not reduced to abject want; on the contrary, retaining partial rights as serfs or cultivators of the soil. **But while the πένης is 'pauper,' the πτωχός is 'mendicis;' he is the 'beggar,' and lives not by his own labour or industry, but on other men's alms** (Luke xvi. 20, 21); being one therefore whom Plato would not endure in his ideal State (*Legg.* xi. 936 c). If indeed we fall back on etymologies, προσαίτης (which ought to find place in the text at John ix. 8), or ἐπαίτης, would be the more exactly equivalent to our 'beggar;' while πτωχός is generally taken for one who in the sense of his abjectness and needs *crouches* (ἀπὸ τοῦ πτώσσειν) in the presence of his superiors; though it may be safest to add here the words of Pott (*Etym. Forsch.* vol. iii. p. 933), 'falls dieser wirklich nach scheum unterwurfigem Wesen benannt worden, and nicht als petax.' The derivation of the word, as though he were one *who had fallen* from a better estate (ἐκπεπτωκῶς ἐκ τῶν ὄντων: see Herodotus, iii. 14), is merely fanciful: see Didymus, in Ps. xii. 5, in Mai's *Nov. Pat. Bibl.* vol. vii. part ii. p. 165. The words then are clearly distinct. A far deeper depth of destitution is implied in πτωχεία than in πενία, to keep which in mind will add vividness to the contrasts drawn by St. Paul, 2 Cor. vi. 10; viii. 9. The πένης may be so poor that he earns his bread by daily labour; but the πτωχός is so poor that he only obtains his living by begging. There is an evident climax intended by

Plato, when he speaks of tyrannies (Rep. x. 618 a), εἰς πενίας τε καίφυγὰς καὶ εἰς πτωχείας τελευτώσας. The πένης has nothing superfluous, the πτωχός nothing at all (see Doderlein, *Lat. Synon.* vol. iii. p. 117). Tertullian long ago noted the distinction (*Adv. Marc.* iv. 14), for, dealing with Our Lord's words, μακάριοι οἱ πτωχοί (Luke vi. 20), he changes the 'Beati *pauperes*,' which still retains its place in the Vulgate, into 'Beati *mendici*,' and justifies the change, 'Sic enim exigit interpretatio vocabuli quod in Graeco est;' and in another place (*De Idol.* 12) he renders it by 'egeni.' The two, πενία (= 'paupertas,' cf. Martial, ii. 32: 'Non est paupertas, Nestor, habere nihil') and πτωχεία (= 'egestas'), may be sisters, as one in Aristophanes will have them (*Plut.* 549); but if such, yet the latter far barer of the world's good than the former; and indeed Πενία in that passage seems inclined wholly to disallow any such near relationship at all. The words of Aristophanes, in which he discriminates between them, have been often quoted πτωχοῦ μὲν γὰρ βίος, ὃν σὺ λέγεις, ζῆν ἔστιν μηδὲν ἔχοντα· τοῦ δὲ πένητος, ζῆν φειδόμενον, καὶ τοῖς ἔργοις προσέχοντα, περιγίγνεσθαι δ' αὐτῷ μηδὲν, μὴ μέντοι μηδ' ἐπιλείπειν

▼ Vine's Expository Dictionary

**ptōcheia** (πτωχεία, 4432), "destitution" (akin to *ptocheuo*, see POOR), is used of the "poverty" which Christ voluntarily experienced on our behalf, 2 Cor. 8:9; of the destitute condition of saints in Judea, v. 2; of the condition of the church in Smyrna, Rev. 2:9, where the word is used in a general sense. Cf. synonymous words under POOR. ¶

and He saw also a certain poor widow putting in two mites. So He said, "Truly I say to you that this poor widow has put in more than all; (Luke 21:2–3 NKJV)

▼ The Cry of Dereliction

¶ ***My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my groaning? O my God, I cry in the daytime, but thou***

*answerest not; And in the night season, and am not silent.  
But thou art holy, O thou that inhabitest the praises of  
Israel.*

Our fathers trusted in thee: They trusted, and thou didst deliver them. They cried unto thee, and were delivered: They trusted in thee, and were not put to shame. But I am a worm, and no man; A reproach of men, and despised of the people. All they that see me laugh me to scorn: They shoot out the lip, they shake the head, *saying*, Commit *thyself* unto Jehovah; let him deliver him: Let him rescue him, seeing he delighteth in him. But thou art he that took me out of the womb; Thou didst make me trust *when I was* upon my mother's breasts. I was cast upon thee from the womb; Thou art my God since my mother bare me. Be not far from me; for trouble is near; For there is none to help.

Many bulls have compassed me; Strong bulls of Bashan have beset me round. They gaped upon me with their mouth, As a ravening and a roaring lion. I am poured out like water, And all my bones are out of joint: My heart is like wax; It is melted within me. My strength is dried up like a potsherd; And my tongue cleaveth to my jaws; And thou hast brought me into the dust of death. For dogs have compassed me: A company of evil-doers have inclosed me; They pierced my hands and my feet. I may count all my bones. They look and stare upon me; They part my garments among them, And upon my vesture do they cast lots. But be not thou far off, O Jehovah: O thou my succor, haste thee to help me. Deliver my soul from the sword, My darling from the power of the dog. Save me from the lion's mouth; (Psalm 22:1–21 ASV)

#### ▼ The Cup of Salvation

For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became **poor**, that you through His **poverty** might become rich. (2Corinthians 8:9 NKJV)

##### ▼ What were his riches?

because the opposite state was his poverty. His riches were he place in the Father's bosom and his inseparable oneness with him. At Calvary all his riches were forfeit and he became 'separated' from his Father.

