

bb-TBC-50 Th

📅 Due Date	@April 14, 2022
Σ days to go	0
☰ Status	On Radar Scheduled
☰ Working Title	Suddenly... from heaven
➤ Project Home	
☰ Priority	
☰ Context	Bible Study Deliverable NLR Preaching
☑ DELIVERED	<input type="checkbox"/>
📅 Date Received	
Σ Day	Thu
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Wait for the promise of the Father...

In the hours the preceded Calvary the promises had been coming 'thick and fast'. The inauguration of the 'Christian' Passover took place in the upper room. We are so familiar with the scene from the record and from our regular observances of the Lord's Table that it is easy to miss the significance, like a scripture text that we put on our wall and after a couple of weeks never really 'see'. Let's remind ourselves...

Only John records the record of Jesus washing the feet of those 'whom he had chosen' and 'whom he loved to the end'. Included in the number was Judas whose feet were washed but who was not 'clean'.

Jesus said to him, “He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you.” For He knew who would betray Him; therefore He said, “You are not all clean.” (John 13:10–11 NKJV)

That’s a sobering reflection, that we can have our feet washed by Jesus himself and it have no effect on us because of our unreceptive heart state.

The New Covenant Passover Meal

And then we have the last Old Covenant Passover followed by the first New Covenant Passover.

There are four records of this event; Matt, Mark, Luke and Paul! (no record from John)

The Coming Covenant

▼ (Luke 22:17–20 NKJV)

Then He took the cup, and gave thanks, and said, “Take this and divide *it* among yourselves; for I say to you, I will not drink of the fruit of the vine until **the kingdom of God comes.**”

And He took bread, gave thanks and broke *it*, and gave *it* to them, saying, “This is My body which is given for you; do this in remembrance of Me.”

Likewise He also *took* the cup after supper, saying, “**This cup is the new covenant in My blood,** which is shed for you.

(Luke 22:17–20 NKJV)

▼ Thomas & Grundy: A Harmony of the Gospels

Like the bread, this cup is part of the traditional Passover meal among the Jews. It was the third of four times the participants took the cup during the meal. Traditionally the 3rd cup related to the third of four promises of God to

Israel in Exo 6: 6,7 "I will also also redeem you with an outstretched arm and with great judgement." It becomes symbolic of the shedding of Jesus' blood for redemption. The final cup, relating to the fourth promise, that of the restoration of Israel, will not be taken by Jesus until the establishing of the kingdom of God.

▼ (Matthew 26:26–29 NKJV)

And as they were eating, Jesus took bread, blessed and broke *it*, and gave *it* to the disciples and said, "Take, eat; this is My body."

Then He took the cup, and gave thanks, and gave *it* to them, saying, "Drink from it, all of you. **For this is My blood of the new covenant**, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in **My Father's kingdom**." (Matthew 26:26–29 NKJV)

▼ Mark 14:22-25 NKJV

And as they were eating, Jesus took bread, blessed and broke *it*, and gave *it* to them and said, "Take, eat; this is My body."

Then He took the cup, and when He had given thanks He gave *it* to them, and they all drank from it. And He said to them, "**This is My blood of the new covenant**, which is shed for many. Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in **the kingdom of God**." (Mark 14:22–25 NKJV)

▼ (1Corinthians 11:23–26 NKJV)

For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread; and when He had given thanks, He broke *it* and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.” In the same manner *He also took* the cup after supper, saying, “**This cup is the new covenant in My blood.**” This do, as often as you drink *it*, in remembrance of Me.”

For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes. (1Corinthians 11:23–26 NKJV)

These passages show us the theme of the first Christian Passover.

The Echo of an Older Covenant

- ▼ Blood-sprinked, altar, book and people

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.** (Exodus 24:6–8 ASV)

For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, **and**

sprinkled both the book itself and all the people,
(Hebrews 9:19 NKJV)

The Sinai Covenant is now 'live', within a year it would be fully functional

The Re-enactment of a Covenant

▼ Christ is re-enacting the making of a covenant between God and his people in which Moses was the Mediator but... with significant differences.

This is not the Sinai Covenant; this is not an improved covenant, it is not a covenant based on an older covenant, this is not additions to an older covenant.

this is the 'New Covenant in/by My blood.

This New Covenant has a New Mediator

▼ 1Timothy 2:3–6 NKJV

For this *is* good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For *there is* one God and one Mediator between God and men, *the* Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time, (For this *is* good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For *there is* one God and one Mediator between God and men, *the* Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time, (1Timothy 2:3–6 NKJV)

The Better Covenant

▼ the epistle to the Hebrews

But now He has obtained a more excellent ministry, inasmuch as **He is also Mediator of a better covenant**, which was established on better promises. (Hebrews 8:6 NKJV)

And for this reason **He is the Mediator of the new covenant**, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance. (Hebrews 9:15 NKJV)

to **Jesus the Mediator of the new covenant**, and to the blood of sprinkling that speaks better things than *that of Abel*. (Hebrews 12:24 NKJV)

The Coming Kingdom

all the pictures are coming together.

This is the scene for New Covenant to 'go live', to become 'fully operational'.

▼ A New Covenant -

▼ kainos

Matt 26:28; Mark 14:24; Luke 22:20; 1 Cor 11:25; 2 Cor 3:6; Heb 8:8, 13; 9:15;

▼ neos

to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than *that of Abel*. (Hebrews 12:24 NKJV)

▼ A New Birth from Above

John 3:3, 7; 1 Pet 1:3, 23

▼ A New Creation,

▼ kainos

2 Cor 5:17; Gal 6:15

▼ A New Kingdom,
my Kingdom

Mark 6:23; Luke 22:30; John 18:36

▼ A New Jerusalem

▼ kainos

Rev 3:12; 21:2

▼ A New Man,

▼ kainos

Eph 2:15; 4:24

▼ neos

Col 3:10

▼ A New Church

I will build my Church

Matt 16:18

▼ The Old Church x96

▼ the church in the wilderness

This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us: (Acts 7:38 KJV)

Deut 4:10; 9:10; 18:16; 23:2-4, 9; 31:30; Josh 8:35; Judg 20:2; 21:5, 8; 1 Sam 17:47; 19:20; 1 Kgs 8:14, 22, 55, 65; 1 Chr 13:2, 4; 28:2, 8; 29:1, 10, 20; 2 Chr 1:3, 5; 6:3, 12-13; 7:8; 10:3; 20:5, 14; 23:3; 28:14; 29:23, 28, 31-32; 30:2, 4, 13, 17, 23-25; Ezra 2:64; 10:1, 8, 12, 14; Neh 5:7, 13; 7:66; 8:2, 17; 13:1; Jdt 6:16, 21; 7:29; 14:6; 1 Macc 2:56; 3:13; 4:59; 5:16; 14:19; Ps 21:23, 26; 25:5, 12; 34:18; 39:10; 67:27; 88:6; 106:32; 149:1; Prov 5:14; Job 30:28; Mic 2:5; Joel 2:16; Lam 1:10

▼ To 'church' - to gather - a verb

Lev 8:3; Num 20:8; Deut 4:10; 31:12, 28; Esth 4:16

ἐκκλησιάζω: f. -άσω, impf. ἐκκλησιάζον, aor. 1 ἐκκλήσιασα, but also in irr. form, ἐξεκκλησιάζον, ἐξεκκλησίασα: (cf. ἐγκωμιάζω) :—*to hold an assembly, debate therein*, Ar., Thuc., etc.

2. *to be a member of the Assembly*, ἐκκλ. ἀπὸ τιμήματος οὐθένοσ Arist. Hence ἐκκλησιαστική

▼ Vine: church - **congregation G1577** ἐκκλησία ekklēsia

1. *ekklesia* (ἐκκλησία, **1577**), from *ek*, “out of,” and *klesis*, “a calling” (*kaleo*, “to call”), was used among the Greeks of a body of citizens “gathered” to discuss the affairs of state, Acts 19:39. In the Sept. it is used to designate the “gathering” of Israel, summoned for any definite purpose, or a “gathering” regarded as representative of the whole nation. In Acts 7:38 it is used of Israel; in 19:32, 41, of a riotous mob.

It has two applications to companies of Christians,

(a) to the whole company of the redeemed throughout the present era, the company of which Christ said, “I will build My Church,” Matt. 16:18, and which is further described as “the Church which is His Body,” Eph. 1:22; 5:23,

(b) in the singular number (e.g., Matt. 18:17, RV marg., “congregation”), to a company consisting of professed believers, e.g., Acts 20:28; 1 Cor. 1:2; Gal. 1:13; 1 Thess. 1:1; [Vol. 2, p. 43] 2 Thess. 1:1; 1 Tim. 3:5, and in the plural, with reference to churches in a district.

There is an apparent exception in the RV of Acts 9:31, where, while the KJV has “churches,” the singular seems to point to a district; but the reference is clearly to the church as it was in Jerusalem, from which it had just been scattered, 8:1. Again, in Rom. 16:23, that Gaius was the host of “the whole church,” simply suggests that the “assembly” in Corinth had been accustomed to meet in his house, where also Paul was entertained.

▼ RB (The Byzantine Textform has the word in the plural -

ἐκκλησῖαι ekklēsiai ἐκκλησία (ἐκ, καλέω) ekklēsia (ek, kaleō)

Noun fem plur nom **congregation, assembly, church.**

Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied. (Acts 9:31 NKJV)

The ESV is based on a different Greek Text and gives... I think the NKJV is better.

So the church_ throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied. (Acts 9:31 ESV)