- ▼ If riches and destitution are opposites what was our state?

We were destitute with nothing to contribute.

but through his becoming destitute we become 'rich' we enter in fellowship with God.

- ▼ **What shall I render unto Jehovah For all his benefits toward me? I will take the cup of salvation, And call upon the name of Jehovah.**

I will pay my vows unto Jehovah, Yea, in the presence of all his people. Precious in the sight of Jehovah Is the death of his saints. O Jehovah, truly I am thy servant: I am thy servant, the son of thy handmaid; Thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, And will call upon the name of Jehovah. I will pay my vows unto Jehovah, Yea, in the presence of all his people, In the courts of Jehovah's house, In the midst of thee, O Jerusalem. Praise ye Jehovah. (Psalm 116:12–19 ASV)

- ▼ **The Cup of Fellowship**

God *is* faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord. (1Corinthians 1:9 NKJV)

The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ? (1Corinthians 10:16 NKJV-RB)

- ▼ digging deeper - koinōnia

- ▼ Liddell & Scott

**κοινωνία**, ἡ, (κοινωνέω) *communion, association, partnership, fellowship*, Pind., Thuc., etc. **2.** c. gen. objecti, *communion with, partnership in*, Eur., etc.; τίς θαλάσσης βουκόλοις κ.; *what communion have herdsmen with the sea?* Id. **II.** *a common gift, contribution, alms*, N.T.

- ▼ Vine's ED

*koinonia* (κοινωνία, 2842), "a having in common (*koinos*), partnership, fellowship" (see COMMUNICATE), denotes (a) the share which one has in anything, a participation, fellowship recognized and enjoyed; thus it is used of the common experiences and interests of Christian men, Acts 2:42; Gal. 2:9; of participation in the knowledge of the Son of God, 1 Cor. 1:9; of sharing in the realization of the effects of the blood (i.e., the death) of Christ and the body of Christ, as set forth by the emblems in

the Lord's Supper, 1 Cor. 10:16; of participation in what is derived from the Holy Spirit, 2 Cor. 13:14 (RV, "communion"); Phil. 2:1; of participation in the sufferings of Christ, Phil. 3:10; of sharing in the resurrection life possessed in Christ, and so of fellowship with the Father and the Son, 1 John 1:3, 6-7; negatively, of the impossibility of "communion" between light and darkness, 2 Cor. 6:14; (b) fellowship manifested in acts, the practical effects of fellowship with God, wrought by the Holy Spirit in the lives of believers as the outcome of faith, Philem. 6, and finding expression in joint ministrations to the needy, Rom. 15:26; 2 Cor. 8:4; 9:13; Heb. 13:16, and in the furtherance of the Gospel by gifts, Phil. 1:5. See COMMUNICATION, CONTRIBUTION, DISTRIBUTION, FELLOWSHIP.¶

And they continued steadfastly in the apostles' doctrine and *fellowship*, in the breaking of bread, and in prayers. (Acts 2:42 NKJV)

and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of *fellowship*, that we *should go* to the Gentiles and they to the circumcised. (Galatians 2:9 NKJV)

But do not forget to do good and to *fellowship*, for with such sacrifices God is well pleased. (Hebrews 13:16 NKJV)

that which we have seen and heard we declare to you, that you also may have *fellowship* with us; and truly our *fellowship* is with the Father and with His Son Jesus Christ. (1John 1:3 NKJV)

¶ The grace of the Lord Jesus Christ, and the love of God, and the *fellowship* of the Holy Spirit *be* with you all. Amen. (2Corinthians 13:14 NKJV)

▼ Illustrations:

Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. There they made Him a supper; and Martha served, but **Lazarus was one of those who sat at the table with Him**. (John 12:1–2 NKJV)

▼ The Shepherd Psalm

You prepare a table before me in the presence of my enemies; You anoint my head with oil; My cup runs over. (Psalm 23:5 NKJV)

▼ Mephibosheth

2 Sam 9

▼ Song: God and man at table are sat down

*O, welcome all ye noble saints of old,  
As now before your very eyes unfold  
The wonders all so long ago foretold,  
God and man at table are sat down,  
God and man at table are sat down*

*Elders, martyrs, all are falling down,  
Prophets, patriarchs are gathering 'round  
What angels longed to see now man has found,  
God and man at table are sat down,  
God and man at table are sat down*

*Who is this who spreads the victory feast?  
Who is this who makes our warring cease?  
Jesus, risen savior, prince of peace,  
God and man at table are sat down,  
God and man at table are sat down*

*Beggars, lame, and harlots also here,  
Repentant publicans are drawing near,  
Wayward sons come home without a fear,  
God and man at table are sat down,  
God and man at table are sat down*

*When at last this earth shall pass away  
When Jesus and his bride are one to stay,  
The feast of love is just begun that day,  
God and man at table are sat down,  
God and man at table are sat down*

*Worship in the presence of the Lord,  
With joyful songs and hearts in one accord.  
Let our host at table be adored.  
God and man at table are sat down,  
God and man at table are sat down*

*Dr Robert Stamps, United Methodist Minister retired*

▼ **they beheld God, and did eat and drink.**

▼ And Moses came and told the people all the words of Jehovah, and all the ordinances: and all the people answered with one voice, and said, All the words which Jehovah hath spoken will we do. And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, who offered burnt-offerings, and sacrificed peace-offerings of oxen unto Jehovah. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that Jehovah hath spoken will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, **Behold the blood of the covenant, which Jehovah hath made with you concerning all these words.**

¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness.

And upon the nobles of the children of Israel he laid not his hand: and **they beheld God, and did eat and drink.** (Exodus 24:3–11 ASV)